

"trust in uncertain riches." Place not your happiness in so unstable a possession. How strong, as well as how just, the wise man's expressions! "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away as an eagle towards heaven," Prov. xxiii. 5. Behold, I preach the gospel to you, and offer you the true riches. However pride may make you fondly flatter yourselves; however your greatness or wealth may deter others from treating you with plainness and sincerity, you are sinners of the race of Adam; you are lost in him by nature; you are transgressors in practice; and liable to divine wrath, from which there is no shelter but in the blood of Christ. It is but a very little time that your worldly greatness can endure. Death shall write vanity on all created glory; and nothing else shall screen you from the wrath of the Almighty Judge in the last and great day. There the rich and the poor, the prisoner and the oppressor, shall stand upon a level before the Maker of them all. Embrace, then, while you may, the mercy of God. Put on the spotless robe of your Redeemer's righteousness, and value it more than purple and fine linen, or the most costly attire. Seek the bread of life which came down from heaven; and value it more highly than the most sumptuous fare. Be not ashamed of a crucified Saviour. Endure with a noble firmness the disdainful smiles of a scoffing world. O! how amiable is the union of high station and piety, honour and humility, wealth and self-denial with a resolute profession of the gospel! Blessed is the memory of Joseph of Arimathea, an honorable man, and a counsellor, who boldly begged, and honourably interceded, the body of our Lord, after it had been crucified at the instigation of corrupt priests, and pierced by the inhumanity of brutal soldiers. May the Lord God of nature bless and increase your substance, and I make every thing you do prosper: but in his mercy deliver you from despising the gospel, dying impenitent, and lifting up your eyes in torments!

Let me preach this gospel to the poor. It was the glory of the gospel that it was preached to the poor, and given by our Saviour himself as one of the marks of the Messiah's arrival, that "the gospel was preached to the poor." Very suitable was this to their state, good news were brought to them in their distress. But think not, my brethren, that your being poor is enough of itself. It may, indeed, preserve you from many temptations to which the rich are exposed, and it ought, one would think, to constrain you to seek to be rich towards God. But, alas! this is not always the case, and, when it is otherwise, how

does it make every considerate heart bleed with compassion and tenderness! Oh! unhappy they who are both poor and profane, miserable in time, and miserable to eternity, despised on earth, and outcasts for ever. Pitable case indeed!

But does not the Saviour of sinners beseech you to be reconciled unto God? He entreats you to come unto him, that you may have life. He regardeth not the persons of men, but values a precious immortal spirit as much in a mean cottage as in a splendid palace. Your rags and nakedness can be no hindrance to your obtaining his favour. He counsels you to "buy of Him gold tried in the fire, that you may be rich; and white raiment, that you may be clothed." But, O! consider that you are naturally much more loathsome by sin than by poverty. Humble yourselves deeply in the sight of God. Fly for refuge to lay hold of the hope set before you. Accept of a free pardon of all your sins through the blood of Christ, and of His Holy Spirit to enable you to love and serve Him. Rejoice in your portion as all sufficient and full, and in the covenant of peace, as "ordered in all things, and sure." Go in the spirit of adoption to your reconciled Father in Christ, and ask of Him your daily bread. Do not envy the prosperity of others; since 'tis immaterial whether you shall live in plenty and sleep on a bed of down, or live in straits and lie on a dunghill, compared to what shall become of you for ever. But, above all, be not so mad as to envy sinners an unsanctified prosperity. Rather, when you see a man of opulence despising the sabbath, or hear a blasphemer in a gilded chariot profaning his Creator's name, be ready to say, "shall I complain of poverty, when my Lord and Master had not where to lay his head? No, let me, on the contrary, bless that adversity which caused me to consider. Let me be very thankful for that humble station which gives me access to communion with God, and does not waste my time with crowds of company. Who knoweth whether I should have retained my integrity, if I had been constantly surrounded with profane gaiety, swimming in pleasure, besieged by flatterers, solicited by sensualists, beset with temptations! O that I may be possessed of the Pearl of great price, reconciled to God, united to Christ, adorned with Divine grace, and that I may be my Redeemer's at his second coming!"

I would preach the gospel to those who are but yet in the morning of life. This is the most pleasant and hopeful part of a minister's work. Happy are you, my dear children, who have been so early called into God's vineyard, but infinitely more

happy, if you are inwardly and fully determined to comply with the call. I beseech you "Remember your creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say you have no pleasure in them," Eccles. xii. 1. Early piety is exceeding lovely in the eyes of the sober part of mankind, highly acceptable to God, and will be infinitely profitable to yourselves. Be not enticed with the deceitful promises and false pretences of worldly enjoyments, which are so ready to inflame your passions, and so warmly solicit your love. Believe the testimony of all, without exception, who have gone before you, and have left this record written on created comforts, that they are "vanity and vexation of spirit." Believe it, you have entered on a world of sin and sorrow. You may feel the early stirrings of corruption in yourselves, and see its manifest and manifold fruits, both in yourselves and others. Alas! are there not some young persons who learn, as their first language, to blaspheme their Maker's name? Many children who cannot work, are expert in sinning. Alas! your hearts are naturally far from God. You "go astray as soon as you are born, speaking lies."

Be persuaded, therefore, to fly to the blood of Christ, the precious blood of Christ, "who loved you, and gave himself for you." He died upon the cross, to save you from the hell which you have deserved by your sins; and he graciously invites you, saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God," Mark x. 14. Blessed are those children, who, like their Saviour, advance in wisdom as in stature, and "in favour with God and man." Let young persons in general remember, as they are growing up, especially such as have been brought up under the inspection of pious parents, that all the early opportunities of instruction which they have enjoyed will greatly aggravate their guilt,

if they continue to despise them. For this reason some, I wish I could not say many, are old in sin, when they are but young in years. Wherefore, without further delay, betake yourselves to God in Christ; learn and love your Redeemer's name, and let the life that you live in the flesh, be a life of faith on the Son of God and only Saviour of the world. Your early entrance on a religious life will make you regular, established, useful, fruitful, christians. If you are to continue long in the world, it will greatly contribute to the sweetness and serenity of life; and if it be the will of God that you should die soon, it will make you meet for the inheritance of the saints in light. There is something very terrible in the death (often the unexpected death) of young persons, in the bloom or middle of life, plunged in sensuality, inflamed with lust, and bent on sin of every kind. But, blessed be God; there are also some agreeable instances of young saints quickly ripened by Divine grace, thoroughly mellowed by early affliction, resigning the world, not with submission only, but pleasure, and taking wing to a land of rest and peace, where "the inhabitant shall not say, I am sick;" and "the people that dwell therein shall be forgiven their iniquity." Isaiah xxxiii, 24.

**SUNDAY SCHOOLS versus ROMANISM**—A farmer residing in the parish of Colwich, and a Sunday School teacher, meeting a short time since with a lad who formerly belonged to his class, asked him some particulars relative to his family. The lad said his father had lately been to the Romish Chapel, and his brother got a suit of clothes for going with him, and he too, should have had a suit had he continued to go. He went once with his father, but he could not see any bibles about the chapel, and the service was so different from what he had seen at the church, and added, "you know, sir, you told us that all religions that are not founded on the bible are wrong, and so I never went again."

### CONVERSIONS IN KERRY—TWO HUNDRED PAPISTS CONVERTED.

[From the Galway Advertiser.]

A very numerous and respectable congregation attended the Episcopal Chapel, Upper Baggot-street, Dublin, on Monday night, to hear an account of recent conversions in the County of Kerry, from the Rev. Mr. Gayer, who was introduced to the assembly by the Rev. Mr. Verschoyle.

The Rev. Mr. Gayer began with a geographical description of Dingle, the remotest western point of Europe, and the farthest part of Ireland. The Reverend gentleman next proceeded to describe the ignorance in which the inhabitants of Dingle were steeped before the introduction of the Gospel among them, and their

manners and customs. They speak the Irish language only, and marry and intermarry with each other, according to the practice of clanship. He then proceeded to say, the Rev. Mr. Moriarty, who belongs to one of the oldest clans in that country, and whose family once possessed the greatest part of it, has been placed over a congregation there. He related many interesting anecdotes respecting the conversion of the father of the Rev. Mr. Moriarty and other persons. Mr. Gayer read a letter from Mr. Moriarty, stating that two hundred persons had renounced the errors of Popery, and embraced true religion.