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heavy laden, and I will give you rest. Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

J. EDWARDS, D.D.

WHERE ART THOU ?



Genesis iii. 9.—"*Where art thou ?*"



THE blessed God thus addressed the first human transgressor. "The voice of the Lord God was heard walking in the garden, in the cool of the day,"—it was the very day of the fall, for sin never fails to draw after it a quick retribution; and the Lord had come down to go the rounds of man's new abode, and see what he was about. But Adam fled at his approach; guilt could not abide His coming; fear seized upon him, and he hid himself. God found that sinner in a sad condition; guilty, afraid, trembling, wholly unprepared to meet His righteous Judge; and fearful was the sentence pronounced against him. So God will reckon with every sinner. He will search out and punish every guilty soul. Think not to sin and escape. God may long delay, and seem to overlook wickedness; justice may slumber and damnation be restrained; but the hour of retribution will come at last to each and to all; and it will be an hour of dismay, and trembling, and hopeless doom to the impenitent and unforgiven. For every man has a moral character and position of his own; and though he may fail to perceive

it and the world be ignorant of it, it is clearly defined in the sight of God, and perfectly understood by Him. The Omniscient eye beholds at this moment the actual character and habitation of each individual being. The Lord God is walking to and fro in the earth, as in the garden of old, to see what is done, to look after the erring, to awake the sleeper, to surprise the hypocrite, and make inquisition for neglect and transgression. He passes by the sinner in His word, or comes to him in some startling providence, and cries in his ear, "Where art thou? His voice is heard by the Christian, demanding an account of himself, repentance for sins committed, a return to duty, holy living, and a readiness for the reckoning hour.

And where is the professing *Christian* to day, while God is seeking him out in the sanctuary? It is easy to say where you *ought* to be, but alas, we fear that many of you will not be found there.

And 1. The Christian ought always to be at his proper and assigned *work*. He has a peculiar and important work to perform. It is the work of salvation, of repentance and faith, of holy living and serving God. It is the work of prayer, of inward conflicts with corruption, and striving against the world, the flesh, and the devil; the work of warning and entreating sinners to flee from the wrath to come; the work of imitating the example, and obeying the Gospel, and advancing the kingdom of Jesus Christ on earth. There is no work so needful, so solemn and responsible as this; none, the neglect of which is attended with consequences so serious and lasting. It is a "high calling" in which the Christian is made "a spectacle unto the world, even to angels and to men." And God fails not to mark every dereliction, to note every hour, every gift and power not given to the work of salvation; and soon will he reckon with every labourer, and reward or punish, according as they have been diligent or negligent.

2. The Christian ought ever to be in his proper *place*.

Whoever he be, and whatever his gifts, or station or circumstances in life, there is a place assigned him in the mind and providence of God ; and none can fill that place so well as he ; and he ought to seek it, and stand in his lot ; he shrinks from it or abandons it at the peril of his salvation. He has his own place in the family circle, in the church of Christ, in every sphere of Christian duty and enterprise, and in the world of guilt, and misery, and ignorance around him. He has his own place in the hour for private devotion, on the Sabbath, and during each day of the week ; a proper place as a creature of God, and a sinner seeking life ; as a disciple of the Divine Teacher ; as a servant of the Lord who bought him ; as a steward entrusted with many talents ; as a frail and dying mortal hastening to judgment and eternity. And for such an one to be found out of his place in the day of God's visitation, to have run uncalled, or refused when bidden, or to have vacated his post untold, will be dreadful indeed.

3. The Christian ought ever to be *in a state of mind* to seek the divine blessing. While in the line of duty, busy at his work, and radiating his sphere with the light of holy example, and pious precept, his heart *will* go to God in earnest desire, and his approbation and love will be the joy of existence, a blessed reward. But alas ! sin cherished, or duty neglected, not only loses us the favour of God, but what is, if possible, worse still, robs us of the disposition to desire or seek it. How many, for this reason, are serving God from constraint and not from choice ! To how many is religion a task, and the service of Christ a weariness, and prayer itself anything but a pleasure, because they engage in what they know to be wrong, or pursue their worldly business in a selfish and prayerless spirit, or enter into schemes of gain, or pleasure, or alliances in trade, or politics, or friendship, which the holy God cannot sanction ; or they live so far away from Christ, and so aside from

Christian duty in their whole spirit and course of conduct, as to be utter strangers to the joy and confidence of faith ; to walk in perpetual darkness and fear, and be "as the mountains of Gilboa" unrefreshed by rain or dew, sterile and desolate.

4. The Christian ought ever to be *where he can meet God in judgment without fear*. To Him you must give account of all life's doings ; and you know not how soon, nor how suddenly the summons may come for you. Others are dying around you, and passing away from earthly scenes and quickly your and my last hour will have come. If you ever repent of your sins and adjust your accounts for the final day, you must do it without delay. If you really mean to die in peace, you must live for that hour and end, and maintain habits of daily piety. Failing to do this, to how many is the hour of God's judgment the hour of fearful surprise, a terrible alarm, a withering rebuke ! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven."

The *sinner* has a character no less his own,—a moral habitation, distinct and defined to the eye of God. "Where art thou ? Every sinner is *where he ought not to be*,—in a false position as it respects God and truth, duty and salvation ; and retaining his present character and place, he is sure to be undone for ever. *He is in his sins*, he has never repented of them, nor forsaken them. They invest him with a character which challenges the abhorrence of God and angels ; they tower round his path like Alpine heights of guilt and corruption ; every one of them has a voice which cries to heaven for judgment ; and if he is not rid of them, they will sink him into perdition with the weight of a mighty millstone. *He is in the pathway of eternal ruin*. His feet take hold on death. He is pursuing a career which ends in destruction. He is rushing with fury in his heart to the doom of the incorrigible. He is defying the wrath

and despising the mercy of the great God. And persisting in this course, he will soon have passed the limits of Divine forbearance, and sealed his eternal doom in hell.

He is in a state of awful condemnation. His sins have already found him out. The penalty of a violated law hangs over him. Conscience foreshadows the coming wrath. The chains of fear, and guilt, and misery, are woven by him. Heaven is out against his wickedness. The just and merciful God is against him, and the day of doom and vengeance is not distant.

He wanders in a land of darkness and gloom. Where the sinner is, the sweet light of day never comes; the voice of hope and peace is never heard; the notes of pardoning mercy never break on the ear and rejoice the heart. It is a region of sadness and gloom; the land of the shadow of death. Evil spirits walk it; dismal sounds are heard in it; and death and despair reign over it. The soul that dwells here finds no inward peace, dark thoughts fill the mind, evil passions rage, and all within and around is blight, and dreariness, and wretchedness.

The sinner, finally, is ever *under God's immediate eye.* He saw the first sinner when he took and ate of the forbidden fruit; He saw all his conduct, and knew all his thoughts during the hours which succeeded the transgressions; He saw what fear, and shame, and conscious guilt seized upon him at his approach; and he saw him in his hiding place, vainly seeking to escape from pursuing Justice. God sees each one of these hearers, sees every sinner in all his ways. He sees him in secret, when he is bold to sin because no visible eye is upon him; and in the night watches, when he hopes the darkness will veil his evil deeds. He sees him in his Family, in the sanctuary, and during the business hours of each day; in all his plans of gain and over-reaching, by day and by night, at home and abroad, in his thoughtful hours and merry moods, the eye of God is upon him; it reads his inmost thoughts and spieth out all his ways.

He is in the hands of an angry God. He is in the power of Him whose arm spans the universe, and crushes worlds in the day of His wrath. He is at the disposal of One whose every favour has been slighted, whose mercy has been perverted, and whose justice has been insulted. But let that mighty Being, but speak the word, and the daring worm ceases to be ! What a position to be in ! Merciful God ! put forth thy hand, not in wrath to crush, but in mercy to save the creatures whom thou hast made !

W. B. SPRAGUE, D. D.

JOSHUA'S DYING TESTIMONY TO THE FAITHFULNESS OF GOD.



Joshua xxiii. 14. — “ *And, behold, this day I am going the way of all the earth ; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof.*”



THESE are the words of Joshua in the immediate prospect of closing his earthly course. His had been an eventful life, but the most important existence must come to an end. He now takes a solemn farewell of the assembled tribes, assuring them that he should not be much longer permitted to superintend their concerns, as he had hitherto done. He speaks of his approaching departure with great tranquillity ; and appeals to their consciences as to the divine veracity and faithfulness. The blessed God had promised, on the death of Moses, that the people should take possession of