"Be not deceived—whatever a man soweth that shall he also reap." Gal. vii, 7.

There is an established rule in the Government of God, by which all actions of men will be strictly investigated and an estimate placed upon their relative character. That rule comprehends the preservation of a perfect proportion between the action and 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—tovt:

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 recesses of God's wisdom is that of unconditional faith. And whenever therefore in the revealed will of God we meet with seemingly contradictions, which perplex by their mystery and apparent opposition and which seem to say to the proud warrior of human pride and 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 seems to good in thy sight." There is but one way whereby we can obtain relief from perplexing doubts and scepticism and that is by believing hazardly 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 show 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 although 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 illustration of the efficiency of the Atonement of Jesus in rendering it possible for God to be merciful, to sinners. But not only do another great object which is here answered in this declaration of God is to leave man utterly without excuse. There are not wanting
constituents 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 straitened, therefore I find it to be useless for me to attempt to win thy favour. many are those who for a pretext to justify their continuance in sin, accuse God of inconstancy in demanding of us the discharge of duties which we are confessedly incapable of performing, and therefore conclude that they have nothing to do but to sit idle 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 inducements (to prevail on us to enlist in his service—though he might compel us. This 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. 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, so 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 soweth that shall he also reap." As well might a man calculate or receive a crop of wheat from having sown thistle.
seed of thorns—as well might he look for a
gathering of rich clusters of grapes from
the vine—as that any man should ever hope to
reap “of the Spirit Life everlasting” who
has not all this Life—the seed time for Eternity—
been diligently engaged in sowing “to the flesh.”
“Be not deceived” then, my heart: 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 result from the principles implanted in the soul of
the heart & the practices corresponding in the Life.
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 Khan'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 unto
Life"—that "his place 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 Khan
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 stars
crown 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 plenty enough to cause them to lead lives of external consistency but not enough to prevail upon them to better 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 and that of their own immediate circle yet who have not enough of that wide-sweeping, all-embracing charity which would grasp in a world of wonder, have gone from death and hide a multitude of stiffness.
when myavian hearer meditates upon the corresponding reality in eternity & beholds as he may through sacred scripture, the diligent reaping a rich harvest of happiness & glory & 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 soweth 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 rest in himself might & main — “ser 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 then 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 to
the improvement. He that had sec° 5 — gained other 5 —
he that sec° 2 — other 2. Observe the interview between
the Lord and his servants — to the first he says "well
done good and faithful servant — thou hast been
faithful over a few things I will make thee ruler
over many things — " So of the servant who sec° 2 — they
were rewarded according to their deeds. Equally
possible is the illustration in the case of the servant
who had sec° one talent — he had hid it. And
while the 2 diligent servant, were richly rewarded to
also the slothful servant was driven from the presence
of the Lord I 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 "sucarcely 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 2 Th. to the illustration of
the same great truth.
Perchance some of those who are "sucarcely saved"
and as it were "by fire"—may have been mingleing
with the fundamental and essential principles
of the "wood hay & stubble" of human works
as a foundation for their hopes of eternal sal-
vation. 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 se-
curely and firmly upon the banks of everlasting
deliverance, thank you my hearers that their shall be a very exacted seat in Glory? No though theirs is a happiness perfect in its kind yet in a degree how far short does it fall of the glory of others who range with immaterial enjoyment through the climates of the bliss! There cannot be a reason-able doubt however that among those who are scarcely saved, we may without any hazard of false interpretation, remember the negligent - the careless - the lukewarm - the worldly-mindedless.

Ah yes! Through the abundant mercy of God in Jesus Christ that Klean may travel 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
Dear 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 "whatever a
man soweth that shall he also reap." And
my dear hearer, let me say that while you 
Knew so little 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 in the history
of Eternal Life. Set as turn to that period to
which no Eternal heart can look without emotion
the hour he first believed! There is in that moment
a simple unclouded species of enjoyment so utterly
aloof from all earthly happiness—so pure, so
dearer, 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 lost to turn to the realities of life,
dreamy 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 and vowed to be His forever and the world no more! We remember too the feeling which pervaded the breast—now I saw the time forever thine nor shall my purpose move our mountain was strong and we said "I shall never be moved!" Years have fled and we cannot 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 enjoyment 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 holy wings which were newly feathered for a heavenly flight have been soiled and borne down and now we are groveling on the earth and trailing in the dust. And now
why is it thus? Why the story is soon told.
When cares came, we cast them not all on
God who "carest 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, with the joyful spirit of
a child, that the might fulfill his promise
to "believer us" when temptation came we were
not found watching lest we should fall, and so
while men slept the enemy sewed 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 Saints—
fruitless 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 they feel the blessed Comforter is not there
to aid in their devotions to make intercession for
them with groanings unutterable—and often they
leave the throne in wonder that they no more feel as
once they felt an outgoing of the soul to God and
the fullness of the blessing flowing into 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 and wine of joy and
consolation from the rich fountain of the Gospel—
the witness of the Spirit testifying with them that
they are God's 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 heav'ry, you accompany this Xlæw to his dying hour. You shall there see another harvest. It is not to be presumed that men give any certain evidence of Xlæw Xlæw 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 see the full glories of the heavenly world. But the precious declaration of the Psalmist furnishes additional confirmation of our position—

"May 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 and shadow of death alone unless they have been negligent and failed to bow to the Spirit that they might then enjoy the rich harvest of peace and joy in God in the dark hour of death.

Beloved Christian reader! Would you bring back again those peaceful hours you once enjoyed, the memory of which is still so sweet? Would you read your title clear to mansions in the skies? Would you have a strong tower of deliverance whereunto 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...
throns 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? These is but one way to secure it: that is by sowing to the Spirit. "Be thou faithful unto death, and 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 and 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 at an abundance..."
into the everlasting kingdom of our Lord and 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 * Heavenly visitant in the isle of
Patmos to him, "that are arrayed in white
robes and whom shall they be?" 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
vestment 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 different from another star in glory." We may imagine that Paul has a lofty seat in the heavens of heaven. That Abraham, the friend of God, has a situation near the throne that David is high in the front.
that Daniel the man greatly beloved is distinguished too—that Daniel too with harp of gold makes a leader in the choirs of heavenly music—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 sins—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 Aaron and O. Simeon & Barak & Samuel & the Prophets and Apostles and Evangelists in Heaven & rank with them? It cannot.
be! "Whatever a man soweth— that shall he also reap. If you sow a low degree of Pity here, you shall have a low seat in Heaven. If you sow diligently and carefully to the Spirit and spend it be spent for God— if you are instant in season and out of season and lay yourselves out for purposes of God's glory to live for God in this world— you shall assuredly be highly elevated in the Kingdom of Heaven—

my object is to excite you my dear 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 halter of Conquest— the thrones of honour & heavenly judgment all are for the faithful & conquering soldier of the cross. It addresses itself to your senses.
of the" Glories of Heaven which are in reserve for you at God's right hand. You are called on by the most exciting motives that can be addressed to you to be diligent and faithful in making "your calling and election sure" for it is to those who thus act that the promise is held out that an entrance shall be ministered abundantly into the everlasting Kingdom of our Lord and 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 Xtean war fare here. No matter how humble you may be in the estimation of the world around you now— if you bow 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 sunk to the flesh— you shall begin with shame to take the lowest place. You cannot stand with Bunyan & Baxter and Doddridge and Wesley & Whitby and Newton and Payson and Scott and Henry but far off in degree & lower in rank.
But others are sowing in this world beside their
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
their 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 toil upon
it. They think of nothing care for nothing draw
of nothing else but to gather a harvest of worldly
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
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 offer 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 her presence forever since they drive him from their thoughts now of a seared conscience whose voice they now stifle. "O what a harvest! What a sowing! They have sown the wind they shall reap the whirlwind— they have sown sin they shall reap the wrath of almighty God!" I see those here who sow for earthly pleasure. Joy's towers are blooming around them and the morning of life is bright above. Yet the promise of a long, long sunny