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"Be not deceived - Whatsoever a man soweth that shall
he also reap." Gal. VI. 7. 620. 618. 617 80807

There is an established rule in the Government of God, by which all actions of men ~~xxx~~ ^{will be} strictly investigated and an estimate placed upon their relative character. That rule comprehends the preservation of a perfect proportion between the action & its ultimate reward. And yet this rule at the same time carefully guards against any interference with another well established principle, that man is utterly destitute of merit and that his best actions are unworthy of any reward. The sovereignty of God, in this as in all other of his dealings, is manifested by His bringing into view two principles which to mere human reason appear irreconcilable - to wit: At one time telling us we shall be rewarded according to our deeds, at another telling us that we can never merit anything by our best performance - but that after all we can do, we are to be regarded as

"unprofitable servants." The only plan upon which we should always fall when we undertake to fathom the deep designs of Gods wisdom, is that of unconditional Faith. And whenever therefore in the revealed will of God we meet with seeming contradictions, which perplex by their mystery & apparent opposition and which seem to say to the proud wages of human Pride & Reason when they have reached their utmost limit— "thus far shalt thou go but no farther"— it is the highest wisdom as well as the truest happiness of ~~the~~ ~~human~~ ~~mind~~ to say "even so Father for so it seemeth good in thy sight." There is but one way whereby we can obtain relief from perplexing doubts & scepticism and that is by believing humbly the testimony of God in his own word, whether it come fully within the grasp of our intellect or not. He who waits until he fully understands before he believes, dies an infidel!

But when we attend closely to the bearing of this text, we shall discover that it is not at variance with the declaration of God - in reference to the merit of human actions. When God says that we are destitute of merit and that we cannot win salvation by our actions, he would teach us a lesson of humility - he would exhibit himself as the highly exalted Sovereign of the Universe far above all principalities and Powers, incapable of receiving any addition to the amount of His Glory or the sum or substance of his happiness by anything we can do. He would shew us that his Truth & Justice & Holiness render it impossible for sinners so deeply stained with guilt so utterly impotent in spiritual things and so corrupt in heart, to deserve anything like a reward of good conduct. But when he tells us that whatsoever a man soweth that shall he

also reap — if ye sow to the flesh ye shall of
the flesh reap corruption if ye sow to the Spirit,
ye shall of the Spirit reap life everlasting —
he means to present himself as a kind and
merciful Father and Sovereign ~~willing~~ to
encourage us in the ways of Holiness al-
though we do not ~~deserve~~ favour, holding out
motives to operate upon us on the one hand
to deter us from "sowing to the flesh" and
on the other to attract us to the great
business of sowing to the Spirit that we may
reap life everlasting." Thus giving us another illus-
tration of the ^{Grace} ~~efficacy~~ of the Atonement of J. C. in
rendering it possible for God to be merciful,
to sinners.

But not only so — another great object which is here
answered in this declaration of God is to leave
man utterly without excuse. There are not wanting

multitudes who are ready to say to God with the same spirit which actuated the unprofitable servant—who hid his Lord's money— "Lord I know thee to be an austere man gathering where thou hast not sowed, & reaping where thou hast not ~~sowed~~ & therefore I find it to be useless for me to attempt to win thy favour. many are there who for a pretext to justify their continuance in sin, accuse God of inconsistency in demanding of us the discharge of duties which we are confessedly incapable of performing & therefore conclude that they have nothing to do but to sit still and wait God's time. But what shall we say of such, since God has not only promised to aid us but to furnish the ability to do our duty & in addition to all this has held out to us the highest possible inducement (to prevail on us to enlist in his service— though he might compel us. Thus is man doubly without excuse.

Sacred scripture teaches us much by figures, drawn from objects around us familiar to our apprehension. Its illustrations are drawn frequently from the field of the husbandman. Gal VI: 7

We behold him diligently employed in putting his seed into the Earth at the proper season it may chance to be wheat. As the husbandman would be surprised in the harvest time should his planted crop yield him a return in a kind altogether differing from that which he had committed to the soil, ~~as~~ such an occurrence would be altogether unlooked for and unexpected, — contrary to the laws of Nature established by God — so is it equally true in the laws of God's Spiritual Kingdom that "whatsoever a man sows that shall he also reap." As well might a man calculate on receiving a crop of wheat from having sown the

seed of thorns, — as well might he look for a
gathering of rich clusters of grapes from
thistles — as that any man should ever hope to
reap "of the Spirit — Life everlasting" who
has ^{thro'} all this Life — the seedtime for Eternity —
been diligently engaged in sowing "to the flesh."
"Be not deceived" then, my hearers! it cannot
be otherwise than that a perfect analogy reigns
throughout all the ~~various~~ departments of
God's Government — The same law holds good
through all — that the harvest in kind shall
be the natural product of the seed which
has been sown and that the condition
of our immortality hereafter either for happiness
or woe shall assuredly and inseparably re-
sult from the principles ~~implanted~~ implanted in the soil of
the heart & the practices corresponding in the Life. In

this universal law of Proportion existing between the
course here & the state hereafter, all are included —
the saint & the sinner.

And it may be a profitable operation for the Xthian's
mind that he should now begin to reflect upon
this truth. He may have been satisfied to know
that he had such evidences as were abundantly
satisfactory that he "has passed from death into
Life" — that "his peace is made with God" — he
may be content to know that Heaven will
be his home through Eternity & he may have
omitted the idea that his place in Heaven
may be a low one. I would have the Xthian
to awake to the contemplation of the high
rank which may await the diligent and
faithful — the exalted and shining seats in
the Glory of Heaven which are occupied by the
triumphant soldiers of the Cross — the starry

crowns held up on high by the Master himself
and which he has promised to those who hold
out "faithful unto death" — and think too of the
contrast — think of those who have just love
enough to God to keep them from serving
the Devil openly and constantly but not love
enough to render them very zealous & active
and diligent in God's service — think of those
who have just piety enough to cause them
to lead lives of external consistency but not enough
to prevail upon them to bestir themselves very
much in earnest for the promotion of the
Glory of God — think of those whose hearts
have ^{been} enlarged by the grace of God to pray
for their own spiritual good & that of their own
immediate circle yet who have not enough of
that wide sweeping all encircling charity which
would grasp in a world of sinners — save souls
from death and hide a multitude of sinners

when my Arian hearer meditates upon the corresponding re-
sults in Eternity & beholds, as he may through Sacred
Scripture, the diligent reaping a rich harvest
of happiness & Glory — ~~at~~ the negligent & cold
hearted Christian occupying the lowest
seat among the blood washed millions of
the Redeemed in Heaven — let him see the
confirmation of the text "that whatsoever a
man s~~ow~~eth that shall he also reap" if ye
sow sparingly ye shall reap sparingly if
ye sow bountifully ye shall reap bountifully
if ye sow to the flesh ye shall of the flesh
reap corruption — if ye sow to the Spirit
ye shall of the Spirit reap life everlasting.
And when the truth shall come home to his heart
let him bestir himself might & main — "set
out to win the prize & after Glory run" — so run
as to obtain the prize of life Eternal.

Need I prove the position here assumed. Call them to
mind if you please the parable of the three servants
and the talents entrusted to them for improvement.
To one 5 - to another 2 to a third - one. Remember too
the improvement. He that had rec^d 5 - gained other 5 -
he that rec^d 2 = other 2. Observe the interview between
the Lord & his servants - to the first he says "well
done good & faithful servant - thou hast been
faithful over a few things I will make thee ruler
over many things - so of the servant who rec^d 2 - they
were ^{exactly} rewarded according to their deeds. Equally
~~that~~ ^{forcible} is the illustration in the case of the servant
who had rec^d one talent - he had hid it. And
while the 2 diligent servants were richly rewarded so
also the slothful servant was driven from the presence
of the Lord & cast into outer darkness. So true is
it that our reward will just be in proportion
to our faithfulness & diligence. - Besides, we read of

of the righteous being "scarcely saved." And some are said to be "saved yet so as by fire" - with great difficulty are they saved if saved at all. We may apply these passages of sc. to the illustration of the same great truth.

Perchance some of those who are "scarcely saved" and as it were "by fire" - may have been mingling with the fundamental and essential principles of the ~~maxims~~ ~~of~~ ~~the~~ religion of Christ, much of the "wood hay & stubble" of human works as a foundation for their hopes of eternal salvation. And so when brought to the great ordeal of Judgment they shall be saved themselves, it is true, but their works shall be burned with fire and they themselves be snatched as it were from the destruction which was near at hand, rescued - barely rescued from everlasting death. And when these shall have planted their feet securely and firmly upon the banks of everlasting

deliverance, think you my hearers that theirs shall
be a very exalted seat in Glory? No - though
theirs is a happiness perfect in its kind yet in
degree how far short does it fall of the glory
of ~~these~~ ^{others} who range with immortal enjoyment through
the Climes of the blest! There cannot be a reason-
able doubt however that, among those who are
scarcely saved, we may without any hazard of
false interpretation, number the negligent - the care-
less the luke warm - the worldly-minded ~~Christian~~
~~yet~~ yes! Through the abounding mercy of God
in Jesus Christ, that Christian may travel thro'
this world nor discharge faithfully all his duties -
nor love God as he should - nor cut loose
as he should from the world & then at the
last he may close his probation and perhaps
he may arrive in Heaven - but if he does, I
am constrained to think he will not have the chief

seat at the marriage-supper of the Lamb.

But the proof of our position is near at hand
and need not be sought for beyond the grave.
Here in this world we see that "whatsoever a
man soweth that shall he also reap." And
my Xthian hearer, let me ~~that~~ ~~placably~~ ~~with~~ ~~you~~
~~to~~ ~~you~~ ~~pay~~ to you, that every man may enjoy
a portion of the harvest in this world. Let us
go back a few years it may be to the history
of Xthian Life. Let us turn to that period to
which no Xthian heart can ^{ever} look without emotion
the hour he first believed! There is in that moment
a simple unmingled species of enjoyment, so utterly
aloof from all earthly happiness - so pure, so
sacred, so unalloyed so tender so melting as to
be a foretaste of Heaven itself. It is a green spot
in the waste desert of the past and from its con-
templation we are loth to turn to the realities of Life's
dreary wilderness - We love to linger around

the hallowed precincts of that holy spot, where
memory points when we yielded up the heart with
all its affections to God & vowed to be His for-
ever & the world's no more! We remember too
the feeling which pervaded the heart - "now I am
thine forever thine nor shall my purpose move"
our mountain was strong & we said "I shall
never be moved!" Years have fled and we can-
not forget the "blessedness we knew when first we
saw the Lord." But as these years passed on
we mingled with an ungodly world - we
went down from the mount of holy enjoy-
ment to mingle in the cares of the world - to
engage in its arduous duties & to be tossed
on its waves of trouble and alas! some of us
have been entangled in its nets of temptation.
Our souls wings which were newly fledged
for a heavenly flight have been soiled and
borne down and now we are grovelling on
the earth and trailing in the dust. And now

why is it thus? Why the story is soon told.
When cases came, we cast them not all on
God who "careth for us" — when duties were to
be discharged we thought not of doing them
to God's glory — when troubles came we did
not cry unto God ^{in the day of trouble} with the trustful spirit of
a child, that He might fulfill his promise
to "relieve us" when temptation came we were
not found watching lest we should fall! and so
while men slept the enemy sowed tares in the soil
and these grew while the seed of divine grace
was kept down in the heart. Thus is it with
many Christians — sowing continually the seeds of
unbelief — self confidence, lukewarmness, and neg-
lect of duty and now what is the result? Why
they are reaping the harvest of darkness and doubt
and fear — hope seems almost to have deserted
them — they live on in a negative kind of
way hardly knowing how they live — whether

or not they can claim the character of Christians —
fitting harvest for such a sowing — their evidences
are few and unsatisfactory, and they grope their way in
darkness and uncertainty — when they go to the throne
of God's grace the blessed ~~Comforter~~ ^{Spirit} is not there
to aid in their devotions, to make intercession for
them with groanings unutterable — ~~and~~ ~~often~~ they
leave the throne ^{in silent} wonder that they no more feel as
once they felt an outgoing of the soul to God and
the fulness of the blessing flowing in to the heart. When
they fall under afflictions there is deep darkness in
their habitations — no Comforter there to allay the
keenness of the wound by the oil & wine of joy and
consolation from the rich fountain of the Gospel —
the witness of the Spirit testifying with theirs, that
they are ~~a~~ children is gone and timid hopes and dark
doubts alternately sway their bosoms. Such is the
harvest which is reaped by the negligent Christian in
the course of his present life. But suppose

my harvest you accompany this Christian to his dying
hour. You shall there see another harvest. It is
not to be ~~presumed~~ ^{presumed} that men give any certain evi-
dence of Christian character as a general rule at the
hour of death. Many die in rapture who
may be deceived and awake in torment and
many die in darkness or at least ~~without any~~
brilliant manifestation of rapture who awake
and the full glories of the heavenly world.
But the precious declaration of the Psalmist
furnishes additional confirmation of our position
— mark the perfect man and behold the upright
for the end of that man is peace! — It matters
not then about rapture — peace is the harvest which
the faithful sower of seed in his heart shall
reap at the hour of death. But in the case
of Christians who die in uncertainty, it must
be true that they were unfaithful in some way —

God will not leave them - He will not leave them to tread that dark and dreary valley & shadow of Death alone unless they have been negligent and failed to sow to the Spirit that they might thus enjoy the rich harvest of peace & joy in God in the dark hour of Death.

Beloved Christian hearer! would you bring back again those peaceful hours you once enjoyed "the memory of which is still so sweet? Would you read your titles clear to mansions in the skies? Would you have a strong tower of deliverance where unto you might continually resort in the day of darkness affliction and temptation? Would you enjoy the inward witness of the Holy Spirit bearing witness with your spirit that you are born of God? Would you feel the full tide of holy joy flowing into your soul from the Communion with God at his

Throne of Grace? And more than this would you
have a sweet assurance of peace with God on
your dying-bed? When Earthly scenes are passing
away from your dim vision at the hour of death
would you that the soul should be feasting on
the bright visions of Heavenly Bliss opening before
it? Would you reap such a glorious harvest
as this? There is but one way to secure it &
that is by sowing to the Spirit. "Be thou
faithful unto death & I will give thee a crown
of Life." "Be not conformed to this world but be
ye transformed by the renewing of your minds that ye
may know what is that good & acceptable and
perfect will of God" "Set your affections on
things above & not on things below" "Give all diligence
to make your calling and election sure - for if
ye do these things ye shall never fall For so an
entrance shall be ministered unto you abundantly

into the everlasting Kingdom of our Lord & Saviour
Jesus Christ!"

And when we lift the veil of Eternity and
attempt to gaze on the condition of things
as they will be exhibited in Heaven we see
there a confirmation of the text, "who are those"
said John's ~~the~~ ~~xxx~~ Heavenly Visitant in the isle of
Patmos to him, "that are arrayed in white
robes and whence came they?" These are they
which came out of great tribulation and
have washed their robes and made them white
in the blood of the Lamb" "He that over-
cometh the same shall be clothed in white
raiment and I will not blot out his name
out of the book of Life but I will confess his
name before my Father and before his angels."
"To him that overcometh will I grant to sit down

with me on my throne even as I also overcame and
am set down with my Father in his throne"
Verily I say unto you that ye which have followed
me, in the regeneration when the Son of man shall
sit in the throne of his Glory ye also shall sit
on twelve thrones, judging the twelve tribes of
Israel"

There is nothing clearer than that there are
degrees of Glory in Heaven. Every man who is
enabled to reach Heaven by God's Grace will
no doubt be perfectly happy but his Glory will
be just in proportion to his faithfulness in this
world. God will put honour upon his true
and faithful servants — crowns of Glory — palms
of victory they shall bear. "One star differeth
from another star in Glory." We may imagine
that Paul has a lofty seat in the heavens of heavens.
That Abram the friend of God has a position
near the throne — that David is high in the front

rank - that Daniel the man greatly beloved is
distinguished too - that Isaiah too with harp of
gold makes a leader in the choirs of heavenly mu-
sic - that Job too who came out of great
tribulation may be greatly conspicuous among the
shining ones of glory - that John & James &
Peter & Paul are all Kings & Priests in the
Heavenly Hierarchy - we would expect them
to be high and great in the Kingdom of Heaven.
But alas! can those of us who are cold hearted
and inconsistent, prayerless and churchless,
negligent and indifferent in our duties - Can
we who omit duty & commit sin - Can
we who have no zeal no love & scarcely for God
& his service - Can we expect to sit side by
side with Isaac & Jacob and Moses and Joshua
and Sideon & Barak & Sammel & the Prophets and apos-
tles and Evangelists in Heaven & rank with them? It cannot

be! "Whatsoever a man soweth - that shall he also reap" If you sow a low degree of Piety here you shall have a low seat in Heaven - If you sow diligently and carefully to the Spirit and spend & be spent for God - if you are instant in season and out of season and lay yourselves out for purposes of God's glory & live for God in this world - you shall assuredly be highly elevated in the Kingdom of Heaven -

My object is to excite you my Christian friends to renewed exertion - the prize is before you - the prize of eternal Glory - the crown of imperishable honour - the wreath of Victory - the robe of spotless white - the palms of Conquest - the thrones of honour & heavenly judgment - all are for the faithful & conquering soldier of the Cross. It addresses itself to your sense

of the Glories of Heaven which are in reserve
for you at God's right hand. You are called
on by the most exalting motives that can be
addressed to you to be diligent & faithful
in making "your calling and election sure"
for it is to those who thus act that the prom-
ise is held out that an entrance shall be ad-
ministered abundantly into the everlasting Kingdom
of our Lord & Saviour Jesus Christ. "Think
of the glory of that illustrious day when the
grand review shall take place of the whole
army of the Church militant in Heaven &
when they shall all make their triumphal
entry into the everlasting gates, which wide
open shall be flung - and Heaven's high arches
shall ring with lofty notes of endless praise
"to God and to the Lamb forever" - will you be
one of that blessed band - or you - or you?

You will be near the head of the conquering
army if you are faithful in the Christian war-
fare here. No matter how humble you
may be in the estimation of the world
aroused you now — if you sow to the
spirit now — your name is enrolled in the
Lamb's Book of Life Eternal and when
you shall take a low station under a
deep sense of your own unworthiness you
shall hear the voice of the Great Judge say —
"Come up higher" —

But if you have sown to the flesh — you shall
begin with shame to take the lowest place.
You cannot stand with Bunyan & Baxter
and Doddridge and Wesley & Watts and
Newton and Payson and Scott and Henry
but far off in degree & lower in rank.

But others are sowing in this world besides X'tians.
I see some here who are sowing for worldly wealth
Day after Day they are diligently sowing - oh
how much more diligently than the professor of
religion is sowing for Heaven - the morning
light finds them rising to his pursuits and with
an idolatrous devotion they dedicate their time
talents heart affections & energies all to these
pursuits. Scheme after scheme is pursued with
untiring perseverance and with a singleness
of purpose which concentrates all their souls upon
it, they think of nothing care for nothing, dream
of nothing else but to gather a harvest of world
ly wealth. Verily verily I say unto you they have
their reward " they have their portion of the good
things of this life - they sought here their happiness
and here they found that which they vainly imagined
~~they~~ would produce it - but alas! they are mistaken. They

have sown vanity & they reap vexation of spirit -
I see those, whose sowing consists in rejecting
the offers of God's mercy - in driving away
the thought of religion - in stifling conviction
of sin - well they shall reap the harvest
of rejection at the hands of God - of being
driven away from his presence forever, since
they drive Him from their thoughts now - of
a seared conscience whose voice they now stifle.

But what a harvest! What a sowing! They
have sown the wind they shall reap the whirl-
wind - they have sown sin they shall reap
the wrath of almighty God!

I see those here who sow for earthly pleasure.
Joy's bowers are blooming around them and
the morning of life is bright above. Youth
holds out the promise of a long - long sunny