



ADDRESSES
TO
THE YOUNG.

IMMANUEL:
CHRIST'S NAMES, TITLES, AND EXCELLENCIES.

BY
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"SUFFER LITTLE CHILDREN TO COME UNTO ME."
"MY SON, GIVE ME THINE HEART."

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TO THE
YOUTHFUL READERS.

MANY of you I shall never see or know on earth. May we meet in heaven on the golden streets of the New Jerusalem! There “we shall know even as we are known.”

Jesus said to St. Peter, a little while before his ascension to heaven, “Simon, son of Jonas, lovest thou me?” Peter answered, “Lord, thou knowest that I love thee?” Jesus said unto him, “Feed my lambs.”

What does Jesus say to every parent, to every instructor and guardian of youth, and to every minister? What does he say to *me*? He says, “Feed my lambs.” In obedience to his blessed and loving command, I present you

this *little book*. The following Addresses contain food for Christ's lambs. With these Addresses I wish to feed your youthful, precious, and immortal souls. Where, think you, have I collected the delicious food? It is from a storehouse of great antiquity, magnificence, and beauty. **IT IS THE WORD OF GOD!**

The food presented is the **BREAD OF LIFE**. That bread is Christ. He is the True Bread which came down from heaven. The little child who eats of this bread, "shall live for ever."

After our Saviour had raised Lazarus to life, he uttered the following remarkable expression:—(John xii. 32) "And I, if I be lifted up from the earth, will draw all men unto me." He has been lifted up on the cross, and millions have been drawn unto him. In these Addresses Jesus is lifted up; He is shown in his various names, titles, and excellencies. When you behold them, may your young

hearts be drawn unto Him ; may the Holy Spirit teach you to love Him, and to say in the glowing language of Scripture, " Jesus, the beloved of my soul, is white and ruddy ; He is the chiefest among ten thousand, and altogether lovely."

Suffer me to counsel you to read this book carefully, thoughtfully, and prayerfully. Before reading any of the Addresses, offer up to God, the Holy Spirit, an earnest petition that he may give the blessing. And he will give it.

In conclusion, may you give yourselves to Christ ; may you receive him as yours ! May you live to His honour, and at last enjoy His fellowship, and behold His glory for ever in heaven !

AMEN.



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Addresses to the Young.

ADDRESS I.

‘ Go worship at Immanuel’s feet,
See in his face what glories meet ;
Earth is too narrow to express
His worth, his glory, or his grace.’

MY young friends, I affectionately call your attention to the names of Christ, and their important meaning. When you think of them one by one, may you say respecting him—‘ Oh, how lovely, how wonderful is Jesus!’ Wonderful! Ah! my young friends, He is indeed wonderful. He is wonderful on this account: He is both God and man, He is both man and God. Did you ever hear of such a wonder? Wonder of wonders! God and man—man and God. Oh! what a wonderful sight the wise men saw when they went into the stable! They saw a lovely babe in His mother’s arms; His name was Jesus; and who was He? The Wonderful: God and man in one Person. Amazing! “ Great is

the mystery of godliness : God was manifest in the flesh.”

But I have another thing to tell you; He is not only the most wonderful of all beings, He is *the best of all beings*. O ye angels, how good are ye ! but ye are nothing compared with Christ. Ye spirits of just men made perfect, before yonder throne, how good are ye ! but ye are nothing compared with Jesus. Oh ! how infinitely good is Christ ! Is wisdom goodness ? Yes. Then he has all wisdom. Is holiness goodness ? Yes ; He is “ glorious in holiness.” Is love goodness ? Yes. Then he is all love. Oh ! come and look at Jesus. Ye little ones ! come and look at your King to-day—King Jesus : all wisdom, all holiness, all love. Oh ! how infinitely good is He !

Join with me in the following beautiful verse from the eighth Psalm :—

‘ Jesus, our Lord ! how wondrous great
Is Thine exalted Name !
The glories of Thy heavenly state,
Let men and babes proclaim.’

I proceed, by the assistance of the Holy Spirit in this address, to direct your attention to names of Christ, beginning with the letter A. The first name is *Adam* ; the second is *Advocate*.

I. The first name that I mention, is *Adam*. And the passage where you will find the name *Adam*

given to Christ, is in the first epistle to the Corinthians, the fifteenth chapter and forty-fifth verse : “ The first man Adam was made a living soul ; the last Adam was made a quickening Spirit.”

Now, my dear young friends, I will tell you three things about the first Adam, and three things about the last Adam. I shall not burden your memory with many particulars ; and therefore I hope you will give attention to these. The first Adam broke the covenant ; the second Adam kept the covenant. The first Adam brought ruin ; the second Adam brought salvation. The first Adam lost a Paradise ; the second Adam gained a Paradise. I will drop you a few little hints upon these three particulars.

1. The first Adam broke the covenant ; the second Adam kept the covenant.

What is a covenant ? I will tell you : a covenant is an agreement betwixt two parties. There may be an agreement between two little children ; two little children may say, ‘ We will agree together to go to the Sabbath School.’ One may say to the other, ‘ We have never been to the Sabbath School ; I will go next Sabbath morning ; when will you go ? will you go next Sabbath morning ?’ ‘ Yes,’ answers the other, ‘ I will.’ ‘ Well then, we will agree both to go ; give me your hand ;’ and then they join their little hands together. That is a covenant between two little children.

My dear young friends, God made a covenant with our father Adam; He made an agreement with Adam, and Adam made an agreement with God. I will tell you what God said to Adam. God said to our father Adam, 'If you will obey My law, you shall never be driven out of this beautiful Paradise; you shall possess it for hundreds of hundreds of years, and you shall never die; your body shall live for ever, and all your children shall live for ever too.' Was not that kind in God? But God said to Adam, 'There is one thing I tell you not to do. There is a tree growing in this Paradise, called the Tree of knowledge of good and evil; you must not eat of that; I tell you not to eat of it, Adam.' And Adam said to God, with reverence, 'No, I will not eat of it.' This was the covenant. But lo! Satan came into the garden, and he said to Eve, 'I wish you would eat of the fruit of that tree.' Eve said, 'No, I must not eat of it; if I eat of it, I shall die.' 'Oh! no,' said Satan, 'you will not die; depend upon it, you will not die if you eat of it; I will shew you that I can eat of it and not die.' And what does Satan do, but pluck some of the fruit of the tree and eat it? 'Do you see that?' said he; 'I am eating of the fruit, and I am not dying.' Then Eve was persuaded, and she ate of the fruit; and Adam came up, and he was tempted too, and he ate of it: Satan laughing at them all the time. But

there was a wonderful change the moment they had eaten it. If you had seen Adam, when he had tasted it, oh! how his colour changed. He cried out, O Eve! Eve! I am ruined, ruined for ever. I find death has come into my body; oh! what I suffer. My mind is overwhelmed; God will destroy me; let us escape, let us escape.' And Adam and Eve flew into the thickest part of the garden, to hide themselves from God. Oh! my young friends, that was the breaking of the covenant.

But remember this; God entered into a covenant with His Son Jesus Christ, and He kept the covenant. Where was that covenant entered into? In heaven. Now what did Christ promise to do? I must tell you that; you hear of it every Sabbath, but I must tell you again and again. Christ said to His Father, 'I will go to yonder world, and I will become a little babe, and I will suffer, and shed my blood, and die, and lie down in the grave, to save that ruined world.' Did He do so? Yes. He promised to be born: He was born in Bethlehem. He promised to become a man: He became a man. He promised to obey the law: He obeyed it. He promised to suffer: He suffered. He promised to shed His blood: He shed it. Is not that astonishing? I dare say, if I were to ask you to shed your blood for me, you might not be very willing to do it; but I think some of your parents, if it would save you,

would shed their blood for you ; some will do wonderful things for love. Christ's love to little children was so great, that He consented to shed His blood for them : and He did it. Oh ! little children, remember this : Jesus shed His blood : the blood poured from His hands and His feet. He engaged to die upon a cross : He died upon a cross. He engaged to go to a grave : and He was laid in the tomb. All He engaged to do, He did. And oh ! see Him rising from the grave ; what a sight ! All the angels of heaven were looking at it : was there ever such a sight ? The stone was rolled from the mouth of the grave, and the Saviour came out ; and He proclaimed before heaven and earth, that He had fulfilled all He engaged to do, that He had kept the covenant, that all that He promised His Father to do He had actually and fully done. Ah ! my young friends, is not that delightful ! If I could only tell you that Adam broke the covenant, and if I had not been able to say that Christ had kept the covenant, oh ! what a melancholy thing this would have been. But I can tell you, that while Adam broke the covenant, Christ kept His ; and by keeping the covenant, He has obtained for all that love Him a glorious and heavenly home.

2. I come to the second thing : the first Adam brought ruin ; the second Adam brought salvation. Oh ! what a difference.

The first Adam brought ruin. If you cast your young eyes over the face of the earth, you will see a great deal of ruin. You will see sin in every family. Who brought this ruin? The first Adam. You see some people lying upon the bed of affliction, crying out with pain, and exclaiming, 'Oh! how I am tormented with this pain! can you get me any relief? can you get me any medicine to ease this pain? Oh! I am in such an agony.' Pray, who brought this? I answer, Adam. Go to the London Hospital—some of you live near it; go to St. Bartholomew's Hospital—some of you live near that; go to the hospitals on the other side of the bridges, St. Thomas's and Guy's, places that I have often visited; and what do you see there? Ward after ward (that is, long, extensive rooms) filled with beds, and people lying upon those beds in suffering and in sorrow. I once went to try to get a poor afflicted creature into Guy's Hospital, and I was introduced to the pious clergyman, the chaplain of the establishment. 'Oh!' said he, 'every bed is full.' The hundreds of beds were all filled with sufferers. Now I ask you, my little children, who brought this ruin? The answer is, the first Adam.

Look over to Asia, that vast extensive country, and there you will see millions upon millions worshipping idols; and you will see fathers and mothers—oh! shocking sight—bringing their own dear

babes, and saying to the priest, 'Take this our child, and offer it in sacrifice;' and then the priest takes the beautiful little darling, and he draws out his dreadful knife, and plunges it in the bosom of the babe, and instantly it expires. Oh! how horrible is this. I ask you who brought this ruin? The first Adam.

I was once on the plains of Waterloo, and I stood in a corner of the field, and the guide said to me, 'Do you see that spot?' I said, 'Yes, I see the spot you are pointing to; is there anything particular about it?' 'Oh! yes,' said he, 'there are nearly twenty thousand young men buried in that spot; Englishmen, Irishmen, Scotchmen, Belgians, Prussians, French, Dutch, and various others,—they are laid in that place, and covered with dust.' Oh! my young friends, who brought this ruin? The answer is, the first Adam.

But I must show you another sight; and it affects my heart to think of it. My young friends, look below, and you will see with the eyes of your mind a place called Hell. There are millions in that place, and "there is weeping, and wailing, and gnashing of teeth." There are prisoners upon prisoners, millions upon millions; and they cannot escape. There are watchers placed at the gate, and none of them can escape. Who brought this ruin? I answer, it was the first Adam.

But oh! come and look at the second Adam. Come and see a lovely sight, and see what He has done. The first Adam brought ruin, but the second Adam has brought salvation. Salvation! what a lovely word is that. It is one of the loveliest words you can possibly pronounce. Salvation! And what a salvation He has procured. He has obtained a salvation from sin, a salvation from death, a salvation from sorrow, a salvation from hell. What a wondrous salvation! I should like every little child now present to be saying within himself or herself, 'Lord Jesus, give me that salvation.' And I tell you, that if you ask Him, He will. He is present now to give it. I am telling you no tale, I am telling you the truth; the Lord Jesus is exalted "a Prince and a Saviour," and He is willing to save little children; and if you ask Him to give you that salvation, He will give it. He says, 'Come, my little child, oh! come to me; do not be afraid to come; I will not reject you; I will in nowise cast you out.'

3. I will tell you a third thing: the first Adam lost a Paradise, and the second Adam gained a Paradise.

I cannot describe the loveliness of the Paradise that Adam lost. It was a beautiful Paradise. If I were to ask some of you how large it was, you would be ready to say, 'Perhaps it was as large as

St. James's Park ;' and some of you might be ready to say, 'Oh! it was larger than that, it was larger than Hyde Park ;' and some, 'It was larger still, it was larger than Windsor Park, in all its imperial grandeur.' But I believe that Paradise was larger than England ; I believe that it was hundreds of miles in length ; for I am told in Genesis, that there were four great rivers running through it, not muddy, thick water, like the water of the Thames, but waters clearer than crystal. What a lovely place that Paradise was. There were no stormy tempests in it ; there were no cold, nipping frosts, like what we feel in winter in this country ; there was no thunder, no hail. There were no reptiles there. There are some lovely spots now upon the face of the earth, but if you walk through them, you must take great care how you walk, for perhaps there is a rattlesnake in the rich long grass, or a viper lying ready to sting you, and introduce his poison into your foot ; or in the thicket, there is a tiger watching with his fierce eye, and waiting to lay hold of you and devour you. Ah! my little children, there was no such thing in the garden of Eden, until Satan entered. It was a Paradise of great beauty! Oh! the trees were so beautiful. If you and I had lived in the days of Solomon, and had taken a journey to Lebanon, I will tell you what I could have shown you ; I cannot show it you

now, for they tell me there is such a change, the grand cedars are no longer to be seen ; but I could have shown you then many a cedar tree in Lebanon, covering a larger extent than a large chapel ; so that one tree, standing in the centre of it, would not only have covered the whole of the place, but the branches would have extended beyond its walls ; and then, they were two hundred feet high. Many of you have seen the Monument near London Bridge ; now, when you see the Monument next, I call upon you to remember that in the days of Solomon, the cedars were as high as the Monument. But the cedars of Lebanon were nothing to Eden. Oh ! the lovely trees in Eden. They were filled with such beautiful birds. I understand the loveliest birds brought to this country, come from America ; their plumage is very beautiful—green, and yellow, and scarlet and skyblue ; but they will not sing at all. The American birds are very beautiful to look upon, but they do not sing like our English birds. Now, in Paradise they sang so beautifully, it was quite delightful to hear their notes. On one tree, perhaps, there would be a thousand birds sitting together, and all clapping their wings, and singing their Maker's praise. And the fruit was so delicious, and the flowers so large and fragrant ; the whole of Eden was filled with delightful perfumes.

But Adam lost this Paradise. An angel came to

him, and said, 'Get out ; depart from this Paradise.' And poor Adam and Eve, wringing their hands, and the tears running down their cheeks, just looked behind to see what they had lost, and said to one another, 'Oh ! what sinners we have been ; what offenders we have been ! what fools we have been ! what a lovely Paradise is this !' But the angel said, 'Depart ; get out of the Paradise ;' and he drove them out at the gate. And then there was an angel placed at that gate, not to suffer them to enter ; and Paradise was lost for ever. It was never a Paradise afterwards ; the snakes went in, and the serpents, and the wild beasts. Oh ! what a change. Even if Adam got back to Paradise, he might have been torn in pieces by one of the wild beasts.

But Christ has gained a Paradise. I can tell you where it is. Did you ever look out on a beautiful clear night, and see the stars in their brightness and glory ? When you do so on another night, remember that beyond those stars Jesus has gained and prepared a beautiful Paradise. Oh ! what a glorious Paradise it is. There is no sin in it, no sorrow in it, no temptation in it, no suffering in it, no wild beasts in it, no enemy in it, no war in it, no death in it. If a stranger coming to see London, takes a ride round it, he asks the driver, 'Pray, what is that I see on yonder hill, so beautiful to look at ?' 'Oh !' says the man, 'that is a cemetery, where

they lay dead bodies.' Then if the stranger goes another day to another part of the neighbourhood of London, and drives towards Highgate, to see that beautiful hill, and sees at a distance some pretty white spots rising up in the green grass, and asks again, 'Pray, what is that place?' 'Oh! that is another cemetery, where they bury dead bodies.' Then he goes on to Stoke-Newington, and there he sees a beautiful park with fine trees, where the great Dr. Watts used to compose his hymns, and he asks, 'Pray, what place is this? does some great gentleman, some duke, live here?' 'No; this is another cemetery, where they bury the dead.' Ah! my young friends, this world is the land of the dying; it is the land of the dead. Heaven—the Paradise above, which Jesus gained, is the land of the living, where immortal souls for ever reign with Him. What a glorious place. My heart's desire and prayer to God is, that I may meet you in that glorious Paradise. May we meet there? Yes, if you give yourselves to Christ, we *shall* meet; if you begin your journey to-day, we *shall* meet. Oh! what will you then see. You will see the tree of life; you will see the river of life; you will see a throne, with a rainbow round about it; you will see myriads of angels; you will see countless millions of saints; you will see the Father, the Son, and the Spirit—one God. And the moment you enter heaven, you will hear

the sweetest music ; and you will join with them in their songs of praise ; and you will receive a crown of glory that shall never fade.

Oh ! that we might meet in heaven. The very thought of being separated from you through all eternity distresses my heart. Ye children, I wish to meet you in yonder Paradise of the blessed. Oh ! let every individual now say with the heart, ‘ Lord Jesus, give me a title to that glorious heaven.’ Then join with me in that beautiful verse of Watts’, upon the subject of that heavenly Paradise—

‘ There is a land of pure delight,
Where saints immortal reign ;
Infinite day excludes the night,
And pleasures banish pain.’

II. My young friends, I proceed to the next name—*Advocate*.

I dare say many of you do not know the meaning of the word *Advocate*. I will endeavour to explain it to you. But I will first tell you in what part of the Bible you will meet with that word ; and I hope you will look at that portion of Scripture with care and attention. It is in the First Epistle of St. John, at the beginning of the second chapter :—“ If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous.”

Now I will tell you what an advocate is. An advocate is a counsellor. Perhaps you do not know

what *that* is ; well, I will tell you. A counsellor is a barrister, or one that pleads in courts of law. You know, my young friends, in various parts of London, there are courts of law. If you go to Guildhall, you will see immediately beside it courts of law ; if you go to Lincoln's Inn Fields, you will see other buildings that are courts of law ; if you go to Westminster, you will see other courts of law. Now if you enter into one of these courts, I will tell you what you will see ; it will give you some idea of them. You will see a judge sitting upon an elevated seat—a very respectable, grave, learned-looking man, and very attentive ; and immediately before him you will see a number of men, of very great respectability, seated, and one of them standing up ; and if you observe what he is doing, you will find he is delivering a speech. He is speaking to the judge ; but he is not speaking for himself, he is speaking for some one that has employed him. There is a gentleman in Yorkshire, perhaps, who is likely to lose his estate by some swindler, and he goes to an able counsellor in London, and says, ' I am in danger of losing my estate ; there is a swindler risen up, and he says he has a greater title to it than I have ; what must I do ? ' Then the counsellor says, ' Give me all the information you can, and we will go into court and tell it to the judge ; I have no doubt he will give us a proper sentence, and tell us

what is right, and you will have your estate as long as you live, and your children will have it after you. Then says the other, 'I will employ you; God has given you great talents, and though I have had tolerable education, yet I cannot speak so well for myself; and if you will get me the estate secure to me, I will give you a thousand pounds;' and he lays down five hundred at once. Then the day is appointed, and the counsellor tells the whole case to the judge in a clear straightforward manner. There is another, that stands up and speaks for the swindler, but he makes a very poor case of it; he knows he has got a bad cause, and therefore he does not speak eloquently: but *this* counsellor, the advocate who has got the good cause, oh! how beautifully he speaks. He stands upright, and holds his face, as it were, to the sun; he is not afraid of examination and investigation; he knows all is right and correct. And by and bye the judge says to him, 'The person for whom you have been pleading, is confirmed in his estate; it is his; send the swindler to prison. Then he is laid hold of, and sent to prison, and cast into a dungeon.

Now, my dear young friends, the Lord Jesus Christ is an Advocate. And I dare say, there are three things that some of you would like to know with respect to Him. First, 'in what court the Lord Jesus Christ pleads as an Advocate?' Then and

ther thing is, 'before what judge He pleads?' And then, for 'whom He pleads?' Well, I will answer these questions.

The first question you wish me to answer is, what is the court where Christ pleads? I will tell you: that court is heaven—the heaven of heavens. The Lord Jesus Christ is now in heaven in His human nature; and at the very moment while I am now addressing you, He is pleading in the heavenly world. Oh! there is a beautiful verse upon this subject:—

'Where high the heavenly temple stands,
The house of God, not made with hands,
An Advocate our nature wears,
The guardian of mankind appears.'

There are many noble courts in England. If you go to visit the great cities of this country, you will see sometimes a magnificent building, and if you ask what it is, you will find it is where the courts are held. There is an amazing building now erecting in Westminster, close by the bridge, called the new Parliament House, where the great court of Parliament is to be held. But oh! what are these buildings, compared with the court in which Christ pleads? It is larger than the world; it is larger than the sun—and that is a million times larger than our world. And oh! how glorious. There is no night there. They require no lamps, no candles, no moon, no

stars, no sun ; for “ the Lord God Almighty and the Lamb are the light thereof.”

Now I come to your second question, ‘ Pray, before whom does He plead ? who is the judge ? ’ To this I answer, God the Father. Christ appears before His Father. And I will tell you what He shows Him : He shows Him his hands, and his feet and his side ; He shows the marks of the wounds He endured on earth, and He pleads before his Father for all that He loves.

‘ He ever lives to intercede
Before His Father’s face ;’

(Now let every child say the next two lines to himself.)

‘ Give Him, my soul, thy cause to plead,
Nor doubt the Father’s grace.’

Oh ! I wish ye little children would now say to Christ, ‘ Jesus ! Jesus ! plead our cause. We put our souls into Thy hands, Thou blessed Advocate ; oh ! plead for us before Thy throne above.’

‘ Give Him, *my soul*, thy cause to plead,
Nor doubt the Father’s grace.’

I come to the last question : ‘ For whom does He plead ? ’ And to this I answer, He pleads for all His people. ‘ Ah ! but,’ say some little children, ‘ we are afraid we are not His people ; you have said He pleads for His people, but we are not pious children.’

Perhaps you are ready to say, 'What is to become of us? oh! what will become of us, if we remain as we now are?' I answer, you must perish. But is there nothing to be done to save you? Yes; you may give yourselves to Christ, and He will save you. Commit your soul into his hands, and He will offer up prayers for you in heaven. Your pious teachers pray for you on earth, I pray for you, your ministers pray for you, your parents (if they are pious) pray for you; but there is One I wish to pray for you, and that is Christ, the Advocate. And then all will be well.

You must say, then, 'O Jesus, pray for me.' Do not go to the Virgin Mary; we do not want her prayers. Though a blessed woman, she is no mediator before the throne. But Jesus is an Advocate. Oh, little children, put your souls into his hands, and He will plead for you. What happy children you will be, to think that Christ is praying for you in heaven! The moment you put your soul into his hands, that instant He will begin to plead for you. He will ask no money; He will not ask hundreds of pounds, like the barrister I have spoken of; He will only ask you to put your soul into his hands; and the moment you do so, that moment He will plead for you before his Father's throne. And I will tell you what He will say. I know part of his prayer: "Father, I will that they whom Thou hast

given Me, be with Me where I am, that they may behold My glory."—John xvii. 24. Oh! what a plea. What a prayer!

If I were to take you some day into one of the courts of law, upon an occasion of great importance, you would perhaps whisper in my ear, 'How silent. We hear nothing but one man speaking. How remarkable is this! The place is crowded, and it is so silent that you might hear a pin fall; what is the reason of this?' I should answer, 'You will soon know, if you attend.' Then you begin to listen, and you are ready to say to me, 'Oh! what a beautiful speaker that man is; how striking! We never heard such speaking upon the face of the earth; it is lovely, like music.' Now, my young friends, lift up your eyes to heaven; when Christ is pleading there for little children, I will tell you who are listening:—myriads of angels, myriads of saints. They are all hearing Christ's lovely, wise, earnest, affectionate, eloquent pleading, before His Father's throne.

Oh! then, how you and I should love Him. Say with me in your hearts the following beautiful words:—

'Jesus! I love thy charming name;'

'I love my father's name, I love my mother's name,
I love my minister's name, I love the name of my

dear acquaintance ; but, O Jesus, I love thy name above them all.'

' Jesus ! I love thy charming name ;
'Tis music to my ear ;
Fain would I sound it out so loud,
That heaven and earth should hear.'

Now, my young friends, I proceed to conclude by telling you two or three sentences that fell from the lips of three little children when they were dying. They are very short, but they are very sweet.

The first was a dear little boy ; and the answer he made to his minister when he was on his dying bed, shows how strong he was in faith, and how rich in grace. His minister asked him—' What makes you think you are going to heaven.' And he said, ' Because my heart is in heaven already ; and I do not think the Spirit of God would have drawn my heart to Him, unless He had intended to take me to heaven.' O ye little ones, are *your* hearts in heaven ? If they are, heaven is yours ; and when you die, you will reach that glorious land.

Now the next child was a little girl, about ten years of age ; and I am very much amazed at her answers. What a sensible, dear child she was ! She was very near the gates of heaven, when she gave the following answers. The visitor said to her, ' What is it to be regenerated ?' She answered,

‘It is to have a new heart.’ Then the visitor said, ‘Who is it that can give you a new heart? can men give it?’ ‘No.’ ‘Can angels give it?’ ‘Oh! no,’ she said, ‘the Spirit of God alone can give a new heart.’ ‘Are you afraid to die?’ ‘Oh! no.’ ‘Why are you not afraid to die?’ ‘Because the blood of Christ has taken away the fear of death from me.’ ‘And do you think that you shall go to heaven when you die?’ ‘I do,’ said the child. ‘And what reason have you to believe that you shall go to heaven when you die?’ Now this is her answer,—‘I am a sinner; Christ Jesus came and died on the cross to save me, and I believe that He is my Saviour, and that His blood cleanses me from all sin.’ Oh! what faith. And in a very little while she died upon the bosom of Christ.

Now the last instance that I will give you, is that of a little boy who met with an accident in one of the coal mines in the north of England. His teacher came to see him when he was dying. The little boy, just in the very article of death, called for his father and his mother, his brothers, and his sisters, to come to his bedside; and when they came, he said, ‘Mother, I love you; father, I love you; my brothers, I love you; my sisters, I love you; my teacher, I love you; but Jesus I love above you all, and I am going to heaven, that beautiful place.’ Then there was a lovely smile upon his countenance, and almost in-

stantly he breathed his last, and ascended to the heavenly world.

My young friends, I have a gift to offer you. It is not a purse of gold; it is not a freehold estate; it is not a noble mansion; it is not beautiful raiment; but I have to present before you this day, a gift more valuable than the whole universe. It is God's gift, and it is an "unspeakable gift." It is **JESUS**. Jesus has given me a commission; He has said to me, as one of His servants, 'Go and tell the little children that they are welcome to receive me; I am willing to be theirs—their own Jesus—their own friend—their own Saviour: go and tell them so.' Now I tell you so. Christ is willing to give you himself; are you willing to receive Him? Oh! may the Divine Spirit enable you to receive Him, and He will make you lovely as angels. Receive Him, and He will pardon all your sins; receive Him, and He will give you a treasure of grace; receive Him, and He will make you happy in time and in eternity; receive Him, and He will be present with you in all your afflictions; receive Him, and He will attend you in the valley of the shadow of death.

O children! do you know that you have to pass through a valley, a dark valley, at the end of your journey—the journey of life? There are some in that valley just now. Do you ask me what is the

name of it? The name of it is the valley of the shadow of death. There are some in it at this moment, crying out in agony, and saying, 'We are lost—we are lost—we are lost for ever!' But there are others in the valley singing sweet songs of praise; singing of Jesus—singing of heaven—singing of glory. Now if you receive Christ, then when you come to that valley, there you will find Him. He will give you His hand; He will lead you; He will hold you up; He will comfort you; He will conduct you to the pearly gates of heaven; and then He will say to the angels, 'Open the everlasting gates, to allow these children to come in.' And the gates will fly wide open, and you will enter into the world of everlasting life.

Oh! is this the case? Then join with me in the following expression of delight:—

'I'll speak the honours of His name,
With my last labouring breath;
And dying, clasp Him in my arms,
The antidote of death.'



ADDRESS II.

‘The whole creation can afford,
But some faint shadows of my Lord ;
Nature, to make his beauties known,
Must mingle colours not her own.’

My young friends, unite with me in earnest prayer that our meditation on Christ’s excellencies may be crowned with the effectual blessing of the Holy Spirit. ‘Divine Spirit, mercifully give thine influence : oh ! give the blessing.’

Supposing a young, pious, friend were to go along with me to that part of the world that is called the Holy Land, and we went out of the ship, and got on shore, and I were to say to him, ‘Now, my dear young friend, will you tell me what place you would like to see first in this wonderful country, of which you have read so much in the Holy Bible?’ I think my young friend would say, ‘My dear minister, I should like to go and see Bethlehem, the town

where my Saviour was born.' Then, after I had taken him to Bethlehem, I would say to him, 'And what place would you like to see next?' And perhaps the dear little boy would say, 'I should like to see Nazareth, because that is the place where my Saviour lived, till he was thirty years of age.' Then I ask, 'What place would you like to see next?' Perhaps he would say, 'I should like to go and see yonder lake;' for Nazareth is situated very high, and you can see from Nazareth, at a considerable distance, a beautiful lake, where the disciples used to fish. And then I would say, 'Why would you like to go and see that lake?' Perhaps he would answer, 'Why, my dear minister, I should like to go and see that lake, because it was on the waves of that little sea that our Saviour walked.' When we had seen this lake, or little sea, I would ask, 'What would you like to see next?' And perhaps he might say, 'I should like to go and see Jerusalem.' Well, we go and see Jerusalem; and when we get there, I would ask, 'What part of this city do you wish to see in particular?' Then he begins to look serious, and his countenance shows that his heart is very full; and he says, 'I should like to go and see Calvary, the very place where my Saviour shed His blood, and where He was nailed to the cross.' Then, after we have been to Calvary, he says, 'I should like to go and see the grave of Joseph, the

very grave in which my Saviour was laid, and where He rose triumphant from the tomb.' Then, when we have seen the grave, I ask, 'What place would you wish to see next?' He says, 'Take me to the top of Olivet;' that is a beautiful little mount at the side of Jerusalem, across a little brook, called Kidron, and sometimes called Cedron, but both names signify the same place. And I ask, 'Why would you like to go to the top of Olivet?' 'Oh!' he says, 'I want to see the place from which my Saviour ascended to the heavens.'

Now, my young friends, supposing I were conversing with another pious young person, and I were to say to her, 'My dear young friend, will you tell me who it is you wish to see, above all in earth and above all in heaven?' She would instantly answer, 'My dear minister, I should like to see Christ.' 'But is not your father dead? Is not your mother dead?' 'Yes, and I trust they are both in heaven.' 'But would you not rather see your father and mother in heaven than Christ?' 'Oh! no,' she says, 'I would rather see Christ than my father and mother, much as I love them.' 'Then, my dear little child, perhaps you remember a beautiful passage in the book of Psalms;' and she says, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." Ah! my dear friend, and you shall see Christ if you love Him,

and learn to serve Him on earth ; and when you die, your happy spirit will be led in triumph by angels to heaven's gates. Oh ! what a sight that will be. But you will not see it with these bodily eyes. If you saw the soul of a little child passing through the heavens, with a company of angels surrounding it, with their wide spreading wings, shining brighter than the sun, oh ! what a blessed sight it would be. But the soul of the pious boy, as well as that of the pious girl, will be conveyed by angels to heaven's gate ; and it will be instantly opened ; and then the child will enter in triumph into the heaven of heavens, and receive of Christ a golden crown, and then cast it at His feet. Oh ! how sweet the name of Jesus is to a pious child. How the loving child delights to think of his father and mother ! but how the pious child delights to think of Christ, and hear his name !

I will tell you what a pious child can say about the name of Christ. Oh ! that every one of us could utter with the heart, the four beautiful lines that I am going to repeat about the name of Christ :—

‘ How sweet the name of Jesus sounds,
In a believer's ear ;
It soothes his sorrows, heals his wounds,
And drives away his fear.’

My beloved young friends, there are four names of Christ which I will present before you in this ad-

dress. I trust they will be first written upon your memory, and then upon your heart. Do you know that you have got two tables in your souls? I will mention the names of them; perhaps you have never thought of them before. The name of the one is, the table of the memory; and the name of the other is, the table of the heart; I can write upon the first, but I cannot write upon the second. You can write upon the first—that is, the table of the memory—and I wish you to write upon it as much as you can, in reading this address; but as for the table of the heart, only one can write on it, and that is Christ by His Spirit. And I pray Christ by His Spirit to write His Word upon your hearts; and if He write it there, it cannot be removed. Nobody can wash it out; nobody can take it away. It will remain there as long as you live; it will be engraven there till you die; yea, for ever and ever.

My young friends, the first name to be considered is *All in all*; the second is *Almighty*; the third is *Alpha*; and the fourth is *Altar*.

The first is *All in all*.

I shall give you for each name a passage of Scripture; and may you write that upon the first table, that is, the table of the memory; and may God the Spirit write it upon the table of the heart. You will find the name that I have just mentioned in Colossians iii. 11.

In this name consider four particulars.

1. The first is, Christ *has* all.

Remember that little word *has* ; for that is the substance of this particular : Christ *has* all. Now observe this.

Christ has all *wisdom and knowledge* ; He possesses all the wisdom in the universe. Christ has all *knowledge* ; He knows all the angels in heaven, and He knows all men, women and little children in the world. How amazing His knowledge ! Then Christ has all *power*. So great is His power, that He holds up the sun, the moon, and the stars, which He formerly made by His power, Oh ! how amazing the power of Christ ! Then observe, further, He has all *holiness*. There never was a man, woman, or child made holy, who was not made holy by Christ. Then He has all *justice* ; “Justice and judgment are the habitation of His throne.” Still more ; He has all *love*. His love is so boundless, that the very ocean is only like a drop, compared to the love of Christ. Then He has all *truth* ; for He is the true God, and the true Saviour.

2. Christ *is* all. He is all to good children. You will be surprised, when I tell you what he is to good children.

He is their *light* ; He is the sun that shines upon them. He is their *life* ; He gives them spiritual life ; and when they die, He will give them eternal

life. He is their *righteousness*; and He adorns them with the lovely robe of righteousness He completed on the cross. Again, He is their *comfort*; He is the joy of their hearts. Then, He is their *guide*. Oh! ye little children, take Christ for your guide. If you only say to Jesus—'Lord Jesus, guide a little child,' He will take you by the hand, and He will never leave you till He take you to His home. And He is their *defender*. He defends them by night, when they are asleep; and He defends them by day, when they are awake. He will defend them all their days, and will at last lead them to heaven, where there are no enemies to endanger their safety, or to disturb their peace.

Now you see what a wonderful being Christ is. *He is* all to good, and pious, and gracious children, That is the second particular.

3. I come to the third particular. He is *in* all. Look at that little word *in*; He is *in* all.

He is everywhere present. He is in heaven; He is in earth: He is everywhere present. If you look around you, you cannot see Him, but He sees you, for He is wherever you are. Christ is in the heart of every little child that loves Him. Is not that astonishing? Little child, do you love Him. Then He is in you; and the moment that you began to love Christ, He entered into your soul. That is, His grace entered into you: I do not mean Christ's

person; I mean Christ's grace. The grace that Christ gives, dwells in the heart of every pious little child. There was a great martyr, called Ignatius; and he was torn in pieces by lions; and before they threw the good old minister (he was above eighty years of age) into the midst of the lions, the Roman emperor said to him, with a ferocious look, and with a cross expression—'Ignatius, where is Christ?' He said that blasphemously. Ignatius looked him in the face, and said, laying his hand on his heart, 'Christ is *here*,' Oh! my young friends, how happy you shall be, when Christ enters into your heart! I should like every little child to present the following beautiful petition to Christ; it is a very remarkable one; but oh! He loves it. It is this: 'Oh! Jesus, enter into my heart. May Thy grace enter into the soul of a little child, there to dwell for ever.'

4. I come to the fourth particular. Christ is *all in all*. What do you think is the meaning of that—"all in all?" I will endeavour to tell you.

They who have Christ, have all; they who are without Christ, have nothing. Some of you may think this is a very strange sentence, but it is true. They who have Christ, even though they are poor, have all. Even if they live in a poor, mean cottage, and are clothed in mean raiment, and live on coarse fare, if they have Christ, they have all; for Christ *is* all. He is the great God, to whom belong the

heavens and the earth. Then, my young friends, a man may possess houses and lands; he may have whole streets of houses; he may have squares of houses in the great metropolis; he may have thousands of gold and silver lying in the bank, and fine horses, and beautiful carriages, and noble mansions; and yet without Christ he has nothing. He is in a state of downright poverty and wretchedness and misery. Oh! then remember, my beloved young friends, that if you have Christ, you are rich. I will tell you the richest person in the world. I cannot tell you his name; but it is the man, woman, or child that has the most grace in the heart. If you go and ask some of the merchants what it is to be rich, they will say, it is to be worth £200,000. But if you go to one of Christ's children, and ask her, 'My dear little child, do you know what it is to be rich?'—she will say, 'It is to have grace;' and if you ask her who is the richest upon the face of the earth, she will say, 'It is the child that has most grace; that child has the greatest riches.' Oh! that every young person would present the following prayer to Christ:—

'The sense of Thy expiring love,
Convey into my heart;
Thyself bestow, for Thou alone,
My all in all Thou art.'

II. I come to the second name—*Almighty*, Our

Saviour gave Himself this name in the first chapter of the book of Revelation, and the eighth verse—“I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.”

My young friends, I am going to put a few questions to you, which I know all of you can answer. Who was it that made the sun, the moon, and the stars? Who was it made this world, in which you and I dwell? Who was it that made the lofty mountains that pierce the clouds? Who was it that made the fountains, and the streams, and the lakes, and the rivers, and the seas? Who was it that made the angels and the archangels, the cherubim and the seraphim, in the heaven of heavens? Who was it that made man upon the face of the earth? Who made the fishes of the sea, and the lovely birds of the air, and the creeping things that move upon the surface of the earth? Who was it that made the beasts of the field, and the winged insects? Who was it that obtained a great salvation for us on the cross? Who was it that worked out our redemption on the tree—a work infinitely more wonderful than the creation of the sun, the moon, and the stars? Who is it that changes the hearts of little children? Who is it that softens the heart of stone in their bosoms? Who is it that gives them spiritual life and spiritual joy? Who is it that shall

open the graves at the last day, when the righteous shall come forth from the tomb, and they shall shine brighter than the stars in the sky? Who shall open those graves, and say unto them, 'Give up your dead,' and then the dead shall awake? The answer is, CHRIST; and therefore He is Almighty.

Oh! my young friends, I have said these things that you may be filled with wonder. And seeing that He is the Almighty, I most affectionately call upon you now to flee to Him as your Saviour. Do you know that there are three great enemies that wish to take you to hell? The name of the one is sin; the name of the other is Satan; the name of the third is the world,—and these three great enemies have joined together, and they have determined to take every child to the bottomless pit, if they are not prevented. You cannot hinder them; I cannot hinder them; angels in heaven cannot hinder them. There is only one that can prevent them, and that is, God the Saviour, God the Almighty Redeemer: He only is able to prevent these three mighty enemies from taking you to that dreadful pit. Therefore, I most affectionately call upon you to flee to Jesus, and say to Him, 'Jesus, Thou Almighty Saviour, oh! save my soul from sin, from Satan, from the world, and from hell.' And He will save you. You cannot ask Him with the heart, and be refused. He is more ready to answer you, than you are to ask

His help. Now I wish every child to say from the heart the following beautiful lines :—

‘ Other refuge have I none ;
Hangs my helpless soul on Thee :
Leave, oh ! leave me not alone ;
Still support and comfort me.’

III. I come to the third name—*Alpha*. Perhaps some of you will be surprised to think that such a name should have been given to Christ, or rather that our Saviour should have claimed it; but when I explain it to you, your wonder will cease.

I will tell you where the name of *Alpha* is given to Christ. It is given to Him in the first chapter of Revelation and the eighth verse; the first chapter and the eleventh verse; the twenty-first chapter and the sixth verse; and the twenty-second chapter and the thirteenth verse. In each of these verses our Saviour says, “I am Alpha and Omega.”

My dear young friends, I will give you the reason why our Saviour took to Himself this name. There are three languages that I will mention to you. There is the Hebrew, the Greek, and the English. Now of these three languages, the Hebrew is the oldest, the Greek the next, and the English is the youngest. They call the first letter in the Hebrew, *aleph*, and in the Greek, *alpha*, and in the English, *A*. Now the word *alpha* is the first letter in the Greek alphabet; and I will tell you why our Saviour

calls Himself by the name of the first letter. How wonderful is it, that the blessed Saviour should be so condescending as to call Himself by the letter *A*! —for it is precisely that.

We will merely name two particulars. The first is, that He is *first* as to being ; secondly, that He is *first* as to greatness.

1. My young friends, He is the first as to being. There was a time when there was no world ; but Christ was before the world was made. There was a time when there was no sun ; Christ was before the sun. There was a time when there were no stars ; Christ was before the stars. There was a time when there were no men and women upon the face of the world ; Christ was before them all. There was a time when there were no angels ; Christ was before the angels. He is the first of all beings. Christ was from all eternity. He says, “ I was set up from everlasting, or ever the earth was made.” He is the first in being ; He is before all beings.

2. We come to the second particular : He is first as to greatness. If I were to ask you who was the greatest person in England, (I do not mean as to bodily strength, but as to rank,) you would say, the queen. That is right. If I were to ask you who were the greatest in heaven, besides God, you would say, the archangels. They are wonderfully great,

but Jesus Christ is greater than all kings, for He is the King of kings; HE is greater than angels, for He is the Lord of angels, the King of angels, and the Creator of angels. Oh! how great Christ is. But are you not astonished, my dear young friends, that this great Jesus—this great and mighty Saviour, should take notice of little children like you? He says to me, “Go, and feed my lambs;” and I am now endeavouring to feed the lambs of His flock. If a dear little child were to go to Him, and say, ‘Oh! save a little child,’ He would take the child up in the arms of His mercy, and He would lay the little one in the bosom of His love.

Oh! that each child would repeat these lines from the heart, on the subject of Christ’s greatness:—

‘Compared with Christ, and all beside,
No loveliness I see;
All that we need, Thou dearest Lord,
Is to be one with Thee.’

IV. We now come to the name—*Altar*; and it will be very necessary to be particular in your attention, because it will require all my power to make this subject sufficiently plain to be understood. But I hope I shall, by the assistance of the Holy Spirit.

The passage of Scripture in which Christ is called an *Altar*, is the thirteenth chapter of the epistle to the Hebrews and the tenth verse. The apostle

says, that "we have an Altar (that is, Christ,) whereof they have no right to eat, that serve the tabernacle."

Now I will give two things here, to make this as plain as possible. First, I will endeavour to tell you what an altar is; and, secondly, I will endeavour to tell you why Christ is called an Altar.

1. First, I will endeavour to tell you what an altar is. If I were to meet a little child, and say to him, 'Little child, come and tell me what an altar is, and describe an altar,' perhaps the little child would say 'I cannot tell you what an altar is.' I will. There was a fine gentleman one day sitting in his carriage reading his Bible, and there was a good minister walking by, and he saw this grand gentleman reading his Bible; the carriage was moving slowly along, and he said to him, "Understandest thou what thou readest?" The gentleman was very humble, and he said, 'No; I do not; I am reading what I cannot understand. Will you be so kind as to step into my carriage?' And when the good minister went into his carriage, he said, 'Now, I am reading the fifty-third chapter of Isaiah, and I cannot understand it.' Then this good itinerant preacher—his name was Philip, and he was a very good man—began, and explained verse by verse, and gave the meaning, and God the Spirit gave the blessing. Now, my dear friends, I am something like this

Philip. I wish to tell you what an altar is, and why Christ is called an Altar.

An altar was sometimes made of stones—a great quantity of stones fastened together, considerably high; and then there was a place on the top of this little building, on which they laid the fire of wood, or coals, or whatever they had. When this was done, they took up a beautiful little lamb, (you sometimes see the lambs moving along,)—they took this little lamb, and put it to death. They then laid it on the altar and consumed it. Now that was an altar, and a sacrifice, and a fire consuming the sacrifice.

But there were other altars besides those made of stones. Solomon made a large brazen altar, which I shall describe presently. The first altar we read of in the Bible was made by Noah; and there is an account of it in the eighth chapter of Genesis, and the twentieth verse. There is another account of an altar which was made by a good man called Abraham, and his son Isaac assisted him in building it. A very remarkable thing I will tell you about it. Abraham and his son, as we read in the twenty-second chapter of Genesis and the third verse, went to the top of a beautiful hill, called Moriah; and they carried a large quantity of wood, bound up in a bundle together, and they took it to the top of the hill. Isaac says to his father, ‘Father, what are you

going to do with this wood?’ Isaac was a good boy—a pious youth. ‘I am going to offer sacrifice.’ Then they went to the top of the hill, and Abraham said to his son Isaac, ‘You must help me to build the altar.’ Then, after they had built the altar, they laid the wood upon it. Isaac was wondering all the time, and could not understand it. He said, ‘Father, we have built the altar, and laid the wood, but where is the sacrifice?’ And here we come to the touching scene. Abraham looked at Isaac, and said, ‘Ah! my son, God has told me to sacrifice *you*; and I am willing to do it, because God has desired it; and He has told me to lay you upon the altar, and put you to death, and consume you with the flames; and I am willing to do it.’ But do you think that Isaac agreed to it? Oh! yes. he said, ‘Father, I am willing.’ His father said to him, ‘God will raise you to life again. If I put you to death, and you are consumed upon that altar, God will raise you to life again out of your very ashes.’ Isaac said, ‘I believe it.’ Then he said, ‘Father, bind my hands.’ And the Father bound his hands and his feet, and laid him on the altar, and just took the knife out of the sheath, and was about to plunge it into the bosom of his son, and God said, ‘Abraham, Abraham;’ and he instantly stopped. God said to Abraham, ‘I am satisfied; you have been obedient; do not put your son to death; I have

tried your faith, and found it triumphant.' And there was a young ram caught in a thicket, which they sacrificed upon the altar in his stead.

Another altar mentioned in Scripture is that of Solomon's, which was made of brass, and placed in the temple. It was thirty-seven feet wide, thirty-seven feet broad, and eighteen feet high. There were steps on each side of it; and the priest went up on those steps, and laid the sacrifice upon the altar.

2. Now, my young friends, I have described an altar to you, and I come to the second particular, and the last,—to tell you why Christ is called an Altar.

Why is Christ called an Altar? The answer is, Christ's Divinity is the altar. Never forget that as long as you live. Abraham built an altar; and Isaac said to him 'Father, where is the lamb? There is the altar; but where is the sacrifice?' Now I have told you that Christ's Divinity is the altar; the next question is, Where is the sacrifice? The answer is, Christ's soul and body; that was the sacrifice. May the Spirit of the living God write what I have now said, upon the table of every heart here present.

My young friends, Christ's humanity was nailed to the cross; it was laid upon an invisible altar, and that was His Divinity. It was that altar that made His sacrifice so valuable. You will be surprised

when I tell you, that if countless myriads of angels had been sacrificed upon an altar, for the purpose of saving man, they could not have accomplished it; but the sacrifice that Christ presented, was more valuable than the countless myriads of angels in heaven.

Beloved young friends, may the following lines be the expressions of your youthful hearts.

‘ Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

‘ But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.’

Now, in conclusion, I will say a few things to you about a dear little boy. His name was George Waters. He died, aged eight, in the year 1839; and this little boy belonged to the Sabbath School in Queen Street, Ratcliffe. I received the particulars from one of the teachers. I have one or two very striking things to say respecting him. He was perfectly well when he attended his school upon the Sabbath day; he was taken ill upon the Tuesday, and died upon the following Friday.

He was a remarkably good little boy. He was always in time at his Sabbath school, learned his lessons well, and was attentive to the instructions

of his teacher. He was a holy, praying child. And now he is a glorified saint in heaven.

One of the teachers went to see him, when he was near his dissolution, and the teacher said to him, 'Should you like to recover, George?' He gave the following remarkable answer. 'No, I do not want to recover; I would rather die, and go to Jesus.' And, my young friends, when you come to die, may you be able to give such an answer as that: if your parents are weeping by your bedside, and asking whether you should like to recover—Oh! may you be able to give them this answer—'No, I would rather die, and go to Jesus.' His mother was weeping by his bedside, and he said to her, 'Mother, do not cry; I am going to Jesus, for Jesus has said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God."' '

It is a very surprising thing, that many children and old people too, when they die—I mean pious people—think they hear music. Their minds are in such a holy, heavenly state, that they think they hear the songs of angels. The dear little boy was fast asleep; he appeared altogether unconscious; but in a moment he started up, and said, 'Mother, who is that singing? I hear some one singing.' His mother said, 'No, my child, there is no one singing.' 'Oh! yes, mother,' he said, 'there is. I hear some one singing—'

‘ Oh ! how happy we shall be,
When our Saviour we shall see,
Exalted on his throne.’

And in a little after, he shut his eyes in death, and his spirit ascended to heaven.

Oh ! are there any of you graceless children, prayerless children, swearing children, lying children, Sabbath-breaking children, disobedient children, Christ-despising children ? My dear young friends, I pity you from the heart. You are in great danger ; and unless a change is produced upon you, perish you must ; yes, you must perish for ever. But I am anxious, your pious parents are anxious, your ministers are anxious, that you should not perish, but that you should be saved. Oh ! therefore give your hearts to Jesus now. “ Seek the Lord while He may be found ; call upon Him while he is near.” Receive Jesus. Give yourself to Him. If you do not, Satan will take you, sin will destroy you, and hell will be your portion at last. Oh ! then, give yourselves to Christ, and say, while I am now addressing you, ‘ Oh ! Jesus, save me ; save me from sin, save me from Satan : O Jesus, save me from hell.’ And I encourage you to offer up that prayer, in the following beautiful lines, with which I conclude. Jesus says—

‘ The soul that longs to see My face,
Is sure My love to gain ;
And those that really seek My grace,
Shall never seek in vain.’

ADDRESS III.

' 'Tis from the treasures of His word
I borrow titles for my Lord :
Nor art, nor nature can supply
Sufficient forms of majesty.'

MY beloved young friends, I will now mention to you some wishes that are in my heart respecting you. My first wish is, that you may pay attention to what you read ; my second is, that you may remember what you read ; my third is, that you may feel what you remember. May you write it upon the table of your memories, and may the Spirit of God write it upon the table of your hearts !

“ Tell me Thy name.”—Genesis xxxii. 29.

This short verse reminds me of a very remarkable story, as true as it is wonderful. There were twin brothers ; and the name of the one was Jacob, and the name of the other was Esau. Jacob obtained the blessing of his father ; Esau was exceedingly offended at it, and determined to put Jacob to death.

Determined to murder his brother! What a dreadful crime, for one brother to try to murder another! He was so determined to murder him, that it was necessary for Jacob to escape. So his mother, Rebecca, told him that he must go to a far distant land, and dwell for some time with his uncle Laban, till the wrath of his brother should subside. So Jacob left his father's house, and went to his uncle Laban's, where he remained till he rose to a state of maturity; and, in course of time, was the father of a numerous family. After he had remained a great many years with him, he resolved to return to his own land. Laban was very unwilling to let him go; but at last he departed. When he was on his journey, with his numerous family, and flocks, and herds, somebody came and told him—'Jacob! your brother Esau is coming against you with four hundred armed men.' I think very probably they were dragoons—men riding upon Arabian horses. When Jacob heard this, he was greatly afraid; and he said within himself, 'Surely my brother is coming to kill me; what shall I do?' Jacob was not able to defend himself, for he was a plain shepherd, and was not accustomed to carry arms with him. He was resolved, however, to commit his case to God; and after his children and family had retired to rest, he was determined to spend a whole night in prayer. So he went to a very retired place, where nobody

saw him, and he was quite alone, and began his prayer. He had scarcely begun when a man pounced upon him, and laid hold of him by the collar. Of course Jacob thought he was some robber who intended to murder him, and take all his property. He was resolved to struggle hard, however, before he should have it in his power to put him to death; and Jacob wrestled with him with all his might. The man laid hold of Jacob, and he laid hold of the man: they wrestled,—and they wrestled all night. You would think it very remarkable to see two men wrestling for three hours without stopping; but here are Jacob and this man wrestling all night. This wrestling-match (if you will allow the expression) continued till the morning began to dawn. The wonder was that Jacob had not fainted—that he was able to endure such a long-continued wrestling; but God remarkably supported him. When the morning began to dawn, the Man that was wrestling with him touched Jacob in the hollow of his thigh, and in that instant one of the sinews shrank,—it drew together, and could no longer be extended. The consequence was that Jacob halted when he walked, all the days of his life; for he was so stiff in the joint of the knee and thigh, that his leg almost resembled a wooden one. Directly the man touched the sinew of Jacob's thigh, he said to himself, 'It is not a man that I wrestle with; I am wrestling with an angel

in human shape.' There he was mistaken; it was an angel, but not an angel that was created; it was Christ, the Lord of angels. He was actually wrestling with God in human shape. Now what is exceedingly astonishing is this—that instead of letting go his hold, and allowing his arms to drop, and falling down to the dust, he clasped God in his arms; or, in other words, that human body which God had made for himself for the occasion: he clasped that blessed body in his arms, more eagerly than he had done in wrestling during the preceding night, and said, "I will not let Thee go, except Thou bless me." Then God said to him, "What is thy name?" He answered, "Jacob." God gave him then a new name: He said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." What a beautiful name! It is a Hebrew name, my dear young friends, and it signifies "a prince prevailing with God." Jacob "prevailed with God" in his prayer. He wrestled with Him first with the arms of his body, and then with the prayers of his soul; and his prayers prevailed. Now I have a great wish that all of you may be called *Israel*. But how are you to get that name? Get the spirit of prayer, and then you will receive it. The name of every pious child is *Israel*,—and God says to him, "Thy name shall be called Israel; for as a prince hast

thou power with God and with men, and hast prevailed."

When Jacob had received his name, he put this question—"Tell me, I pray Thee, *what is Thy name?*" But he received no answer. Yet he knew, from what had been done, that it was none else than God. "And He said, Wherefore is it that thou dost ask after my name? And He blessed him there."

We have formerly considered the name *Adam*, which is mentioned in 1 Corinthians xv. 45—"The first man Adam was made a living soul; the last Adam was made a quickening Spirit." We have considered the name *Advocate*, which is mentioned in the second chapter of the First Epistle of St. John, and the second verse,—“We have an Advocate;” that is, Christ, who prays for us in heaven. The next name we considered was *All in all*, which is mentioned in the third chapter of Colossians, and the eleventh verse, where it is said, “Christ is all in all.” We have considered the name *Almighty*, which is mentioned in the fourth chapter of Revelation, and the eighth verse, where there is a part of a beautiful song recorded, and the angels sing thus: “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” We have considered the name *Alpha*, which is the first letter of the Greek alphabet, and which our Saviour took to himself in

the first chapter of Revelation and the eighth verse, where He says, "I am Alpha and Omega; the beginning and the ending." And we have considered the name *Altar*, which is given to Christ in the thirteenth chapter of the Hebrews and the tenth verse: "We have an Altar, whereof they have no right to eat which serve the tabernacle;"—the *Divinity* of Christ is the Altar, and the *Humanity* of Christ is the sacrifice.

Now, my dear young friends, I proceed to address you on four other names, namely,—*Amen*, *Anchor*, *Ancient of Days*, and *Angel*.

I. The first name is *Amen*. The passage of Scripture, in which our Lord gives himself this name, is the third chapter of Revelation and the eighteenth verse: "These things saith the Amen, the faithful and true witness."

My dear young hearers, there are two things I will endeavour to shew: first, I will tell you the meaning of the word *Amen*, which I dare say several of you are very anxious to know; and then, secondly, I will tell you the reason why Christ is called *Amen*.

1. First, I will tell you the meaning of the word *Amen*, which originally belonged to the Hebrew language. A friend of mine, some time ago, made the very just and correct remark, that you will find the word *Amen* in all languages into which the

Bible is translated. It signifies *truly*. Sometimes you read in the New Testament, (and indeed very frequently,) that our Saviour said—"Verily, verily, I say unto you." Now if you could read the Greek Testament, you would see the word Amen, which signifies "*verily*," or "*truly*."

Amen is generally the *last* word of a prayer. Why? To express a wish that the prayer may be *truly* answered.

2. I come, secondly, to tell why Christ is called Amen; and I hope you are all anxious to know it. "These things saith the Amen." The following part of the verse gives you the reason—"These things saith the Amen, the faithful and true witness."

My dear young friends, Christ is called the Amen, because He is the truth; He says, "I am the Way and the Truth." He is called the Amen, because He is the true God. He is called the Amen, because He is the true Saviour. He is called the Amen, because He is the true Friend. He is called the Amen, because he is the "true Witness." He is true in every thing he says. If I were to attend the dying bed of a pious child, and were to come and tell you what she said before she ascended to heaven, I should be a witness of what she said. Now the Lord Jesus Christ is the witness of the truth. A person is a witness when he says something, which is called his testimony. And if you ask me what

Christ's testimony is, I hold up His Bible. It is often called the Testament of Jesus Christ; because He speaks in it from beginning to end. Moses wrote the first five books; but who taught him? Christ. Samuel, David, Isaiah, Jeremiah, and the prophets wrote portions of the Bible; but who taught them; Christ. Who was it taught St. Matthew, St. Mark, St. Luke, and St. John, and all the writers of the New Testament; it was the Spirit of Christ; and therefore the whole Bible is His testimony.

How justly the following lines apply to Jesus, the Amen.

'I am the Way, the Truth, the Life;
No son of human race,
But such as I conduct and guide,
Shall see My Father's face.'

II. We now come to the second name—*Anchor*. You will find the passage of Scripture where it is mentioned in the sixth chapter of Hebrews and the nineteenth verse—"Which hope we have, as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

I will tell you, first, what an Anchor is, and, secondly, why Christ is called an Anchor.

1. First, I will tell you what an Anchor is.

I remember being in the dock-yards at Chatham, Portsmouth and Plymouth, where I saw an immense number of anchors, which filled me with wonder. I saw a row of them, one leaning against another to a great extent. An anchor, my dear children, is made of iron, beaten together by a smith. At one end of a long rod of iron, which is exceedingly strong, there is a large ring, with a beam of wood across; then at the other end there are two bent pieces of iron, resembling hooks, and the use of them is this: when the anchor is cast over the ship, one of these great hooks lays hold of the ground at the bottom, and their remains fast. You know that a ship, on the bosom of the great deep, is sometimes in great danger when the wind blows freshly; but it is in the greatest danger when nearest land, and in the least danger when far out at sea, where there are no beds of sand and no rocks. Sometimes the sailors are not able to keep the ship from the land, the wind blows so furiously; but if they are cast on the land they must perish. Now a ship carries an anchor, such as I have described; and when they come near land, they cast the anchor to the bottom of the sea, and it sinks into the ground and holds the ship fast to that spot: and if the rope be strong, and the cable sure, the ship will be safe, although it may rise up and down with the waves. Now I have shown you the use of an anchor and a cable. Were

it not for these anchors, thousands and thousands of lives would be lost which are now preserved.

2. Do you know, my young friends, that you resemble ships; that each of you is a kind of spiritual ship? You are sailing upon an ocean, and the name of it is, *This life*. It is a very dangerous sea, and there are many that suffer shipwreck upon it. Do you know the reason of it? Because they have no anchor. Perhaps if you and I were standing on the coast of England, and saw a ship dashed to pieces upon a rock, we might learn that it had no anchor, it had lost its anchor, and therefore the ship perished. A boy or girl without religion is like a ship without an anchor; unless they are provided with one, they will suffer shipwreck. Now every little child that receives Christ, receives an anchor. And there is a connection between Christ and every pious child. If the ship had no rope to the anchor, it would be lost; but because there is a rope to it, it is safe. Without the Lord Jesus Christ, which connects the child with heaven, it is not safe; but if the child is connected with heaven by Christ it is perfectly safe, And I will tell you what the rope is; it is the rope of faith. I have seen iron cables when I have visited ships; but with all their strength, the links of these cables would sometimes break; but, my beloved children, if you receive faith in Christ, it is a rope which will never break. No storm can render it

insecure ; nay, the greater the storm, the more wonderfully powerful the rope of faith. It will ride triumphantly in defiance of every tempest, and of all the winds that blow. The name of the tempest is Temptation ; and if you are not connected with Christ, the Anchor, it will destroy you, as surely as the stormy tempests of the ocean destroy the ship that has no anchor for its protection.

My young friends, pray to Christ that you may be connected with heaven. If you are once connected with Him, you can never be separated. It is wonderful to think that the connection is in heaven ; the rope of faith rises from earth to heaven, and comes down, as it were, from heaven to earth. Therefore we are told, that faith is “ the substance of things hoped for, the evidence of things not seen.” May God the Spirit give to every child the rope of faith, that you may be connected with Christ, the Anchor ; and then I am sure you will reach heaven at last.

The following is a beautiful verse upon this subject. I wish every little child would utter it with the heart—

‘ Amidst temptation sharp and long,
My soul to my dear Jesus flies ;
He is my Anchor firm and strong,
Whilst tempests blow and billows rise.’

III. The third name—*Ancient of Days*, It is found

in the seventh chapter of Daniel, and the ninth and tenth verses. The holy Daniel says—"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

Oh! my young friends, what a wonderful account is here given of Christ! This is probably a vision of Him, as He shall be seen at the day of judgment. How surprised the godly Daniel must have been when he saw in this vision the lovely face of Christ! I cannot tell you how lovely Christ is. Lovely is the face of the morning sky; lovely the beautiful flower garden, adorned with beauty; lovely the firmament sparkling with stars; but the loveliness of these is deformity compared with the loveliness of Christ. The face of Christ is so lovely, that when you enter heaven you will be able to look at it for ever with increasing admiration. I should like every child to look on Christ. May we meet in heaven, to see His beautiful face, to see His eye shining with love, and to hear the lovely words flowing from his lips. May we meet in that blessed land, which

is 'far, far away,' and where the Sun of Righteousness shines in all His glory. And when you and I meet there we shall see the Ancient of Days; we shall "see the King in His beauty," and shall find that He is infinitely more lovely than we were able to conceive, whilst we dwelt in this lower world of sin.

Why is He called Ancient of Days? Because He is from all eternity. There are two words that I wish you to attend to belonging to Christ; the one is *from*, the other is *to*—"from everlasting to everlasting." Oh! what a wonderful Jesus is that Jesus who is from eternity! He says, in the eighth chapter of the Proverbs—"I was set up from everlasting."

I cannot tell you, my dear young friends, how old Christ is. To speak with reverence, Christ's humanity is 1851 years old; but His Divinity is from all ages. There are many remarkable buildings in London which are called ancient. I do not know whether any of you have seen what is called the White Tower. It is the oldest part of a large building on the bank of the Thames, called the Tower, and is as ancient as William the Conqueror. St. Paul's Cathedral is not a very ancient building. It was begun to be built in the reign of Charles the Second. But if you go to the west end of London, you will see a more ancient building, called Westminster Abbey, a part of which, I believe, is as ancient as a thousand years. And if you were to go with me

to the Welsh mountains, I could show you some of them touching the clouds; these are as old as the creation. But their age is as nothing compared with Christ's. He is older than the sun, the moon, and the stars. There was a time when there was no sun and moon; Christ was before the sun and moon. There was a time when there were no archangels, when there was no Gabriel and no Michael, no cherubim and no seraphim; but there was never a time when Christ was not.

My dear young friends, I say these things, that you may be filled with wonder at Christ, who was "from everlasting," and yet came into our world, and became an Infant of days. The connection between the humanity and the divinity of Christ, is the connection between time and eternity. The divinity was without beginning, but the humanity commenced as a feeble infant and babe in the arms of the Virgin Mary. There you have the union of time and eternity, as well as the union of God and man.

Now I will give you four beautiful lines upon this subject, being an address to Christ. Remember that He is present every where in his Divinity: He is looking upon you; and He is ready to hear your prayer, and listen to your praises!

'Thy names, how infinite they be,
Thou great eternal One!
From everlasting Thou art He,
Who fills the heavenly throne.'

IV. Now I come to the last name—*Angel*. There are many passages of Scripture where the name Angel is given to Christ; I will only mention two. One is in the forty-eighth chapter of Genesis and the sixteenth verse, where Jacob says, in offering up a prayer, “The Angel, which redeemed me from all evil, bless the lads.” Jacob had two beautiful grandsons; he called the one Ephraim, and the other Manasseh. They were the sons of Joseph, who came to see his aged father with his two sons; and he said to his father, “Father, I have brought my two sons for you to bless them.” The two little lads knelt down before their aged grandfather; and he lifted up his hands, and placed his right hand upon the youngest and his left hand upon the eldest, because in after days the descendants of the youngest should be the mightiest, and said, “The Angel which redeemed me from all evil, bless the lads.” O my young friends, I offer up that prayer for you all,—“The Angel which redeemed me from all evil, bless” you all. May His blessing descend upon you now, and remain upon you for ever!

The second place where the name Angel is given to Christ, is the sixty-third chapter of Isaiah and the ninth verse, where it is said, “In all their affliction He was afflicted, and the Angel of His presence saved them.”

I will answer two questions here before I come to

the conclusion of this address. The first is, why Christ is called an Angel? and the second, why is He superior to all angels?

The first is, why is Christ called an Angel? For two reasons. First, because He is his Father's messenger. God the Father sent God the Son into our world as a messenger, 1851 years ago. He did not appear like a shining Angel, but in the form of a little babe; and He began his message when He was thirty years of age. Oh! what a wonderful message He delivered. If God had sent a million of angels to our world, it would have been nothing compared with sending His own Son.

Further, He is called an Angel because of his message. Pray what was the message that brought Him from heaven to earth? It was the most delightful message that God could ever deliver, or that could ever fall on human ears. It was salvation—that salvation of which you have often sung:—

‘ Salvation! oh! the joyful sound,
’Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.’

I must say a few words about His message, for I am to present it to you. Christ is willing to save every little boy and girl. He loves you. He is now looking down upon you from His heavenly

throne, and is saying, 'Oh! suffer these little children! If they would only come to Me, I would save them. I would embrace them in my arms and lay them in my bosom.' Are not these delightful tidings? And He has told me to deliver this as a part of the message; that He is willing to forgive all your sins, to adorn you with the beauty of holiness, to make you lovely as angels, happy as cherubim and seraphim, and when you die to take you to heaven. What more could He bestow? Refuse not this message, my dear children; for if you refuse it you must perish. There is no salvation for those who refuse it. Oh! then accept the message, and utter such words as these, Jesus! "behold, we come unto Thee; for Thou art the Lord our God."

The second question is, wherein is Christ superior to angels? He is superior to them in wisdom. Infinite wisdom is superior to all wisdom. He is superior to them in strength. If God sent an angel to London, and told him to destroy it, he would be able to do it in a moment; he could level the Tower, Westminster Abbey, St. Paul's, and the Royal Exchange to the ground in an instant. So wonderful is the strength of angels, that if God were to send an angel and say, 'Dry up the Thames,' the waters would cease to flow. If He were to send an angel to the Straits of Dover, and say, 'Dry up the sea,' instantly the Channel would be bare, like the chan-

nel of the Red Sea, when the children of Israel passed through it; so wonderful is the power of angels. But it is as nothing compared to Christ's strength. Angels are mighty, but Christ is Almighty. Angels are remarkable for holiness, but their holiness is as nothing when compared with Christ's. Theirs is like a little gem, but Christ's is like ten thousand stars. I have very little doubt that there are angels looking upon you, and saying within themselves, 'Oh! that these little children would receive Christ, and we would go and carry the tidings to heaven, and sing an anthem of praise to the honour of this mighty Saviour;' "for there is joy in heaven among the angels, over one sinner that repenteth." And if some hundreds were to give their whole hearts to Christ, oh! what a jubilee would be sung in heaven. The arches of the celestial temple would re-echo the praises of the Most High. But the love of angels is but a drop; the love of Christ is an ocean. The love of angels is like a star; the love of Christ is like the burning sun. Oh! may you be interested in that love. Young friends rejoice, that

'The Angel of the Cov'nant stands,
With His commission in His hands;
Sent from His Father's milder throne,
To make His great salvation known.'

Thus, my dear friends, I have directed your atten-

tion in this address, to four of Christ's names—*Amen, Anchor, Ancient of Days, and Angel.* And now in conclusion, I must tell you something about the happy death of a dear little child. I take the account from "Janeway's Token for Children," which I should like all of you to read. Precious little book!

It is of a little boy, who was converted between three and four, and died when he was six years of age. At that period he showed remarkable piety. My beloved young friends, it shows what Christ *can, may, and will* do. What He *can* do: He can convert and save little children. What He *may* do: He may convert *you*. What He *will* do, if you ask Him: He will convert *you*. I will tell you what this little boy loved. He was, first, remarkably fond of the Bible, which he learned to read when he was about three years old, and was often seen reading by himself, he was so fond of it. At times tears were seen to run down his cheeks, when he was reading anything particularly affecting; he read the Bible with such interest. He was very partial to the hearing of the preached Word, and was much disappointed when his mother did not take him to a place of worship; and he was very fond of the sermon. It would appear that his teacher was a very pious person; for he would come home and say, 'Mother, what a pretty, lovely lesson I have learned

to-day; will you allow me to read it to you?' And this little angel in human shape would sit down and read the lesson, and lifting up his eyes he would say, 'It is so beautiful,'—he was so delighted to read anything holy. He was very fond of prayer. Sometimes, when his mother wished to put him to bed without family prayer, he used to say, 'I do not like to go to bed before prayer.' What a beautiful example that was! Again; he was very fond of secret prayer. He used to go into a private place, and pray by himself morning and evening. He hated bad words, and would not utter them. He hated bad actions, and took care not to perform them. He had an aversion to wicked company. My dear little children, if you love bad company, you are not in the way to heaven. Do not deceive yourselves; if you are fond of walking in the way of lying, swearing, Sabbath-breaking children, you are not in the way of heaven. This holy little pilgrim could not bear bad company: he flew from it as he would fly from a pestilence. And if at any time he was guilty of a little fault (for you know there is no perfection here), and his mother were to say to him, 'My child, you have done wrong,' he would say, 'Oh! mother, I did not know it was wrong;' and he was grieved at heart, and used silently to pray to God, saying, 'Lord, preserve me from

sin; Lord, forgive my sin; Lord, lead me to salvation.'

A word or two about his illness. A woman said to him, 'My child, are you willing to die?' He said he was unwilling. She was greatly surprised, and could see that Satan had been disturbing him. She said, 'Why are you unwilling to die?' He said, 'I am afraid I am not prepared.' Then she prayed with him. A day or two after she said, 'Are you willing to die?' He said, 'I am willing to die now, for I am going to Jesus.' A little time after, with more sweetness and serenity, he commended his young soul to Christ, saying, "Into Thy hands I commend my spirit." As he was just expiring he said, 'Lord Jesus, Lord Jesus!' when his lips closed in death, and, falling asleep in his Saviour's bosom, he was conveyed into the heavenly mansions.

Oh! my young friends, endeavour, in the strength of Divine grace, to give your souls to Christ. Have you nothing to say to Him who loves you? He is near you: He has been speaking to you in this address, although you cannot see Him. 'What shall I say to Him?' says a little child. Say this to Him, and may you say it with the heart, 'O Lord Jesus, save a little child. Save me from sin and from Satan.' And Christ will say, "Him that cometh unto Me, I will in no wise cast out." Oh! let us then conclude

with these four beautiful lines of Watts': how suitable to every child! Try and say them with the heart, and may the Holy Spirit enable you!—

' A guilty, weak, and helpless worm,
In Thy kind arms I fall :
Be Thou my strength and righteousness,
My Saviour and my all.'

AMEN!



ADDRESS IV.

‘Join all the names of love and power
That ever men or angels love ;
All are too mean to speak his worth,
Or set Immanuel’s glory forth.’

BELOVED young friends I will first mention some great names, and give you the meaning of them. *Abraham* is a great name. It is a Hebrew name, and signifies, “the father of many nations;” but it is nothing compared with Christ’s great name. Pray where is Abraham? His ashes are sleeping in the dust in Canaan; he is dead; but Christ is the everlasting Father. Oh! what a wonderful name is Christ’s! *Israel* is another great name. You remember, that when Jacob was praying, he wrestled with God for a blessing; and after he had finished his prayer, God blessed him—which He will do to you, if you pray to Him. I hope many of you are praying children; God loves praying children, and blesses them. Well, when Jacob had ended his prayer, God gave him a name. His own name was Jacob, which was not a very good name,

for it signified a 'deceiver.' That was a strange name for Isaac and Rebecca to give their son, to call him 'a deceiver.' But God changed his name, and instead of calling him a Jacob, He called him Israel; a beautiful name, which signifies 'a prince prevailing with God.' Christ, however, is God himself—the great God in our nature. *David* is another great name. It is a Hebrew name, which signifies 'beloved.' He was called David, because God particularly loved him. But the name of David, great as it is, is nothing compared with the name of Christ, who is the Beloved of the Father, and lay in His bosom from all eternity; He is also the beloved of saints, of angels, and of pious children. *Solomon* is another great name, and means 'peace.' Sometimes you meet with it in another form—'Salem,' which also signifies 'peace,' and Shalem, and so forth. Solomon was a very peaceable prince. Great as the name of Solomon is, however, it is nothing compared with Christ's great name. Christ is the great "Prince of peace." "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." Oh! what a peaceable Prince Christ is! He came from heaven to earth to give peace between God and man, and man and God. *Cyrus* is another great name, and signifies 'the sun.' King Cyrus was a remarkable man; Daniel was his prime minister, and very likely

taught him the way of God. But great as that name is, it is nothing compared with the name of Christ; for He is "the Sun of righteousness" the uncreated Sun, the Sun that shall never set, but shine in his glory for ever.

May the Holy Spirit graciously assist us, in considering the following names, as applicable to Christ, namely, 'Bishop,' 'The Blessed,' 'The Breaker,' and 'The Bridegroom.'

I. The first name to be considered is *Bishop*.

You will find this name in 1 Peter ii. 25, where it is said, "Ye were as sheep going astray, but have now returned to the Shepherd and Bishop of your souls." That "Bishop" is the Lord Jesus Christ. A Bishop, however, signifies one who looks over, or looks after souls; so that in some respects all teachers may be called bishops. Every minister of Christ is a bishop in that sense of the word, because every minister of Christ is appointed to look after souls. If you were to go into a fine garden belonging to a nobleman, you would perhaps see young men walking up and down there, looking after the various plants and flowers. If any one were to ask, 'Why are they placed there?' the answer is, 'They are placed there to watch the flowers and plants and trees.' What is that gardener doing there? He is picking caterpillars off a gooseberry tree, because if

he did not pick them off, they would eat all the leaves. What is that other one doing? He is taking his knife, and cutting off the branches which ought not to be there, because if all those branches were permitted to remain, there would be little or no fruit. If you go into the country, you will very likely see a flock of sheep. Well, what is that man doing, with a crook in his hand? Why, he is watching the sheep; he is a kind of bishop; there is his diocese—there is his flock.

My young friends, having told you all this, I must tell you what kind of a Bishop Christ is. And I will mention three things respecting Christ as a Bishop: He is a great Bishop, a rich Bishop, and a kind Bishop.

1. First, He is a great Bishop. You must not be surprised if I tell you that Christ is a Lord Bishop. I sometimes have a great difficulty in giving that name to bishops, for I know no Lord Bishop but Christ. He is a wonderful Lord Bishop, He is the Lord Bishop of heaven and earth, of the Church militant, and the Church triumphant.

The Church militant means the Church, or the people of God on earth, fighting with Satan, with their own hearts, and with their corruptions. Now I wish you to try to fight, though not with one another, yet with your own hearts; and you cannot be too severe; allow me to say, 'Fight hard.' And

if you take care to hit your heart with the hammer of God's law, He will melt it with his love. That is the meaning of the Church militant.

Christ is the Bishop of the Church triumphant in heaven. There is no more fighting there. Here we must fight like heroes in Christ's service; but when you and I get to heaven, and reach those blessed mansions, which I hope shall be the case, there will be no more fighting. Farewell sword, farewell shield, farewell helmet, farewell breastplate. We shall then take up the palm of victory and the golden harp, and shall see our Lord Bishop, the Lord Jesus Christ, on his throne. Thus I have told you Christ is a great Bishop.

2. But further, He is a rich Bishop; the Lord Jesus Christ is very rich. Perhaps some little boy or girl is saying, 'I have heard that when He was on earth He had nothing to pay the taxes with; how can He be rich? It was said, that "though He *was* rich, He *became* poor, that we might be rich.'" Still, my young friends, He is rich,—so rich, that He has all the riches of the universe. Pray, who does this world belong to? Some say to Satan, but I say no; Satan is a usurper, he has no right to it; he has taken possession, but it belongs to Christ. Did you ever see the new Royal Exchange? I saw some people looking at the Wellington statue there; and I saw some pious people reading the in-

scription on the front of the Exchange — “The earth is the Lord’s and the fulness thereof.” Yes, the earth, the heavens, the angels, all the perfections of Deity and all the graces which can exalt humanity, belong to Christ. Oh! how rich Christ is.

My dear young friends, I wish you to be rich, though not with gold and silver, because gold and silver keep a great many people out of heaven. I have been told that silver is often a great key to gain admission to certain places. An aged man, now in heaven, told me some time ago, that he wished to see the House of Lords. He said to the person at the door, ‘Please allow me to pass,’ who asked him, ‘Where is your order?’ He had no order, but he saw by a little attention, a gentleman slipping some silver into the doorkeeper’s hands, and said to himself, I will venture to do the same. He did it very carefully, so that nobody might see it, and gained admission. That is what is termed the silver key. But there is a very different place, which gold and silver open to thousands; it is the door of hell. What an awful thing that is! Therefore, although I pray God to give you a sufficiency of gold and silver for your food and support, clothing and house-rent, I shall never pray God to make you wealthy as regards gold and silver; but I pray God to make you rich in grace, and love, and faith, and hope, and by-and-by rich in glory.

3. Christ is also a kind Bishop. Oh! how kind and merciful is Christ. I have read of some kind bishops in England; and though I was not brought up an Episcopalian, I shall never speak evil of good bishops. Bishop Porteus was the ornament of his country; and so was the godly bishop Wilson, of the Isle of Man, who went to prison because he dared to preach, when he was told not to do so. There have been many kind bishops, but I know of no bishop so kind as Christ.

If you saw a fine carriage rolling along the streets, and suddenly stopping in a poor neighbourhood, and the individual in the carriage step out of it, and were told he was a bishop, a very kind and wealthy man; if you heard him saying to a poor woman who was passing by, with a child in her arms, 'Come here, poor woman, let me see your child; let me take him in my arms,' and heard the woman say, 'I cannot put such a child as mine into such arms as yours; my child is in rags,' and the kind bishop saying, 'Never mind your rags; give me the child, I want to bless it;' and if you saw him receive the child into his arms, take off his hat, and pray, 'Lord, bless this child,' and advise the woman to go to a place of worship regularly, and say, 'There is five shillings or half a sovereign to help you in your necessity,' you would say that he was a kind bishop. Now what did the Lord Jesus do? When He was

in this world, many mothers went to him, and said one to another before they went, 'Oh! how I should like Christ to bless my dear little infant.' 'Well,' one says, 'let us go, Christ is in the neighbourhood; a great crowd of people is about Him.' But perhaps one said, 'Oh! it is such a crowd; we shall never get to Him.' 'Let us try,' said another, 'we must not be down-hearted; we will go and try what we can do.' So they went along the road till they came to the outside of the crowd. They could not see Christ, but one of them caught his eye: He saw the longing mother trying to get in. One of the disciples said, 'Dont make such a noise there; you must not come forward, you will only disturb the Master.' 'Oh!' she says, 'do let me go to Him; I want Jesus to bless the child.' 'I wont,' he says. Christ observed it, and said, 'You must not treat the mother in that manner; you must treat her kindly: "Suffer the little children to come unto me;" make room for them.' And then the mothers came in one after another—I cannot tell you how many; perhaps there were two dozen of them, and Jesus took the dear little children up into his arms one after another, and blessed them; and I believe they are now blessed with Him in heaven.

Perhaps some of you are saying, 'If I had lived when Christ was upon earth, how delighted I should have been at His taking me up in his arms and

blessing me!' My dear young friends, Christ is upon earth now; He is now looking upon you, while you are reading, and saying, 'I will bless you, and every child that commits himself or herself into my hands; I will take them up into my everlasting arms, and bless them in time, and through eternity.'

'Lo! Jesus, the kind Bishop stands
To court you to His arms;
Do not resist His wondrous grace,
Nor slight His powerful charms.'

Thus I have told you that Christ is a Bishop; that He is a great Bishop, a rich Bishop, and a kind Bishop.

II. Consider the second name—*Blessed*.

You will find this name in the seventeenth verse of the seventy-second Psalm, where it is said, "All nations shall call him Blessed." England "shall call him Blessed," Scotland "shall call him Blessed," Ireland "shall call him Blessed," France, Spain, Portugal, Sicily, Germany, Holland, Sweden, Russia, and all the nations of the earth "shall call him Blessed." A great many important things might be said on this name which it is impossible for me to speak of in a short address; and therefore I shall confine myself to the following *one*.

Christ is a blessed Fountain. You find in the thirteenth chapter of Zechariah and the first verse,

the following beautiful passage: "In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." I will show you four streams flowing from this Fountain; and I wish each of you to drink of them. Now just suppose you are looking at Christ as a Fountain, what are the streams flowing from Him? A stream of life, a stream of pardon, a stream of holiness, and a stream of happiness. These are four beautiful streams flowing from that blessed Fountain.

1. The first stream I mention is the stream of life. You remember that when Christ was talking with the woman of Samaria at the side of Jacob's well, He told her that He would give her this living water to drink. She had come with her water pot to draw water; for the town of Samaria was not like London, where there is water nearly in every house; she had to go to a well, with a long rope to it, to draw the water out; and Jesus told her that He had living water to give if she would take it; but, poor creature, she did not know what it was. Divine grace is the living water which flows from Christ. May God the Spirit enable every little child now present to stoop down, as it were, and drink of this beautiful stream of life! And if you drink of that stream, you will live for ever in heaven, with angels and with God.

2. There is another stream which flows from Christ as a Fountain—the stream of pardon ; and the moment you drink of that stream, all your sins are forgiven. Many go to Popish chapels to obtain absolution, or pardon. Do you think that when they get it their sins will be pardoned? The priest may not think so, but they think so, poor people, and look very sad. I once saw a man confessing his sins in the city of Brussels ; and he seemed in a great agony, and longed to get rid of the guilt of his sins ; but when they come away from the confessional, they look so cheerful, they think all is well then, that their sins are forgiven. Yet they are in a mistake. I advise you, then, my dear children, to go at once to Christ as a Fountain ; and if you go to Him and drink of the stream of pardon, all your sins will be forgiven ; He will really pardon them and blot them out for ever.

3. Another stream which flows from Christ as a Fountain, is the stream of holiness. If you were to go with me into my country (Scotland) I would show you some very beautiful streams. Sometimes I have stood upon a bridge thirty feet above the water, and seen the salmon and the trout swimming in the stream below. But wonderful as these streams are, there is not one so beautiful as the stream of holiness. Now I want you to go and wash in that stream, for you may wash in it as well

as drink of it, and if you do, you will be more fair and beautiful, than if your cheeks were the colour of roses, and your eyes sparkled like the dew drops of the morning. But the body must fade. I like to look upon a healthy child, when that child is meek and humble ; but the beauty of the flesh must fade away ; while, if you go and drink of the stream of holiness, your souls will become more beautiful than the flowers of the loveliest garden—loveliness that shall never fade, that even the cold hand of death cannot destroy, and the breath of death cannot blast ; it will continue for ever.

4. The last stream that I mention which flows from Christ as a Fountain, is the stream of happiness ; and all who drink of that stream are happy. If you saw some children greatly distressed about their sins and about their danger, going down a beautiful bank, to drink of the stream of happiness which flows from Christ, perhaps you might see their countenances very sad, and tears rolling down their cheeks ; but the moment they drank of that stream which flows from Christ, the Fountain, their eyes begin to glisten with delight, and their little hearts to throb with joy. Now, my young friends, I wish you to be happy, I wish you happiness of the right sort ; but I can tell you this, you will never be happy till the Holy Spirit leads you to the Fountain, and you drink of the stream of happiness.

And the moment you drink of it, you will experience such happiness and such joys, as you never experienced before, and “rejoice with joy unspeakable and full of glory.”

Thus I have told you that there are four streams which flow from Christ, as a Fountain ; the stream of life, the stream of pardon, the stream of holiness, and the stream of happiness. Now, my young friends, I wish you to bless Christ’s name, who has so blessed you. I wish I had been present when the dear little children were accompanying Christ to Jerusalem ; they sang so shrill that they rent the very air with their sweet voices. I think I see them looking up in his heavenly countenance, and offering from their youthful lips the praises of their hearts. They sang, “Hosannah to the Son of David : Blessed is He that cometh in the name of the Lord ; Hosannah in the highest.”

‘ People and realms of every tongue,
Dwell on His love with sweetest song ;
And youthful voices shall proclaim,
Their early blessings on His name.’

May *your* youthful voices be employed in proclaiming your Saviour’s name !

III. I come now to the third name—*Bread*.

The passage of Scripture in which this is found is John vi. 48.—“I am the Bread of Life.” If I

were to ask you, 'what is the meaning and use of bread,' perhaps some of you would say, 'bread nourishes, bread keeps the person who eats it alive, bread strengthens, bread comforts.' Now Christ does all this; bread does it to the body, but Christ does it to the soul. I remember that when I was a little boy I felt surprised that Christ was called Bread, and was desirous of knowing the meaning of it; and it is very likely some of you are. It is an extraordinary thing to call a person Bread. What should you think if I were called Bread? That, however, is one of Christ's names.

1. As truly as bread nourishes the body, Christ nourishes the soul: for the soul wants nourishment as well as the body. There are some persons with a very fine looking body, but if you were to see their souls, you would find them lean and emaciated—their bodies healthful, yet their souls diseased. But only the souls of those who love Christ, and receive Christ, and believe on Christ—for that is eating the bread—are nourished.

2. And what else does he do? He keeps their souls spiritually alive. What a noble thing that is! He first gives them spiritual life, and then preserves and maintains it.

3. He also strengthens them. Just to give you an idea of this, suppose two little boys were going to die; one says, 'I am in such a fright, I am filled

with terror, I am not ready to die. Oh! that God would spare my life.' Pray what is the matter with that boy? His soul is weak. Poor creature, he has never eaten the Bread; he has never loved Christ, nor received Christ, nor believed on Christ, and he is weak; he cannot encounter death with any degree of boldness. But what does the other say? Some one says to him, 'Well, young friend, how are you?' 'Oh!' he says, 'I am quite comfortable.' 'What makes you comfortable?' He says, 'Christ loves me, and I love Christ.' 'And are you afraid to die?' 'Oh! no, I am not afraid to die.' 'How is it you are not afraid?' 'Because I am living on Christ, "the Bread of life."' Now Christ forms his strength; his soul is strengthened by this Bread.

4. Then, lastly, as bread comforts the body, so Christ comforts the soul. Oh! my young friends, you will never be comfortable till you feed on Christ. And when you are able to feed on Christ, then your souls will be filled with comfort and joy, greater than can be described.

'Is he compared to wine or bread?
Dear Lord, our souls would thus be fed.
That flesh, that dying blood of Thine,
Is Bread of life, is heavenly wine.'

IV. I now come to say a few things upon the name *Breaker*.

The passage where this name occurs, is the second

chapter of Micah, and the thirteenth verse: "The *Breaker* is gone up before them." This is a very surprising name; but I think that if you attend to me, I will show you why Christ is called "the Breaker." I will tell you what He breaks, and then you will see why He is called the Breaker. There are three things He breaks: first, He breaks hearts; secondly, He breaks up the way; and thirdly, He breaks the weapons of war.

1. First, He breaks hearts. What an extraordinary thing that is! There are some people whose hearts are broken, and they are miserable; but I have to tell you, that all whose hearts Christ breaks are happy. He breaks the heart, that He may make it happy. He comes and breaks it with His law, and convinces it; and then, when He has broken it in this way, He comes with His Gospel and His Spirit, and heals it. Will you allow me, my young friends, to give you advice? Before you sleep to-night, will you offer up the two following petitions—'Lord Jesus, come and break my heart,' and 'Lord Jesus, come and heal my heart. Come and purify it with Thy Holy Spirit?' There are several things in the heart which Christ breaks. He breaks the pride, the enmity, and the carnality of the heart; and when He has done that, He comes and heals it, and makes it humble, and loving and spiritual.

2. I will tell you another thing that He breaks ; He breaks up the way. Pray who is that I see entered on a journey ? It is a dear little boy. Pray where is he going ? He is going to heaven. What is that in his hand ? It is a staff. What is the name of it ? The staff of Divine truth and power ; and he is leaning upon it ; although he is a little boy, he is leaning upon a staff. And who is that going before him, preparing the way ? It is Christ ; He is the Breaker up of the way. I see something in the way which opposes him, as lofty as a cedar tree. Christ comes and cuts it down, and levels it with the ground. I see temptations before him ; Christ proceeds before him, and removes them. I see lions before him—Satan and his crew ; Christ goes before him, and binds the lions fast. Oh ! my young friends, I wish you all to be pilgrims, and to begin your pilgrimage this afternoon ; and Christ will go before you and never leave you. Your fathers and mothers may leave you, your teachers may leave you, your ministers may leave you, but if you give yourselves to Christ, He will never leave you, nor forsake you, but will be the Breaker up of the way before you, and at last lead you to His heavenly home.

3. Thirdly, He breaks the weapons of war. That is a remarkable passage in the forty-sixth Psalm—
“ Behold what desolations He hath made in the earth ! He maketh wars to cease unto the end of the

earth; He breaketh the bow and cutteth the spear in sunder: He burneth the chariot in the fire." Ah! there is a time coming, my young friends, when there will be no more need for soldiers, with their red coats, and their muskets and their bayonets,—when war will be no more found on the earth,—when "there shall be nothing to hurt nor destroy in all God's holy mountain." Oh! that will be a blessed time! May God hasten it! The time shall come. Join with me, then, in the following beautiful lines:

' He breaks the bow, He cuts the spear,
Chariots He burns with heavenly flames;
Keep silence all the earth, and hear
The sound and glory of his name.'

V. Now, my young friends, I come to the last name—*Bridegroom*.

In the third chapter of St. John, and the twenty-ninth verse, we have the following words: "He that hath the bride is the Bridegroom." And the bride is his Church. Now I will tell you what He does to his Church as a Bridegroom; He loves his Church, He clothes his Church, He enriches his Church, He defends his Church, He lives with his Church, and by-and-by He will glorify his Church for ever. Is not that wonderful? I wish every little child were saying, 'I should like to be united to

Christ, who does to his people infinitely more than they can ask or think.'

1. He loves his Church—(Jeremiah xxxi. 3.) Now hear what He says to his Church. Do not you sometimes hear your father speak very kindly to your mother, when she is poorly and suffering pain, and say, 'Oh! my dear, I feel for you, I hope God will recover you?' Well, Christ whispers in the ears of his Church, "I have loved thee with an everlasting love." What blessed children you would be if Christ were to say so to you! And He will, if you only ask him; He will take you up in his arms, and say, 'My child, "I have loved thee with an everlasting love."' "

2. Then further, He clothes his Church—(Isaiah lxi. 10.) Oh! what beautiful garments He clothes her with! Would you like to see the Church in her beautiful garments? Look at the Psalm where it is said, "The king's daughter is all glorious within: her clothing is of wrought gold." Perhaps some of you have said to yourselves, 'Oh! I should like to see Queen Victoria in her beautiful robes.' But I can tell you, my dear young friends, that if you belong to Christ, your robes are more beautiful than the robes of Queen Victoria, when she appears upon her throne of state. I will tell you what these robes are: they are the robes of righteousness and of salvation.

3. He also enriches his Church—(Psalm lxxxiv. 11.) He gives her the kingdom of grace now, and will give her the kingdom of glory hereafter.

4. Then He defends his Church: He defends her with his mighty arm. I will tell you from what I should wish you to be defended: I wish you to be defended from bad company, from Satan, from your own hearts, and from the corruptions of the world. Who can defend you? I cannot; an army of soldiers cannot; your parents cannot; your ministers cannot; it is only the Lord Jesus Christ that can defend you. "He will cover you with his feathers, and under his wings shall you trust; his truth shall be your shield and buckler."

5. I told you that He lives with his church. He lives with his Church in England, and in Scotland; wherever He has a Church, He lives with it. And He says, "Lo, I am with you alway," Matt. xxviii. 20. He says, "Here will I dwell, for I have desired it," Ps. cxxxii. 14.

6. And lastly, He will glorify his Church for ever in heaven, John xvii. 24. He will take his people to heaven, and will give them a crown, a robe, a palm of victory, and a throne. He says, "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in his throne." Oh! how lovely is Christ as a Bridegroom. He is "altogether lovely."

Join with me in uttering with your hearts the following beautiful lines :—

‘ All over glorious is my Lord ;
Must be beloved, and yet adored :
His worth, if all the nations knew,
Sure the whole earth would love Him too.’

May the Holy Spirit incline your hearts to receive the following counsels !

1. The first advice I give to each one of you ; and if you were to come separately to me, I would give you the same advice :—try and become acquainted with Christ : knock at the door of mercy, and ask to be made acquainted with Him. If you were to knock at the door of the Queen’s palace, a soldier would come and say, ‘ What do you do there ? how dare you go there ?’ And if you were to say, ‘ I want to go to the Queen and become acquainted with her,’ he would say, ‘ Get along with you ; how dare you think of such a thing !’ But if you were to knock at the palace where Christ dwells, what would be the consequence ? Why, the door would open, and Christ would say, ‘ What do you want, little child ?’ ‘ I want to become acquainted with Thee.’ And then Christ would make you acquainted with Him. Go home and read your Bible. Let not a day pass without reading some of it, however little. If you were to make a resolve to read a verse every morning and evening, I think you would soon read

two instead of one, and three instead of two, and by-and-by you would read a whole chapter. Go regularly and hear the gospel preached; oh! never leave the sanctuary.

2. My second advice is this: I wish you to pray to Christ. Pray to Him in the morning and in the evening. Jesus speaks to you in the preaching of his Word; go and speak to Him in prayer. How wonderful it is for a little child to speak to Christ! Can there be anything so delightful as Christ speaking to a little child, and a little child speaking to Christ? Oh! how delighted your parents will be if they see you go into your closet to speak to Christ! Often speak to Him; you cannot speak to Him too often; He is always ready to hear you. Speak to Him in the morning and in the evening, and in the middle of the night, if you are awake; for He is ever listening to you.

My young friends, I have a valuable gift to present to you; but it is not I that present it—it is Christ. There is not such a gift in the universe; the gold and silver in the Bank of England, and the crowns and jewels in the Tower of London are nothing compared with it. And I say, Christ wants every one to receive that gift. It is “the Pearl of great price.” Oh! what a precious jewel. That Pearl is Christ. And if you only get faith, Christ is willing to give it. The moment you get faith, you

receive this precious present. And then Christ, who is a Bishop, will be your *Bishop*. If any one asks you, 'Who is your Bishop?' you will be able to answer, 'Christ is my Bishop.' Christ is Blessed, and will bless you; He is Bread, and will feed you; He is a Breaker, and will break down all your enemies; He is a Bridegroom, and will love you, and take you to himself for ever.

I will now give you a few words which dropped from a little girl who died at ten years of age, which I found in an old book lately, She died in 1611—more than two hundred years ago. Her name was Mary Warren. Little did she think that two hundred years after, her name would be mentioned, so long after her death. She was very fond of reading about Mary Magdelene, and Mary the sister of Lazarus. She was reading one day about Mary sitting at Jesus' feet, with tears in her eyes. Her mother said, 'Mary, why do you weep?' 'Oh!' she says, 'I am weeping because I am not like this good Mary.' She found she did not love Christ so much as that Mary did. A short while before she died, her mother said to her, 'Are you willing to die?' 'Oh! yes,' she answered, '*very* willing.' And then she gave two reasons. The first was, 'I know that Christ died for me;' and then she added, 'I am very willing, for then I shall sin no more.' She was in great pain a little while before she died; and when

one mentioned it to her, she said, 'My pains are nothing compared with the pains of hell;' and then she said, 'Christ hath suffered a great deal more than all this for me.'

May the Spirit of God, that dwelt in little Mary Warren, dwell in you! And may every child now say with the heart, 'Lord Jesus, save *me*; Lord Jesus, save me *now*!' Peter was sinking in the waters, and Christ was walking beside him. He was nearly under the water, and just before he was sinking, he cried out, "Lord Jesus, save *me*!" And if you ask Him to save you, He will save you. I think I hear his voice saying, "Him that cometh unto Me, I will in no wise cast out." "Come hither," says Christ,—

'Come hither, all ye weary souls,
Ye heavy laden sinners come;
I'll give you rest from all your toils,
And raise you to My heavenly home.'



ADDRESS V.

‘ Jesus in thee our eyes behold,
A thousand glories more
Than the rich gems and polished gold
The sons of Aaron wore.’

MY young friends, may the Holy Spirit give his gracious aid, while we meditate on Jesus’ matchless names !

So precious is Christ’s names, and so refreshing to the soul, that it is compared to fragrant *ointment*.—Sol. Song i. 3. “ Thy name is as ointment.” Do you know what ointment is ? I must drop a word or two on this part of the subject ; and I hope all the little children will attend to it. The ointment spoken of in the verse was a very precious ointment ; it had a most delightful smell ; its fragrance was most delightful. It was made of the very finest substances. The ointment that Aaron’s brother, Moses, poured on his head was very precious, We have an account of it in the thirtieth chapter of Exodus ; and I should like you, this very day, to

turn to that chapter, and see the account which is given of it. It was made of cinnamon, another substance called myrrh, which has a most delightful smell, another substance called calamus, and another called cassia. Now there was a beautiful ointment made out of these four substances, and it was so precious, and the smell was so delightful, you will be very much surprised when I tell you, that if one single drop of that ointment were placed on my hand, in the course of a few moments it would fill a very large apartment with perfume. So Aaron was anointed with this ointment, and it was as a fragrant ointment on his head, that went down upon his beard to the skirts of his garment.—Ps. cxxxiii. 2.

Do you know that venerable old man? Ah! what a noble looking man he is! He has got a beautiful long flowing beard; he looks as if he were on the very brink of heaven. I am looking at his portrait in a beautiful picture-book. I have got a very fine picture-book, one of the finest in the world, and there I see such lovely pictures of good men, women, and children. This book is the Bible. Now who do you think was this venerable, lovely, good old man? His name was Samuel. Do you see that lovely youth there, about seventeen years of age, with rosy cheeks, falling on his knees beside the venerable Samuel? Pray what is Samuel doing? He is pouring some precious ointment on his head,

anointing him to be king over Israel, and pray that God may give him His Spirit, and that like the ointment drops on his head, it may drop in his heart. I say all this about ointment, that you see how precious the ointment was, which was in Old Testament times.

Christ's name was compared to ointment ; you want to know the reason, I will tell you.

The ointment spoken of was very precious there were many one fainting, and I had a little of this ointment, and applied it to the nose of the dear little child, it would begin to smile by-and-bye its cheeks would assume a rosy hue this would be done by the ointment, it is so refreshing in its nature. And it was not only refreshing but it was healing. If some drops of it were applied to a wound, it might be the means of healing the wound. This is exactly the case with Christ. When a dear little child is dying, Christ is the ointment brought to the child. In a little I will tell you more of this ointment. Before I conclude this address I will give you an account of a little child who has now exchanged earth for heaven. When the name of Christ was mentioned, his face sparkled with delight, and his dear face was lit up with hope. When a godly child is dying, his apartment is filled, and his very bed is fragrant with the ointment of Christ's name. My dear

friends, it is my earnest prayer that you look on the name of Christ as precious ointment to your precious souls.

Suffer me to present you with a nosegay, consisting of five beautiful flowers. The first is *Author of Eternal Salvation*; the second, *Babe*; the third, *Beginning*; the fourth, *Balm*; and the fifth, *Beloved*. There is a beautiful verse in Watts, which I am sure you will hear with delight.

‘Is He a Rose?’

Do you think so little children? He *is* a rose—“the Rose of Sharon,” lovelier than the loveliest rose that ever bloomed in the garden of kings—

‘Is He a Rose? Not Sharon yields
Such fragrancy in all her fields;
Or if the Lily he assume,
The valleys bless the rich perfume.’

I will now mention these five names under another figure—namely, ointment. I have got some very precious ointment to present. Would you like to know where it was made? It was not in Asia, nor in the spicy vales of Arabia Felix, but in heaven. This ointment is the *Names of Christ*; and I am going to present you with five drops of it. I passed the Bank of England some time since, and told some country lads, who had never seen the place before, that there was as much gold in it as would fill

waggon. Of course they were very much astonished. But what are waggon of gold, compared with these drops of ointment, which I am going to present to you! One drop is more valuable than all Peru, with its mines. The first drop is *Author of Eternal Salvation*; the second, *Babe*; the third, *Beginning*; the fourth, *Balm*; and the fifth, *Beloved*. These are the five drops of ointment; and may they prove to your souls the ointment of salvation!

I. I come to the first drop—*Author of Eternal Salvation*. It is taken from the fifth chapter of Hebrews, and the ninth verse. “And being made perfect, He became the Author of Eternal Salvation to all that obey Him.”

If I were to ask many of you, ‘Do you know the meaning of the word *Author*?’ you would instantly say, ‘We do not know what it means.’ But if you pay attention, I think I can explain it to a child of five years of age. Christ is the “Author of Eternal Salvation.” If a man contrived an excellent plan, he would be the *author* of that plan. The man that contrived a watch, was the author of the plan of that watch. Have you ever seen St. Paul’s? What a wonderful building that is! Sir Christopher Wren contrived the plan of St. Paul’s; and he was the author of the plan of that wonderful building. A learned man writes a book; and he,

who writes this book, is called the author of it. If any one were to put a book into the hand of a little child, and to say, 'My dear little child, do you know who is the author of this book?' if he were a little sensible child, he would open the book, and look at the title-page, and read the name upon it. Dr. Isaac Watts is the author of Watts's hymns; God is the Author of the Bible. It was God that told wise men what to write; so that the whole of the book was written under his direction.

I think I have told you the meaning of the word Author. I must now endeavour to inform you—and this is a very important part of the subject—*why* Christ is called "the Author of Eternal Salvation." I will give you four reasons for it.

1. He is "the Author of Eternal Salvation," because He contrived it. He it was that contrived "the wondrous plan." I will tell you something you will wonder at, when you get to heaven. You may wonder at it upon earth; but not so much as you will wonder at it when you get to heaven; and it is this, the great plan of salvation.

2. He is "the Author of Eternal Salvation," because He *prepared* it. I was speaking about St. Paul's a little while ago, which Sir Christopher Wren contrived. But who built it? Not Sir Christopher Wren, for one man could not build that large edifice; there were hundreds of persons employed

in building it. Yet was there any one but Christ who prepared salvation? No; for a very good reason, because nobody else could.

It was in a country called Judea, in the neighbourhood of a large city called Jerusalem, on a little eminence called Calvary, and on a cross, (that is, a piece of wood with a cross piece of wood put on the top of it) fixed on that rising ground, and his hands and his feet nailed to it; it was there He "finished salvation." Do you remember the words with which He finished it? When He was dying, "He said with a loud voice, It is finished;" and then He died; "He bowed his head and gave up the Ghost."

3. He is "the Author of Eternal Salvation," because it *belongs to Him*. Does salvation belong to angels, or to ministers of Christ? Have they salvation that they can give? Oh! no; salvation belongs only to one; it is "of the Lord;" Jesus Christ is the owner of it; and remember it belongs to Him, because He died to perfect it.

4. He is "the Author of Eternal Salvation," because He alone is willing to *give* it. Good news at all times to dear little children! I have to tell you that there is a great gift, which the Saviour is willing to bestow on any one. And pray what is that gift? Salvation. Oh! that when your voices are lifting up, and singing

' Salvation, O the joyful sound !'

may God, by his Spirit, lift up your hearts, so that you might be able to exclaim, 'That salvation is mine!' My dear young friends, are you willing to receive it? I can tell you—oh! never forget it—that you will never receive it, until you are willing to receive it: and I can tell you more; you will never receive it, until you ask it. God the Spirit will enable you to receive it, if you ask Him. Perhaps a dear little child is ready to say, 'Oh! I want to know if Christ is willing to save me?' My dear child, can you doubt it? If you were hungry, would your mother be unwilling to give you bread? or if your mother had a little child at the breast, do you think she would refuse to suckle it? If it were to cry, do you think she would take it and cast it to the ground with contempt? Oh! no. And if any of you, when you were hungry, were to ask your father for a piece of bread, do you think he would give you a stone to eat? Oh! no. Christ says *this* Himself in his "Sermon on the Mount." Do not be deceived; Christ is willing to give you salvation; He is more willing to give it, than you are to receive it. Can you look at Calvary, and see the streams of blood running down from his hands and his feet and his temples and his side, and then say that He is unwilling to save a little child? No; He never was unwilling, and He never will be; for He has said,

“Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.”

Now, having spoken of the first name, join with me in repeating, from your heart, the four following beautiful lines, to the honour of Christ:—

‘ Arise, my soul, awake, my voice,
And tunes of triumph sing;
Loud hallelujahs shall address
Our Saviour and our King.’

II. The second drop of ointment—*Babe*. This name is given to Christ in the second chapter of Luke and the sixteenth verse. It says of the shepherds that “they came with haste, and found Mary, and Joseph, and the *Babe* lying in a manger.” I need not tell you what a babe is; every child knows what a babe is. Oh! what a pretty little creature. How beautiful it is to see its pretty little smiling eye, its lovely rosy cheeks, and its beautiful vermilion lips! What pretty little fingers it has got! The dear little babe cannot fight with those lovely hands, or scratch with those pretty little fingers. Look at its little mouth. It never spoke a lie, or uttered a bad word; it never said anything to hurt its dear mother’s heart. How delightful it is to look upon a babe! Christ was once a babe. Oh! what an astonishing wonder. Suppose you were looking at him as a babe, and I were to say, ‘Can you see that

in Mary's arms? Look attentively at it; that is Jesus. A soul dwells in the body of the babe, but there is something more than a soul—wonderful to tell, the great God is there. There are two natures in it—the nature of man, and the nature of God, and these two make Christ. Oh! what a wonder. Join with me in uttering the beautiful words that came from the lips of St. Paul—the good man who is now before the throne in heaven—“Great is the mystery of godliness; God manifest in the flesh.”

Once I looked on the beautiful face of a little babe, who was being carried by a nurse, and said within myself, ‘Well, there is a babe—a helpless babe—a babe that must be carried by a nurse; but in all probability, if she lives, she will become a queen.’ And she has become the Queen of Great Britain and Ireland. Now look at that little Babe in the arms of Mary. Do you see His shoulders? I have often looked at the neck of a babe, and then at its beautifully framed little shoulders. What an interesting sight! I tell you, *these shoulders* shall bear the government of the universe. I will repeat the passage in which it is found: “Unto us a Child is born, unto us a Son is given: and the government” —look at the little shoulders of the Babe—“shall be upon His right shoulder: and His name shall be called Won-

derful, Counsellor, the mighty God, the ever Father, the Prince of Peace," Isa. ix. 6.

Just see where the Babe is lying. Suppose to say to you some day, 'Come along with Windsor, and I will show you the little princesses. I am acquainted with the servants who has the care of them, and should soon gain possession.' Perhaps you would say, 'What a wonderful place this is!' I once went to Windsor Castle with a few of my people—some of them rather poor. I think I now see them lifting up their eyes saying, 'Oh! what a beautiful place.' The beauty of Windsor palace is nothing like heaven. 'When you see the little princesses in their care, do not wake them, they are fast asleep. When you walk quietly up to a most beautiful cradle. Oh! what a cradle. It is made of the finest wood, beautifully carved, with lovely figures of angels and flowers upon it. There is the English rose, the Irish shamrock, and, I may add, the Scotch thistle, but without its prickles, which

I take you into a stable, up a dark passage, and I say, 'Do you see a little child.' 'Yes.' 'And what more do you see?' 'I see there a young man and woman about five and twenty years of age. 'And what else do you see?' 'I see nothing but a manger, with some hay in it.' Then I say, 'Look at that child lying in it; that manger is the bed on which the infant Jesus lay.'

'Soft and easy was our cradle;
Coarse and hard the Saviour lay;
For His birthplace was a stable,
And His softest bed was hay.'

III. Consider the third drop of ointment—*Beginning*. You will find it in the first chapter of the epistle to the Colossians and the eighteenth verse—"Who is the *Beginning*, the firstborn from the dead."

I must tell you why Christ is called the Beginning.

1. He is called the Beginning, first, because He is the beginning of Creation—He made all things; secondly, because He is the beginning of the Church—He gave grace to the Church—you know the Church signifies good men, women, and children; thirdly, because He is the beginning of grace; and, fourthly, because He is the beginning of the resurrection—He rose from the dead, and became "the first-fruits of them that slept."

Now, my dear young friends, present the following beautiful prayer to Christ; He is willing to hear it:—

‘ Give me, O Lord, *Thy early grace,*
Nor let my soul complain,
That the young morning of my days
Has all been spent in vain.’

IV. We come to the fourth drop of ointment—*Balm*. This name is very applicable to Christ. It is found in the eighth chapter of Jeremiah, and the twenty-second verse—“Is there no Balm in Gilead?”

I must tell you what balm is : it is a kind of resin, which drops out of trees. If I were to take you in the month of June into a beautiful cherry orchard, where, perhaps, there were two hundred cherry trees, you would see upon them a beautiful golden, shining kind of resin. And if you were to say, ‘ Pray, dear minister, what is this ? ’ I would tell you that it is the substance of the trees, coming out in a kind of gum. Now, there is in the land of Gilead a tree, called the balm-tree, which is trained just like our ivy. If you go into one of these balm orchards, the fragrance and the smell is so delightful, that you would be ready to exclaim, ‘ Well, I never saw the like of this in England ; the fragrance is so delightful.’ And if you were to ask me, ‘ What is it that produces this delightful smell, that is so refreshing

to my very soul?’ I would take you to one of the trees, and say, ‘Look at that tree;’ and when you look, you will see a kind of perspiration coming out of it, like the perspiration coming out of your body. If you touch it with your fingers, and put it to your nostrils, you will say, I never smelt anything so delightful as this.

Perhaps you are very anxious to know why Christ is called *Balm*. He is the great balm-tree. He is balm in His righteousness, in His intercession, and in the graces of His spirit. And these three are spiritual balm, which heal wounded souls. Are there any dear boys and girls who want to be healed of some of the diseases of their soul? I can tell you how you may be healed. I can recommend balm to you. It is the real “balm of Gilead”—the Lord Jesus Christ. Perhaps there is some dear child who has got the swearing disease. When I walk along the streets, and hear a little boy swearing, it does distress me so. If any of you have got this disease, go to Christ, and He will heal you. Are there any of you, who have the lying disease? Go to Christ, and He will cure the dreadful malady. I was reading, a little while ago, of a great liar, called Ziba; and poor Mephibosheth lost almost all his property by the lies of one of his servants. Oh! what a dreadful thing it is to be a liar! “Liars shall have their part in the lake, which burneth with fire and

brimstone." Have any of you got the prayerless disease? Are there any of you who begin and end the day without prayer? Then you will never get to heaven without prayer. They who live and die without prayer, down they must go to the regions of the lost. If there are any of you in this case, apply to Christ, and He will touch you with his balm, and teach you to pray. Paul had the prayerless disease, when he was Saul the persecutor; he never prayed. But Jesus spoke to him from heaven, and said, "Saul, Saul;" he looked up, was struck blind, and fell to the ground. Jesus applied a drop of ointment, and he immediately began to pray, and was afterwards called praying Paul.

'This blessed balm did Wisdom find,
To heal diseases of the mind;
This remedy, whose virtues can
Restore the ruined creature man.'

V. We now come to the last drop of ointment—*Beloved*—(Sol. Song v. 10)—"*My Beloved*." How I love that little word—"*My!*" I wish every child I now address, could say, "*My Beloved*" it would be infinitely better than being able to say, *my* houses, *my* lands, *my* gold, *my* silver. Christ is the beloved of His Father, the beloved of angels, the beloved of His people on earth, and of the redeemed in heaven.

I have a question to put to every child; I put it in the name of Christ, and say—"Lovest thou Me?"

Christ says it to me, and He says it to you. Little child, Christ says to you, "Lovest thou Me!" Young person more advanced in life, "Lovest thou Me." What answer can you give? May God the Spirit enable you to give this answer: "Lord, thou knowest all things; Thou knowest that I love Thee!"

'Jesus, in Thee our eyes behold,
A thousand glories more,
Than the rich gems of polished gold
The sons of Aaron wore.'

William Byrne Gordon was born on the 2nd of June, 1837, in the beautiful town of Ross, Herefordshire, situated on the bank of the river Wye—one of the loveliest rivers of England. But he has gone to a town, infinitely more beautiful than that lovely spot where he first drew his breath; he has gone to the "New Jerusalem;" and he is beside a nobler river—"the river of life, clear as crystal, proceeding from the throne of God and of the Lamb." He died on Wednesday, November 26, 1845. It was by a complaint in the lungs, which was exceedingly rapid. At the beginning, as it were, of the valley of the shadow of death, his blessed Saviour said to him—"You shall not be long there; I will take you rapidly in the chariot of My love, and admit you to the realms of heaven." But a very affecting thing took place; he was deprived of his senses, he was unable

to speak, and the faculties of his soul seemed fast asleep. When his mother said to him, 'William,' there was no answer; and if his father said, 'As a sign that you know me, lift up your arm;' no arm was lifted up. The parents said within themselves—'Oh! what grief! Though we believe that the child is safe, yet if it is the will of God that he should leave some testimony on his dying bed, it will be so cheering to our hearts.' A letter was sent to me, which touched my heart. It stated the situation of the child; and in the closing prayer, the Church and congregation united with me in beseeching God to show kindness to the child; and, very surprising, the prayer was no sooner uttered, than it was answered. His father found that all his faculties were restored; that he not only knew his father and mother, but was able to speak; and then the following conversation took place:—

Father. 'My dear boy, are you happy?'

William. 'Yes.'

Father. 'What makes you happy?'

William. 'Jesus.'

There was the ointment of Christ applied to a little child, eight years old. Oh! what millions have been blessed by His name. There was little time to be employed, for God might take the faculties again from the little child.

Father. 'Where are you going, my dear?'

William. 'To heaven.'

Father. 'Do you think you are a sinner?'

That was a most important question for a father to put to a child.

William. 'Yes, but Jesus died to save sinners.'

Repentance was in the first part of the answer; there was, in the second part of it, faith—crowning faith: "Jesus died to save sinners."

A little while after, he said, 'I am safe both ways;' meaning that if he lived he was safe, and if he died he was safe. Oh! how happy I should be if my beloved young friends were to be 'safe both ways,'—safe in life, and safe in death. Then, raising his dying hand, he said, 'Up.' The father was quite astonished, and said, 'To heaven, William?' And the child said, 'Yes.' He was anxious to take his flight, and was not praying, 'Lord, preserve a little child from death.' There was a dear lad died in Moorgate Street, a little while ago, that said, 'Lord, preserve my life, for the sake of my poor widowed mother,' who was partly dependent on him for support. Yet God took him away. But this dear child offers up no prayer to remain longer upon earth. He says, 'Up; I want to be gone; I want to inherit heaven, and all its joys.' His mother then put to him two very important questions. She asked him, 'Would you wish to die, and live with Jesus?' 'Yes.' 'Would you rather not get well, and live

with us?' 'No,—die!' As if he said, 'I love my father and mother, but do not want to live any more; I love my dear brother Frederick, in the town of Ross, whom, probably, I shall never see again; I love my minister; but I want to go, I wish to "depart and be with Christ, which is far better."' It was very affecting for him to think of his brother in Herefordshire. He said, 'I should like to write to him.' His father gave him some paper and a pencil. He was lifted up in his bed, and the pencil was put into his trembling hand. He began to write the letter, but all that he could write was the letter *F*, the first letter of his brother's name—when the pencil dropped out of his hand, and he fell down upon his little bed. Oh! I could say to that dear surviving brother, 'Preserve that piece of paper, and press it to your heart, and pray that the Saviour your brother loved may be yours. May you give up your heart to Him; and then you will join your brother beyond the skies!'

I will mention the first lines of several hymns in which he greatly delighted, and which cheered him on his dying bed.

- ' See Israel's gentle Shepherd stand.'
- ' Salvation, O the joyful sound!'
- ' There is a land of pure delight.'
- ' Guide me, O Thou great Jehovah!'
- ' All hail the power of Jesu's name.'
- ' There is a happy land,' &c.

In conclusion. I have a message from the Lord Jesus Christ; and it is this—"Look unto Me." Little child, Christ says, "Look unto Me, and be ye saved." Look unto Jesus *now*, for the time is coming when your eyes will be shut in death! Do not wait till to-morrow; wait not till some future day, but look unto Jesus *now*, and He will save you from sin, save you from Satan, save you from hell, save you in time, and save you through eternity. He will take you up in his arms, and will bless you with his great salvation. Now, my dear little children, what answer have you to give to this message? Oh! I hope you will say this—

'A guilty, weak, and helpless child,
In Thy kind arms I fall;
Be Thou my strength and righteousness,
My Saviour and my all.'



ADDRESS VI.

‘ The wondering world inquires to know
Why I should love my Saviour so ?
“ What are his charms,” say they, “ above
The objects of a mortal love ? ” ’

MY dear young friends, from all eternity, before this world was made, there was One who entered into an agreement, that He would come from heaven to earth, to obey, to suffer, to die, in order that He might save little children. Having agreed to do this, He came into our world, and appeared a little Babe, and was born in a stable, and laid in a manger. For the salvation of little children, He became “ a man of sorrows, and acquainted with grief ; ” He became a poor man, He became a wanderer ; He had no house, no home ; no chair of his own, which to sit, no table of his own from which to feed, and no bed of his own on which to lie ; “ had not where to lay his head.” To save little children, He actually consented to have his hands and his feet pierced with nails, his head pierced

thorns, and his lovely bosom pierced with a spear, whence flowed "blood and water;" yea, He consented to die, and actually died, in order to save them. But this is not all; He consented to be laid in a grave, and was laid there, clothed with grave-clothes, and a great stone was rolled to the mouth of the grave.

Oh! my young friends, what is his name? Who was it that did all this? It was Jesus, who engaged to do it from all eternity. Who is that lovely Babe lying in a manger? Who is the "man of sorrows, and acquainted with grief?" Who is that nailed to the cross? Who is that lying in the grave? Who is that rising triumphant from the tomb, bursting asunder the bands of death? Who is that entering his cloudy chariot, ascending to heaven from the summit of Olivet? It is Jesus. And what has He required me to do? He says, 'tell little children my wonderful names; tell them my wonderful love; tell them my wonderful grace; tell them my wonderful salvation.'

I will then, my young friends, give you five of his names; and endeavour, by the assistance of the Holy Spirit, to say a few things on each of them. There are more than a hundred and fifty in the Bible, but I intend to give you only five in this address. The first name is *Brightness*, the second

Brother, the third *Buckler*, the fourth *Builder*, and the fifth *Burden-bearer*.

I. The first name is *Brightness*.

The passage of Scripture where this name is found, is in the first chapter of Hebrews and the third verse, where Christ is called "the *Brightness* of his Father's glory, and the express image of his person." I need not tell you what brightness is. What is it I see in yonder sky? The sun. And what does the sun produce? *Brightness*. The sky is filled with brightness. So you understand the meaning of the word brightness.

Now the Lord Jesus Christ is so bright, that He is compared to a star. That is a beautiful passage in the twenty-second chapter of Revelation, and the sixteenth verse, where our blessed Lord says, "I am the *bright* and morning star." If you were to go with me, on the morning of a clear summer's day, into some beautiful fields, and I were to say to you, 'Tell me what you see in the sky,' some of you probably would say, 'I see a very bright star.' Now that is the morning star, and there is something very beautiful and bright in it. I remember, when I was a little boy, being often astonished upon looking at the morning star. Sometimes there is a bright evening star; but there is always something particularly delightful in the bright morning star;

for when it begins to shine, the lark and the black-bird, and all the other lovely birds of the grove, begin to sing their beautiful morning hymns.

But there is another figure, my dear children, which is revealed in Scripture, to point out this brightness: and as I have given you one from the last chapter of the New Testament, I am now going to give you one from the last chapter of the Old Testament. In the fourth chapter of Malachi, and the second verse, our Lord is called "the Sun of righteousness;" that glorious Sun which shines with brightness in heaven, and fills all heaven with its glory.

But I told you that Christ is the Brightness of his *Father's* glory. This is a very great subject; and if I were employed to preach to all the ministers in London, I could not take a greater subject than "Christ, the Brightness of his Father's glory." Now observe, that all the glory that the Father has, the Son has: the Father has glorious wisdom, power, holiness, justice, love, and truth; the Son has glorious wisdom, power, holiness, justice, love, and truth. He is "the Brightness of his Father's glory, and the express image of his Person."

' Brightness of the Father's glory,
 Shall Thy praise unuttered lie?
 Fly my tongue such guilty silence,
 Sing the Lord that came to die.
 Hallelujah, Hallelujah. Amen.'

II. I now come to the second name—*Brother*.

I dare say some of you are very anxious to know what passage this name is found in. It is found in the seventeenth chapter of the book of Proverbs and the seventeenth verse, where it is said, "A friend loveth at all times, and a Brother is born for adversity." It is very probable that some of you are ready to say, 'How is it, that the great God, who made the heaven and the earth, should be called "a Brother?"' This seems so wonderful that I cannot comprehend it.' Neither can I, my young friends, comprehend it. It is a wonder of wonders, but it is true that Christ is "a Brother." Little child, have you got a brother? Perhaps you say, 'Oh! sir, I have no brother.' 'Oh! you are in a mistake, you have got a Brother.' Perhaps you say, 'Well I never knew that I had; where is he? who can he be?' My dear child, He is every where, and his name is the Lord Jesus Christ. May each one of you be taught by the Spirit to say with joyful hearts, 'How delightful to think Christ is *my* Brother; and my Brother that loves me—my Brother that came from heaven to earth to die for me.' Do you know what Christ became, in order that He might be your Brother? He could not be your Brother, unless He had become man; therefore He took upon Him our nature, that He might become man's Brother. Hence it is said in the second chapter of the epistle to the

Hebrews and the sixteenth verse, that "He took not on Him the nature of angels, but He took on Him the seed of Abraham." He took our nature upon Him ; and "He is not ashamed to call us brethren."

Now I will tell you four remarkable things about this Brother, which I trust you will never forget. Christ has a Brother's heart, a Brother's eye, a Brother's hand, and a Brother's friendship.

1. He has a Brother's *heart*. Ah! my young friends, there are many brothers, who have not brothers' hearts. I think I hear some little girl saying, 'I have a brother, but he is such a cruel brother ; and he is so unkind to my mother ; and when he makes her shed tears, he only laughs her to scorn. I have a brother, but he has not a brother's heart.' Another little child says, 'I have a brother ; he is my eldest brother ; and he is so kind and attentive to me ; he takes me by my hand, and leads me to the house of God, and assists me with my lessons ; and when he has a little money he gives me a part of it, and sometimes buys such an excellent book to give to me as a kind brother's present. My brother has a brother's heart.'

Do you know what Christ's heart is full of? It is full of love. What is the ocean full of? Water. What is the sky full of? Light. What is the firmament full of? Stars. What is Christ's heart

full of? Love. Remember, that Christ has
 ther's heart, overflowing with streams of lov

2. I told you, further, that He has a Broth
 Oh! what a beautiful eye Christ has. It is
 of tenderness, an eye of compassion, an eye
 ness, an eye of grace, and an eye of condes
 Do not you sometimes see a babe looking at
 ther's eye, and the mother looking with her
 her babe? Oh! there is something deligh
 child looking upon the loving eye of its
 Now I want you, my dear children, to look
 loving eye of Christ. It is a Brother's eye
 wakeful eye; it is an eye that never sleep
 very striking to think, that in the course c
 hours all your eyes will be closed in sleep;
 eye of Christ is never closed; it watches b
 and by day.

3. But I told you a third thing that Chr
 He has a Brother's *hand*. And, Oh! it is a
 hand. Suppose that while an affectionate
 was walking with his little sister, a dog cam
 upon the little child, the brother would i
 fall upon the dog, and overcome it, and pre
 dear sister from being injured. Now that
 cisely, in a spiritual sense, what Christ dc
 His hand; He preserves the little children t
 mit themselves to His care. Oh, I see a l
 sight with the eye of my mind; I dare say

you would like me to describe it ; I see Christ, with little children in His arms. It is said, " He gathers them with His arms, and carries them in His bosom." He has a Brother's hand, He has a Brother's arm, He has a Brother's bosom, and He takes the dear little children who love Him, and carries them in His arms, and in due time will carry them to heaven.

4. But I told you fourthly, that He has a Brother's *friendship*. I wish you all to cultivate friendship with Christ ; for He is willing to allow you to become His friend. He is willing to converse with you by night and by day ; He is willing to allow you to come into His company in the morning, at noon, and in the evening. Perhaps some little child is ready to say, ' Where can I see Christ ? ' I tell you to come and see Him in the Bible. And when you get acquainted with Christ, if you take a walk in this beautiful garden, you will see Him there. You will see Him also in the house of God. There are some who never see Him there : but it is only because they do not want to see Him. Whenever a pious child wants to see Christ in the sanctuary, that child always sees Him with the eye of faith, and enjoys His company. Wherever the Gospel is preached, there you can see Christ, converse with Him, and enjoy His fellowship.

My dear young friends, Christ is willing to acknowledge you as His brethren and sisters. One

day, when Christ was preaching a sermon, His disciples said, "Thy mother wants to see Thee." It was very rude to stop our Saviour in the middle of His sermon. He did not find fault with them, however, for He was infinitely merciful; but He said, "Who is My mother? and who are My brethren? Whosoever shall do the will of My Father, which is in heaven, the same is My brother, and sister, and mother." Now I tell every one of you, that if you love Christ, you are His sisters and brethren; and I call upon all of you to acknowledge yourselves as such.

Observe these lovely lines :

'Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame !'

III. We have now come to the third name—*Buckler*.

The passage of Scripture where this name is found, is the eighteenth Psalm and the second verse: "The Lord is my buckler." A buckler was something that was buckled on the arm; and it was called a buckler, because it was buckled on with buckles. It was either made of steel, brass, silver, gold, or leather spread over wood and fixed upon it, and was about a foot and a half across in all directions. It was fixed upon the left arm of a soldier; and when he went into a field of battle, he had in

his right hand a sword, and upon his left arm a buckler ; so that when he fought with another soldier who tried to stab him in his head, he lifted up his buckler and prevented him. ‘ Ah,’ says the other soldier, ‘ I shall have you presently.’ And then he makes a thrust at his heart ; but when the soldier sees this, he holds his buckler before his heart, and receives the point of the sword upon the buckler, and so his heart is preserved. There are two other names given to the buckler in Scripture, target and shield ; so that the buckler, the target, and the shield, all mean the same thing.

Now, my beloved young friends, Christ is a Buckler. What is the use of a buckler ? To defend. In like manner, the Lord Jesus Christ is the defender of little children ; for every little child needs to be defended. You may seem naturally in a state of safety, but I can tell you that you are, spiritually, in a state of great danger ; you are in danger from your own hearts, from Satan, from sin, from the world, from bad company, and from bad example. Thus you are constantly in a state of great danger ; the moment you were born, your danger began, and has continued ever since. And therefore you need a buckler, to defend you every day. Oh ! my young friends, Christ is willing to defend you, and asks to be allowed to defend you. He will defend you if you only ask Him,—if you only say to Him, ‘ Lord

Jesus, be my Buckler and defender!’ If I were to ask some of you, ‘What is the greatest enemy from which you need to be defended?’ Perhaps, one would say, Satan; and another, the world; and a third, bad company; and a fourth, death: but I say, no. What then is your greatest enemy? *Your own heart*, corrupted as it is with sin, is your greatest enemy. Is it not astonishing, that you and I are carrying about with us every day, every hour, every minute, our greatest enemy? But if you commit yourselves to Christ, He will be a Buckler to you, and defend you every minute of your lives, and at last take you to His heavenly home.

‘He that hath made his buckler God,
Shall find a most secure abode;
Shall rest all day beneath His shade,
And there at night shall rest his head.’

IV. Now I come to the fourth name—*Builder*.

This name is given to Christ in several passages of Scripture. I will tell you two: Hebrews iii. 4—“He that built all things is God;” and Hebrews xi. 10—“For he looked for a city that hath foundations, whose Builder and maker is God.” Now Christ is a Builder. I will tell you what He has built; He has built a very large house, and a very small house.

1. He has built a very large house. How large do you think it is? Twenty-four thousand miles

round. What an amazing house that is! Did you ever see that house? The house I am speaking of is the world. And it has got a great many rooms in it. There is the room of England, and the room of Scotland. I used to lodge in that room some time ago, till I came to lodge in this room, called England. It would take me a long afternoon to tell you all the rooms in this astonishing house. Then there are some large and magnificent halls in this house. There is one called Europe, and another called Asia, and another called Africa, and another called America. And this house is well lighted. It has got lights to shine upon it by night and by day. St. Paul's is the greatest house in London, and it is a mile in circumference; but the house I am speaking of is so large, that it is four-and-twenty thousand miles round; and if you were to walk right through it, you would find it eight thousand miles. Oh! what an astonishing house is this! And who built it? The Lord Jesus Christ. 'How do you know?' you will be ready to ask me. Christ told me in his Word: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." What a wonderful builder is Christ! It would take all eternity to tell you all the wonderful things that He has made; for

He has made the stars of heaven, which are innumerable.

He has also built a palace; and I should like to meet you all there! You will look as lovely as the angels, and you will have robes as white as snow, and every one of you will be crowned, and look as bright as burnished gold, and shine more than the stars, if I should meet you there. Do you know the name of this palace? It is heaven; and it is called "a house not made with hands, eternal in the heavens."

2. But I mentioned a remarkably small house, which Christ has built; and it happens to be a living house. That house is the human body. What a wonderful thing to see a house walk upon two feet! And what are these houses (your bodies) built of? Dust and clay. How surprising that such beautiful houses should be made of such materials! Now Christ built these houses, and He has put an inhabitant in them. And what is the tenant dwelling in them? The soul. And you do not know how long it is to remain there. Sometimes I see a friend, and say to him, 'How long do you intend to live here?' 'Why,' he says, 'I have got a lease of fourteen years of my house, and I intend to live in it all that time, if God spare my life;' but no man nor child can tell how long their soul is to remain in their "earthly house;" it may be removed

the next moment. But oh! how delightful to think that if you are the children of God, when the soul is taken out of this "earthly house," it is admitted into "a house not made with hands, eternal in the heavens."

'There is a house not made with hands,
Eternal and on high;
And here my spirit waiting stands,
Till God shall make it fly.'

V. I have now come to the last name—*Burden-bearer*.

I do not think there is a passage of Scripture, in which his name occurs exactly as I have stated it; but still I find what amounts to the same. I will mention three verses where you will find it: Psalm lv. 22—"Cast thy burden upon the Lord, and He shall sustain thee;" Isaiah liii. 4—"Surely He hath borne our griefs, and carried our sorrows;" and Isaiah liii. 6—"The Lord hath laid on Him the iniquity of us all." Thus Christ is a Burden-bearer. I was once sent for to see a member of my church when he was dying—a very aged man, about eighty years of age, when we had a little sweet conversation about Christ. I asked him what he thought of Christ. 'Why,' he said, 'Christ is my burden-bearer.' 'And He is bearing your burden now,' I replied.

I will tell you some of the burdens He has borne.

In order to do this, you must come back to the time when He lived upon earth. What is that I see walking along the streets of Jerusalem? It is a great procession of people; and I see a great number of soldiers, with their swords; but there is something particular which attracts my attention,—I see one in the appearance of a man, bearing something on His shoulders. Who is he? Christ. And what is it that He is bearing on his shoulders? It is his cross. May that touch your hearts, my young friends! He bore the cross for you. He also bore the burden of your sins; your iniquity was laid upon Him. A person once said to a dear child that was dying, ‘Are you afraid to die?’ ‘Oh! no,’ she said, ‘I am not afraid to die, because Christ bore my sins.’ May you be enabled, my young friends, to use similar language when you are about to die! Then He bore the burden of suffering—suffering that never was equalled; and afterwards He bore the burden of death.

My young friends, He is willing to bear other burdens, even now. Is it not strange, that while Christ’s humanity is in heaven, His Divinity is on earth, and He is willing to bear the burden of every little child? Probably there is a little girl now feeling very anxious about her salvation; and if I were to say to her, ‘What is the matter with you?’ very likely she would say, ‘Oh! my sin is such a burden

to me! I wish it were taken from me.' Then I would say, Go and ask Christ; you have nothing to do but to go and ask Him, and He will instantly take off from you the burden of your sin.

I dare say many of you have read the 'Pilgrim's Progress.' Do you remember Christian before he was converted? Do you remember the great burden upon his back? I think I see him in the picture, marching along, with his stick in his hand, and his burden about to fall to the earth; I think I see him ascending the hill, with a cross upon it, and upon the cross the Lord Jesus Christ, I see him going on and on, until at last he comes to the cross, leaning upon his staff, and then says, 'Lord Jesus, have mercy upon me; take from me the burden of my guilt.' And in one moment, down falls his load, and he is set at liberty, and as he rises up exclaims, 'Hallelujah! my sins are forgiven; my burden is taken away; my chains are burst assunder; now I am a child of God; now I am an heir of heaven!' Oh! my young friends, go and do likewise.

Do you know that Christ has desired me to give a beautiful invitation to the little children? It runs in the following language:—hear your Saviour's living call:

'Come hither, all ye weary souls,
Ye heavy burdened sinners, come;
I'll give you rest from all your toils,
And raise you to a heavenly home!'

Now what answer have you to give to Jesus? I should like every child to have an answer ready; and I should like it to run in the following words:

‘ Jesus, we come at Thy command,
With faith, and hope, and humble zeal ;
Resign our souls into Thine hand,
To mould and guide us at Thy will.’

In conclusion, I will give you a short account of the happy death of **LITTLE MARY**, who was converted when very young; and I think you would like to hear of little Mary before we conclude.

1. Little Mary was converted, when she was between four and five years of age, and died when she was twelve. Now I wish all of you to be converted early. What a blessing it would be, if in your early days, you all gave your hearts to Christ!

2. Little Mary was remarkably fond of the Bible. When she rose in the morning, there she was, upon her little seat, with her Bible before her upon her little table, and was often seen to weep while reading it. She would sometimes say to her mother, ‘ I cannot but shed tears, for I am reading of the sufferings of Christ.’ Oh! that you were like little Mary, loving the Bible, and reading it daily: “ Search the Scriptures, for in them ye think ye have eternal life,” says Christ, “ and they are they which testify of Me.”

3. Again: little Mary loved prayer. She began

and ended her day with prayer. And she was sometimes heard sobbing and weeping in her prayer—praying with such earnestness, that the very tears ran down her lovely youthful cheeks. May God the Spirit teach you to pray!—not merely to repeat prayers, but to offer the prayers of the heart!

4. Then little Mary was very penitent; for though she had not committed many bad actions, she knew her heart was naturally very corrupt. Oftentimes, when her mother said to her, “Why are you weeping?” she answered, ‘Because my heart is so bad.’ There was so much sin in her heart, that she was grieved. She was very penitent; and she took her heart to Christ, and He made it white as snow. May God the Spirit give you, my young friends, true repentance!

5. Little Mary sanctified the Sabbath. She was not seen walking about the fields or the sides of the rivers, or in the woods, on the Lord’s day; when she was at home, she was reading her Bible or her hymn-book, and when she went out, it was to go to the house of God. Oh! my young friends, sanctify the Sabbath! You will never get to heaven, if you are profaners of the Sabbath. Oh! “remember the Sabbath day, to keep it holy!”

6. Little Mary was very much concerned for the salvation of her brothers and sisters. She was not

satisfied to be saved herself, but prayed Christ to save her brothers and sisters. May you first be concerned for your own salvation, and then for the salvation of others !

7. Little Mary was very kind to her parents ; for she lived with her father and mother for some time ; but death came and took away her father ; and when her mother was left a poor widow, then Mary was very kind to her. My beloved young friends, learn to be kind to your parents ; for if you are kind and dutiful to your parents, your very home will become ' a little heaven below.'

8. When little Mary was dying, her mother said to her, ' Oh ! Mary, I do not like to part with you.' She then said to her mother, ' Do not be sorrowful mother, for I am going to glory. Oh ! mother, prepare to meet me in a blessed eternity.' Will it not be delightful for you to be able to utter similar language when you come to die ?

9. A person said to her a little while before she died, ' Mary, are you afraid to die?' ' Oh ! no,' she said, ' I am not afraid to die.' The person was astonished at a little child twelve years of age not being afraid to die, and said to her, ' Why are you not afraid to die?' ' Oh !' she said, ' I am one of God's children.' ' How do you know that?' the friend said. Mary answered, ' God told me so.' She could not have given a better answer, for that was the

witness of the Spirit in her heart. Oh! my young friends, may you become the children of Christ, and then you too will not be afraid to die; for when you die, you will be taken home for ever, to dwell with your Father and your God.

10. Lastly, little Mary said to her mother when she was near death, 'Oh! mother, I see heaven, I see angels, and they are all ready to receive me.'

One of my young acquaintances lately died at the age of sixteen. His name was John Wigton, and he was a pious lovely youth. A little while before he died he was speaking in his sleep, and uttered such words as the following: 'I see heaven, I see heaven's gates opened; I see heaven's glory; I see one sitting on a throne; I hear one saying, 'Is John Wigton coming to heaven?' and I hear another saying, 'No, he is not coming just yet, but he soon shall enter.' I see the angels of heaven; I see my beloved sisters and brothers in heaven.' And thus he talked through his sleep. It is often the case with pious children, when they are near heaven, that they feel as if they saw it. I cannot say that they see heaven, but I must say, that it seems as if they did,—as if God in His great mercy gave them such glimpses of heaven's glory, before they enter its pearly gates.

And now, my beloved young friends, in conclusion, let me say, Christ is willing to receive you into

the arms of his love His arms are extended ; and He is waiting to receive you. He is saying to every child, ' My son, my daughter, come unto Me.' Oh ! that you may answer, ' Lord Jesus, to Thee we escape for mercy ; to Thee we come for life eternal !'

' Oh ! let me in the days of health,
Thy great salvation see,
And cry with my expiring breath,
Dear Lord, remember me !'



ADDRESS VII.

' Let earth and heaven agree,
Angels and men be join'd,
To celebrate with me
The Saviour of mankind.
T' adore the great atoning Lamb,
And bless the sound of Jesu's NAME !'

MY dear young friends, there are a great many very excellent names, but they are nothing in comparison with the name of Christ: his name is greater than the names of both men and angels.

1. His name is above the names of men.

Melchizedec is a very great name, and signifies *king of righteousness*. But Christ has a name far greater than the name of Melchizedec, for He is "the Lord our righteousness."

Benjamin is another beautiful name, (I dare say there are some of you called Benjamin); it is a Hebrew word, and means *the son of my right hand*. Benjamin was the youngest son of Jacob, and he was called Benjamin, because he was the son of his

right hand. But Christ is the Son of the Almighty, the eternal Son of God in our nature, "the brightness of the Father's glory, and the express image of his Person."

Daniel is also a very great name. Oh! what an excellent young man Daniel was. When he was a little boy, he was one of the best of children. He was so fond of his book, that by the time he was twelve years of age, there was not one of twenty years of age could equal him. He was not only a pious young lad, but he was eminently learned; he had great learning, as well as great piety. The meaning of his name is, *Judgment of God*. But Christ's name is far greater than that of Daniel: the Lord Jesus Christ is himself the God of wisdom, in whom "are laid up all the treasures of wisdom and knowledge."

Thus I have told you that the name of Christ is above all the names of men, above the names of Melchizedec, and Benjamin, and Daniel.

2. But I said, a little ago, that the name of Christ is above the names of angels. There are two names of angels mentioned in Scripture.

The first is *Gabriel*, which signifies, *God is excellence*. When you die, and go to heaven, you will see Gabriel. You will not want to ask who Gabriel when you get to heaven, you will see him once, shining among the other angels, like a n

ing star. But Christ's name is before the name of Gabriel, for He is the excellent and glorious Lord God Almighty.

Michael is also a very wonderful name, and signifies, *Who is like God?* The angel of heaven nearest to God is Michael, and he probably received this name because he was so remarkably like God. But Christ's name is above the name of Michael, for Christ has the excellence of power, the excellence of wisdom, the excellence of holiness, the excellence of justice, and the excellence of love, and He is God himself.

Thus, my beloved young friends, Christ's "name is above every name." I have told you that it is above the names of men, and above the names of angels.

' Join all the names of love and power,
That ever man or angel bore ;
All are too mean to speak His worth,
Or set Immanuel's glory forth.'

We will now consider, by Divine aid, five names of Jesus beginning with the letter *C*.

I. The first name that I mention is *Captain*.

You will find this name in the second chapter of the epistle to the Hebrews and the tenth verse : " For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto

glory, to make the Captain of their salvation perfect through suffering." I dare say some of you never knew that Christ was a Captain before. What a remarkable thing it is, to give Christ the name of Captain! And no doubt you will be very much astonished when I tell you that Christ is the Captain of a ship. Perhaps some little boy is now saying within himself, 'I did not expect to hear that; how can this be made out that Christ is the Captain of a ship?' But I tell you He is, and it is a very noble ship, too. And He is also the Captain of an army.

1. Christ is the Captain of a ship. Would you like to know the name of it? It is written on the stern, in golden letters. When I go down the river Thames, and see a ship, I look up to see the name of it. And there are some with very frightful names. There are some called by the name of *Alligator*, and there are others called by the name of *Tiger*, and by various names calculated to fill the mind with horror. But if I look at this ship, I see a beautiful name upon it, shining brighter than the sun; the name of it is, *The Church of Christ*. The church is not a building, though I do not object to persons giving that name to a building; but the word church, in the original Greek (if I may talk about Greek to you little children), signifies a *sacred house*—a house set apart for a sacred purpose. The Lord Jesus Christ, then, is the Captain of a ship.

Would you like to know the name of the sea upon which this ship sails? It is sailing upon the sea of Time. That is a singular name for a sea. What is the name of that ocean beyond the Land's End? The Atlantic. What is the name of that ocean beyond Essex and Norfolk? The German Ocean. And what is the name of that ocean, very far distant, where I see the little island of Tahiti? The Pacific Ocean. Now this ship is sailing on the *Sea of Time*.

Would you like to know how many years she has been sailing on this sea? Oh! it is a long time; it is nearly six thousand years. What an old ship! If I were to say, 'Come along, my little children, and I will show you an old ship,' and were then to show you one with its masts cracked, and many of its rafters broken, and its sails torn, and its bulwarks rotten, you would no doubt say, 'What an old ship this is! I should be afraid to go in it.' But, my dear young friends, this ship appears as if it were only just made. It is such a beautiful ship; it never shows any signs of decay, though it is so old; and it never gets shipwrecked, or taken by pirates. You know there are a great many pirates on the seas. I was reading lately about a Scotch ship in the Mediterranean, and some of the Greek pirates came on board, and bound the captain and all the sailors with their hands behind their backs: there

was among them a beautiful Scotch boy, and one of the pirates struck him dead with his battle axe. I have to tell you, however, of a greater and more cruel pirate, who does all that lies in his power to try and sink this ship : his name is Satan. But oh ! what a lovely Captain there is in the ship—His face shining brighter than the sun ! It is the Lord Jesus Christ ; and therefore it is impossible for it to perish.

Oh ! that I had time to tell you all I could about this ship ; but it would take me hours. I dare say you have heard the following story, but it is a very lovely one, and you cannot hear it too often. There was a ship in a storm, with an old man at the helm, who was holding it with a very firm hand, while the ship was bounding over the waves. Some of the sailors said—‘ Depend upon it, we shall all go to the bottom, the ship will never be able to endure so awful a tempest.’ But do you see that little boy lying on the deck, near to the helm ? A man says to him—‘ Why do you lie there so comfortably, when we are all in so much danger ? ’ The boy looked up and said, ‘ My father is at the helm.’ Now, my dear friends, the ship of the Church can never suffer shipwreck, because Christ is at the helm.

2. Christ is the Captain of an army. This army consists of two divisions. One part of the army, that went to the field of Waterloo, was English,

another part French, another part Dutch, another part Flemish, another part came from Brunswick, another from Hanover, another from Prussia, and another from Russia. But there are only two divisions in Christ's army. The angels of heaven form the first division; and good men, women, and children—all the people of God—form the second division; and these are called soldiers.

I can tell you something very remarkable about an excellent old soldier, whose name was Paul. He had fought many a battle with "the world, the flesh, and the devil," but he had come off "more than conqueror," and when he came to die, he said—"Death, come on, I am ready to meet you; show your sting;" but it had no sting to show—it was plucked out of its mouth. And then he said—"O death where is thy sting? O grave where is thy victory?" Now this is precisely what I want my beloved young friends to say, when they come to die; I want them not to be afraid of death. Jesus Christ fought with this enemy, and plucked the sting from his mouth, and thus enabled his people to sing—"O death, where is thy sting? O grave, where is thy victory?" This wonderful soldier, Paul, said also, a little while before he died—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

Judge, shall give me at that day." Ah! I should like to see you all in such a state! I should like to see you all in heaven, with crowns on your heads, clothed in white robes, with palms of victory in your hands, and your dear faces shining brighter than the morning sky.

Now, my dear young friends, I have a very solemn question to ask you. I come in the Captain's name, the Lord Jesus Christ. He says to me, 'Ask these children to become my soldiers.' Now I say to you, Will you enlist? You cannot, without grace to enable you to do so; but if you pray for it, it will be given you.

4. There is something remarkable about this army. There is no soldier too young, and none too old for it. I lately saw an aged pilgrim, about eighty years of age; he was one of my elders.* I was with him, when he was just at the gate of heaven, and he said—'My dear minister, I am going to reach my home;' and he did so, about eleven o'clock the same night. The door was opened, and the old soldier went to heaven and he has now got his crown. And if any of you little children were to apply to Christ, and say, 'Will you take a little boy or girl to be your soldier?' He would say,

* Mr. Alexander Robertson, who was born in Blair-Athol, that most romantic spot in the Highlands of Scotland lately visited by our beloved Queen.

‘ Yes, my dear child, I will take you to be My soldier, and when you have finished the battle, I will admit you to the glories of heaven !’ Oh ! I wish every little child would now say—‘ Jesus, take me ; hear me, a sinful and helpless child ; Lord Jesus, take me, and make me Thy soldier, and I will fight by Thy side, and in Thy strength conquer every foe !’ Oh ! what a wonderful Captain Christ is !—as the Captain of an army.

May we utter with the heart the following lines :

‘ Aspire, my soul, to glorious deeds ;
The Captain of salvation leads ;
March on, nor fear to win the day,
Though powerful foes obstruct the way.’

II. I come now to the second name—*Child*.

You will find this name in the second chapter of Luke and the forty-third verse : “ As they returned, the child Jesus tarried behind in Jerusalem.” Now I want you to do two things ; first, to look at the Child, and secondly, to love the Child.

1. I wish you to look at the Child. I am going to show you the child Jesus, and ask every child to look at Him.

(1.) Look at Him in the *manger*. Oh ! what a lovely child ! There you see Him in the manger, wrapped in swaddling clothes, and laid among the straw and hay. How affecting.

(2.) Look at Him in the *Temple*. What is the name of that beautiful young woman, who is carrying that lovely Child along the Temple? Her name is Mary. Who is that modest and pious looking young man, walking by her side? His name is Joseph. There they walk together; and I think I see them lifting up their eyes to heaven, and Mary clasping her child in her arms. Do you see that grey-headed old man? What a venerable looking old man he is! His face has become wrinkled, and his eyes dim with age, but his heart is full of love, and bright with piety. His name is Simeon. He gazes upon Mary, and says to her, 'Give me the Child,' (strange request!) and immediately she puts the Child into his old and withered arms. When she had done so, his hands began to shake, and he could hardly bear it, he was so old and feeble. At last he raised the infant, and laid it in his bosom, and, lifting up his eyes to heaven, he said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." 'I want to go to heaven immediately, I do not wish to live another moment; I have seen Christ; O my God, take me to my rest.'

(3.) Look at this child in the *wilderness*. His parents are taking Him through the wilderness into Egypt, because a wicked king, of the name of Herod, wants to kill Him. An angel is sent, to prevent

him doing so, and says, "Take the Child, and go into Egypt; for Herod is seeking his life."*

(4.) Look at Him in *Egypt*. Where did his parents take up their residence? I cannot say, but it might have been near the river Nile, where little Moses was found.

(5.) Once more, look at Him when *twelve years of age*. Pray who are those old men, with grey beards, seated round a large table? They are rabbi, or teachers. See how pensive they are looking. There is one youth, however, among them, and it is Jesus, when only twelve years old. One says to the other, 'Well, that is the most wonderful Child I have ever seen; I will put a question to Him.' And so he puts a most learned question to Him, and Jesus answers it at once with meekness. Then says Christ to one of the most aged doctors, 'Will you allow me to put a few questions to you?' 'Certainly,' says the doctor. And He put several questions to them, which astonished them all very much; and when they could not answer them, Jesus answered them Himself.

2. Now I call upon you, secondly, to love Jesus. Your parents deserve your love, your teachers deserve your love, your ministers deserve your love, your

* Herod murdered two of his own sons, and the whole Sanhedrim of the Jews, consisting of seventy elders. What a monster!

friends deserve your love ; but the Lord Jesus Christ deserves to be loved before them all.

There was a little child died lately, at the age of fourteen years, and when she was dying she said, 'I am happy.' Being asked what made her happy, she gave the following answer:—'Jesus is in heaven, pleading for me.' That made her happy ; and if you and I only believe in Christ, it will make us happy too. When asked whether she would not like to live a little longer on earth ; her love to Christ was so great, that she said, 'I would rather die, and go to Jesus.' It would have been a great thing for her to have said, 'I would rather go to Jesus,' but she said, 'I would rather die, and go to Jesus.' As though she was not afraid to die. She then said, 'I do love Him ; pray that I may love Him more.'*

Now I wish every child to be able to say, 'I do love Him ; pray that I may love Him more—more than I love my father and mother ; pray that I may love Him with all my heart.' Perhaps some little child is saying, 'I cannot say that, but I wish I could!' Then if you really wish it, ask it, and Christ will enable you to love Him more than you love your parents—more than all in earth and all in heaven.

* This dear child belonged to Holywell Mount Sabbath School, the Rev. Mr. Mannering's.

Join with me in the following interesting lines upon Christ, as a Child. They are prophetic, but they are in part fulfilled :—

‘ Jesus, the holy Child, shall sit,
High on His glorious lofty throne ;
He’ll tread His foes beneath His feet,
And reign to ages yet unknown.’

III. I come now to the third name—*Chosen*.

You will find this name in the eighty-ninth Psalm and the third verse.—“ I have made a covenant with my Chosen.” Now I shall ask two questions here. First, for what did God the Father choose Him? And secondly, when did He choose Him.

1. *For what* did God choose Christ? He chose Him to be the Saviour of little children. What did He choose Him to become? He chose Him to become “ a Man of sorrows, and acquainted with grief.” What did He choose Him to do? He chose Him to suffer and die, in order that He might obtain salvation by His obedience, suffering, and death; He chose Him to be a prophet, a priest, and a king.

2. The second question is, *when* did God choose Christ? He chose Him from all eternity; before the stars sparkled in the sky, before the angels and archangels were created.

My dear young friends, Christ had His three Marys. One was His mother; another, Mary Magdalene; and the third, Mary, the sister of Lazarus.

Mary, the lovely Queen of Scots, had her three Marys who attended her when a youthful princess; but oh! how different these two Marys. He one day went into the house of Mary, the sister of Lazarus, to see her and her sister Martha. Martha began to be very busy in preparing a dinner for Christ; and she came to Him and said rather hastily, 'Lord, tell Mary to come and assist me, for she has left me to do all the work.' Mary did not utter a word, but Christ said to Martha, "Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Oh! my young friends, I wish you to make the choice to-day; and may the Holy Spirit enable you! Suppose I had ten thousand golden sovereigns, and were to say to you, 'Either choose these sovereigns, or choose Christ;' which would you choose? I know it is very easy to say that you would choose Christ; but ask yourselves, not whether you should choose Christ, but whether you are actually willing to receive Him in preference to these golden treasures. Oh! say, not merely that you would prefer Him before ten thousand sovereigns, but before ten thousand worlds.

May you, then, choose Christ; may you make your choice now; and may the Holy Spirit enable you to say, 'O Jesus, I choose Thee to be my Sa-

viour, my teacher, my guide, my heaven, my all.'
God now says to each one of us,

‘Behold the Man My wisdom chose,
Among your mortal race;
His head My holy oil o'erflows,
The spirit of My grace.’

IV. I come now to the fourth name—*Christ*.

You will find this name in the second chapter of Luke and the eleventh verse: “Unto you is born this day in the city of David, a Saviour, which is Christ the Lord.” What is the meaning of the name Christ? It is a Greek name, and signifies, *anointed*. Christ is our Lord’s New Testament name, and Messiah is his Old Testament name; but they both mean the same. I hope you will never forget this; and if any one says to you, ‘You cannot show me the name of Christ in the Old Testament,’ tell them, ‘It is true, I cannot show you the word Christ in the Old Testament, but the Old Testament was written in Hebrew, while the New Testament was written in Greek, and I can show you the word Messiah in the Old Testament, which means just the same as the word Christ.’

I told you, my dear young friends, that the word Christ signifies *anointed*. He was not anointed as God, but as man. Christ has two natures—the human and Divine; the human nature was anointed, and not the Divine. If you ask me what was the

oil, I tell you it was the oil of grace—the grace of wisdom, the grace of knowledge, the grace of love, the grace of zeal, the grace of patience, the grace of mercy, the grace of meekness, yea, every grace. You read in the book of the prophecies of Isaiah that Christ was anointed, where it says, “He hath anointed Me to preach the Gospel.”

Now in the Old Testament, priests and kings were anointed. When Aaron was made a priest, he was anointed. You may read an account of the ointment, in the thirtieth chapter of the book of Exodus at the twenty-second verse. One part of it was made of myrrh, another of cinnamon, another of calamus, another of cassia, and another of olive oil. David was also anointed when he was made a king. God said to Samuel, ‘Go to Jesse, and anoint one of his sons to be king.’ Samuel went to Jesse’s house, and said to him, ‘I come on an extraordinary errand; I come to anoint one of your sons to be a king.’ Jesse was quite astonished. ‘What! anoint one of my sons to be a king?’ ‘Yes,’ answers Samuel, ‘and he is to be a man after God’s own heart. You must bring them all in, one by one, and God will tell me, when I come to the one he has chosen.’ So Jesse brought in one after another, and did not seem inclined to bring in any more; but Samuel said, ‘Jesse, have you got any more sons?’ ‘Oh! yes,’ says he, ‘I have got a little lad, watching the

sheep.' 'Well,' says Samuel, 'go and fetch him.' Now David did not know what he was sent for when he came in. He is described by Samuel as a lovely, modest youth, with his hair hanging down in ringlets, over his beautiful countenance. 'Come here, young man,' says Samuel. So the young man went, and Samuel said to him, 'God hath sent me to anoint you to be king.' He then pulled a horn of oil out of his pocket, and said, 'Kneel down.' Now there was no one there except Samuel, and Jesse, and David. So David knelt down at the prophet's feet, and he anointed him with oil, and pronounced him to be king of Israel.

My young friends, Christ was anointed to be a Priest and a King with the Holy Ghost, without measure. He has oil enough to anoint us all, and He is willing to anoint us with this precious oil of heavenly grace. Do you see the beautiful cup in which the oil is placed? Oh! what a beautiful cup. The name of it is, "the cup of salvation," and the oil is made of "love, joy, peace, longsuffering, patience, gentleness, goodness, meekness, charity." Now I want every child to say to Christ, in earnest prayer, 'Lord Jesus, anoint me with the oil of Thy grace.'

A dear little child, in my Sabbath seminary, died lately;* he was only nine years of age. When asked whether he was afraid to die, he said he was

* Master Woodmancey.

not ; and when asked where he placed his trust, he answered, " He that believeth on the Son of God shall be saved." He died soon afterwards, and went to glory. There was another good little boy died lately. Somebody said to him, ' Give us a sign that you are happy, and that you are going to heaven.' He was not able to speak, but he placed his finger in the middle of his little dying hand, intimating that he placed his trust in that Saviour who was nailed to the cross for him. Oh ! how happy would it be for you thus to live, and thus to die. Endeavour to say,

' Compared with Christ, in all beside
No comeliness I see ;
All that we need, Thou dearest Lord,
Is to be one with Thee.'

V. I now come to the last name—*Commander*.

You will find this name in the fifty-fifth chapter of Isaiah and the fourth verse : " I have given Him to be a Commander to the people." There are three important little questions I shall put here, which I think are very suitable for little children to remember, and carry home with them.

1. First, *whom* does He command ? He commands angels and men ; and when He commands, they must obey.

2. Secondly, *what* does He command ? He com-

mands the winds, the waves, the lightning, the thunder, the rain, the snow, the clouds, the burning mountains, (Mount Hecla, Mount Etna, and Mount Vesuvius). He commands the earthquakes, and He commands the universe.

3. Thirdly, *how* does He command? I answer, He commands wisely, He commands justly, and He commands powerfully. Oh! what a wonderful Commander He is.

My dear young friends, the Lord Jesus Christ is willing to be your Commander. Satan wants to be your Commander, and if you do not take care, and give yourselves to Christ, he will command you. But I want you to give yourselves up to Christ's care, and He will command you. And oh! He will not only command you, but He will comfort and bless you, and at last take you to heaven. Then say,—

'Divine Commander, gracious guide,
I would be walking near Thy side;
Oh! let me never run astray,
Nor follow the forbidden way.'

In conclusion, I will just tell you about a dear boy, named Charles Bridgman, who died when he was twelve years of age. His parents were rich, and if he had lived, he would have come to the possession of a large estate. One said to him very foolishly, 'If you live, you will have a very large estate.' He

said, 'I would rather have the kingdom of heaven, than a thousand such.' He felt his malady was hastening his death, and he said, 'God is the best Physician.' Then he uttered that beautiful expression—"Into Thy hands I commend my spirit." A few minutes later he said, "My pain is gone; my joy is near; O Lord, receive my soul!"

Now, my young friends, I have eight messages to give you, which I hope you will all remember.

1. Prov. viii. 17—"I love them that love Me, and those that seek Me early shall find Me."

2. Prov. xxiii. 26—"My son, give Me thine heart."

3. Matt. xi. 28—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

4. John v. 39—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

5. John vi. 37—"Him that cometh unto Me, I will in no wise cast out."

6. Eph. vi. 13—"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

7. 2 Tim. ii. 22—"Flee youthful lusts."

8. 1 Thess. v. 17—"Pray without ceasing."

May God the Spirit enable you to follow these messages, for Christ's sake.

And now I pronounce the following blessing :—

‘The Lord bless thee and keep thee! The Lord make His face to shine upon thee, and be gracious unto thee! The Lord lift up His countenance upon thee, and give thee peace!’ Amen.



ADDRESS VIII.

‘ Come every pious heart,
That loves the Saviour’s name,
Your noblest powers exert
To celebrate his fame :
Tell all above and all below,
The debt of love to Him you owe.’

MY young friends, allow me to tell you a remarkable story. It is as *true* as it is striking. The story is ancient ; it is more than eighteen centuries old. But it shall be read with interest and delight till time shall cease. It is recorded in the eighth chapter of Acts the twenty-seventh to the twenty-ninth verse. May God impress it on your youthful tender hearts !

Two persons are mentioned, *Philip*, a minister of Christ, and a *Nobleman*, the minister of an Ethiopian queen. Her name was *Candace*. This is a very curious name. The name of our queen is Victoria. We once had a remarkable queen in this country, and they called her queen Elizabeth ; and we had another, and they called her Mary. She was also

called 'bloody Mary,' because she was so cruel. She was as cruel as Herod, she put so many ministers to death. We had another queen, called Queen Anne. And now God, in His providence, has given us an excellent young queen—a peaceful queen—a queen who loves little children—a queen who has some beautiful little children herself. Her name is queen Victoria. And I am told that she and the prince rise early every morning, and read the Bible together in their private room. Our queen is queen of England, and Scotland, and Ireland: the queen spoken of in this chapter was queen of the Ethiopians. Do you know in what quarter of the world Ethiopia is? Ethiopia is in Africa. The man who was prime minister to this queen, was what they called a proselyte to the Jewish religion. Do you know what a proselyte is? A proselyte is one who changes from one religion to another. This nobleman had been, at one time of his life, a Pagan, but he became a proselyte to the Jewish religion; and he got possession of the Old Testament. There was no printing in those days; books were all written with a pen; and being a rich man, he could afford to have a Bible—for none but rich men could have possession of that sacred book. Before the invention of printing a Bible was worth many thousand pounds; but now you can get one for a shilling. What a blessing is the art of printing! You know,

my dear children, that there was a great feast held once a year in Jerusalem, called the Passover ; and those who belonged to the Jewish religion, came from all countries to Jerusalem once a year to be present at the Passover. This nobleman came all the way from Africa to observe it. He was there at the time Christ was crucified—for Christ was put to death at the time of the Passover. He was returning home in his carriage. You know that noblemen ride in carriages. I think this nobleman's carriage was not drawn by horses, but by camels. They were camels on which Abraham, and Sarah, and Rebecca, and Isaac, and Jacob rode. And how do you think this nobleman was engaged in his carriage? If you go into Hyde Park, and see a gentleman reading in his carriage, he would most likely be reading a newspaper. There is no harm in reading a newspaper, except on the Lord's day. But this nobleman was reading his Bible ; and while he was reading, he kept saying to himself—' Oh ! I wish I could understand this ! ' And that is precisely what I wish you little children to say, when you are reading the Bible ; and I wish you, when you come to a passage which you cannot understand, to set a mark against it, and say—' I will ask my parents what this means.' And what part of Scripture was this nobleman reading? He was reading in the fifty-third chapter of the pro-

phet Isaiah, which gives an account of Christ's suffering and death ; and he was quite amazed at it, and felt the strongest desire to know of whom the prophet was writing, when all of a sudden there was a plain decent-looking man, a minister, by the side of his carriage. God lifted him a great many miles and carried him through the air, and laid him down by the side of his carriage. Is not that astonishing ? He did not ride upon horses or camels, or in coaches ; but the Spirit of the Lord lifted him up, and laid him down at the side of the carriage. Philip knew why God had done this ; the Spirit of the Lord told him he was to preach to that nobleman. He had never preached to a nobleman in his life ; he had never even spoken to a nobleman ; and now God sends him to preach to a nobleman, while he is travelling back in his carriage to distant Ethiopia. Philip looked up in the carriage, (for it was an open carriage,) and seeing the nobleman reading, he said to him, with all humility and courtesy, (that is, kindness,)—"Understandest thou what thou readest ?" If he had been a proud nobleman, he would have said—"Go along with you, how dare you speak so to a nobleman ?" But no, he did not answer Philip in this manner, although Philip was a poor man, in humble dress : he said to him—"How can I, except some man should teach me ?" Just like you, little children ; how can you understand the Bible, unless

you go to the house of God? Philip then said he was willing to teach him. Now what do you think the nobleman did? He desired him to come into his carriage; and Philip sat down beside him. The place of Scripture which he read was this: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so He opened not His mouth. In His humiliation his judgment was taken away: and who shall declare his generation? for His life is taken from the earth." And the nobleman answered Philip and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. There, my young friends, was a humble plain minister sitting in the carriage of a nobleman, and preaching to him. And I must tell you that this was a black nobleman. He was an African, with a black skin; but the sermon was blessed to him, and his heart was made white; his heart was washed by the Holy Spirit; and if my addresses be blessed in you, the Holy Spirit will employ them as a means to wash your heart. I like to see the beautiful countenances of children; they are pleasing to my eye, but there is something else I should rather wish to see, and that is, sanctified hearts, washed hearts, white hearts, young hearts purified by grace. Now as they were going along, they

came to a brook of water, or to a beautiful little lake; and then Philip, finding that the nobleman was converted, came with him out of the carriage, and baptized him "in the name of the Father, and of the Son, and of the Holy Ghost."

I now proceed in this address to present before you, and explain seven names of Jesus. They are the following:—*Consolation, Counsellor, Corner-stone, Covenant, Crown of glory, Covert, and Creator.*

I. The first name that I mention, is the name *Consolation.*

You will find the passage of Scripture in which this name is mentioned, in the second chapter of Luke and the twenty-fifth verse: "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same was just and devout, waiting for the Consolation of Israel." Now, my dear young friends, what is the meaning of Consolation? And why is Christ called Consolation? If you are attentive, I will give you the meaning of it. If a person is happy and comfortable, and some one gives him a valuable present, you do not say he gives him consolation; he may give him some degree of happiness, but he does not give him consolation. There is a great difference between the terms consolation and happiness. Now Christ is called Consolation, because He gives comfort to the sorrowful. Whenever

you see the word *consolation* in Scripture, sorrow or misery, or affliction is always implied,—for consolation is comfort given to the afflicted. Now I will tell you the reason why Christ is called Consolation, and I will give you examples—something that you will understand. There is a little boy or girl weeping because of the death of his father, whose father was lately laid in the grave; and we will suppose that it is a pious boy, or a pious girl. Now Christ comes and comforts them. And what does He say to them? He says, ‘I will be to you an everlasting Father; I will provide for you, I will watch over you, I will protect you, I will comfort you, and I will never leave you.’ Thus Christ gives them consolation; and for this reason He is called Consolation. There is another dear child lying on the bed of affliction—a pious child, you will observe, for none but pious children are comforted; and if you are made pious, you will be comforted. His minister comes to see him, and he says to him, ‘My dear child, how are you?’ The child says, ‘I am comforted.’ ‘What is it that comforts you?’ ‘Oh!’ he says, ‘Christ comforts me, and He is comforting me with a sweet promise that I will repeat to you: “Your light affliction, which is but for a moment, shall work out for you a far more exceeding and eternal weight of glory.”’ I will give you another instance. There is a dear, pious child dying. She

is in "the valley of the shadow of death;" she is walking through it. Look at her face; do not you see smiles upon it? Yes, I do; and I have seen many dear children in "the valley of the shadow of death," and I have seen them smile, too. I saw one of my dear scholars travelling in the valley; her name was Jessie Wheeler, and I have often visited her in it—for she was there several days, and every time I saw her, I saw a smile upon her countenance; and I said to her, 'My dear young friend,'—for oh! I loved her, and she loved me, but she loved one far better than me, and that was Christ—'are you happy?' She answered, 'Yes;' and her happiness, she told me, came from Christ, who was her Consolation. Then if you say to a dear, pious child in "the valley of the shadow of death," 'What is it that comforts you? oh! tell me the secret; for the time is coming when I too shall die, and I should like to be happy in the valley,'—she says, 'Christ is my Consolation; and He says to me, "I will never leave thee, nor forsake thee."' And then she sings a song. What! a child sing when she is dying. Yes, there are many children that sing when they are dying. And what does she sing? It is a part of the twenty-third Psalm—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." "Thou!" Who?

Christ, my Consolation. "Thou art with me; Thy rod and Thy staff, they comfort me."

Now I hope you understand the meaning of the word consolation, and I hope you know the reason why Christ is called Consolation.

'Israel's Strength and Consolation—
 Hope of all the earth Thou art;
 Dear desire of every nation;
 Joy of every longing heart.'

II. I now come to the second name—*Counsellor*.

You will find this name in the ninth chapter of Isaiah at the sixth verse: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor." Now I must tell you the meaning of the name Counsellor. The name Counsellor comes from the word counsel, which signifies advice. When a teacher is giving advice to his scholar, he is giving the scholar counsel. And pray what is the teacher when he is giving advice to his scholars? He is a counsellor. When the parent is giving advice to his children, he is a counsellor: when a minister is preaching from the pulpit, he is a counsellor. There are many very learned gentlemen in London called counsellors. They are what they call gentlemen of the law, and they give counsel when it is sought; and as they are men of great ability, and learning, and wisdom, their counsel is greatly valued.

I once saw a very learned counsel, and his name was Sir Samuel Romilly: he was highly esteemed. I recollect once hearing him plead in the House of Lords; I shall never forget his agreeable countenance. When his wife died he broke his heart. Oh! his death was melancholy indeed. His senses left him, and he died in that state. Oh! what multitudes applied to him for his counsel, and what money he got for his counsel!

Now, my dear young friends, *who* is the Counsellor of little children? Christ. And was there ever such a counsellor? No; there is not an angel in heaven can counsel like Christ. Oh! what a Counsellor He is. Is there anything He is ignorant of? No; He knows all things. If you go to some of the wise London counsellors, they say, very probably, 'You must give me a day or two to think of this; I must look over my library, and examine the law upon the subject.'

I once heard Lord Eldon say to a learned counsellor, 'Look over these matters, and tell me what you find in the law.' The wisest of counsellors must turn over their books, and examine them; but the Lord Jesus Christ knows all things; His wisdom knows no bounds. You can measure the earth, but you cannot measure the wisdom of Christ. Oh! my dear little children, go and seek His advice; He is willing to give his counsel in the morning, at mid-

day, and in the evening; and if you wake in the middle of the night, He is willing to give you counsel. What a kind Counsellor is Christ! and what a merciful Counsellor! and what a safe Counsellor! And he gives counsel on all subjects. Oh! how He counsels little children to beware of bad company. He is so kind that He thinks of little children; and He knows they are in danger of being carried away by bad company, and He gives them counsel upon that point. I should like you to know what He says: "He that walketh with the wise," He says, "shall be wise; and a companion of fools shall be destroyed." Oh! how He counsels the poor dear child that is weeping on account of his sinfulness! I remember, more than thirty years ago, a boy came to me with his heart broken with sorrow, and I asked him what was the matter. 'Oh!' he said, 'I am such a sinner; I am afraid Christ has no mercy for me.' Now what does Christ say to the poor afflicted child, when he is weeping and mourning on account of his transgressions, and is afraid he shall perish for ever? Christ says to him, 'Do not fear; I am willing to save you. Come to me, little child, and I will change your heart, I will forgive your sins, and I will save your soul.' I will give you His own words: Ezekiel xxxvi. 26,—“A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh,

and I will give you an heart of flesh : and I will put My Spirit within you, and cause you to walk in My statutes, and keep My judgments, and do them."

Christ counsels in all cases. My dear young friends, in your journey through life, you may sometimes be brought to what is called a pitch—not knowing what to do, or where to turn, whether to the right or to the left. Go and seek Christ's counsel ; fall upon your knees ; ask His advice. And what will be the consequence ? " He will guide you by His counsel, and He will afterwards receive you into glory." Oh ! what a Counsellor. All He counsels, and all who love His counsel, He leads to heaven's gates ; and then the gates are opened, and they are admitted into the mansions of the blessed.

'The Virgin's promised Son is born ;
Behold, the expected Child appears ;
What shall His name or titles be ?
The Wonderful, the Counsellor.'

III. I now come to the third name—*Corner-stone*.

This name is found in various parts of the Bible ; but I shall now mention one place, and that is the second chapter of the Ephesians at the twentieth verse : " And are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief Corner-stone." The principal stone of a building, my dear young friends, is the corner-stone.

The corner-stone is the foundation stone. And it is not the foundation stone in the middle of a wall ; the foundation stone in the middle is of not so much importance as the foundation stone in the corner. The corner-stone is the chief stone of the whole building ; the whole building rests upon it. And therefore Christ is called "the chief Corner-stone." I dare say some of you will be ready to ask ' If Christ is the "chief Corner-stone," pray what is built upon it?' I will endeavour to tell you. There is a temple upon it—a spiritual building ; not a building like St. Paul's, or like the New Parliament Houses, but a spiritual house. No doubt you will say, 'What can that be?' I answer, all believers, all good men, all good women, all good children, over the face of the whole earth—they are a building, and they are a spiritual building,—for it consists of souls—souls saved. This is the building of which the apostle says (1 Pet. ii. 5, 6), "Ye are built up a spiritual house, to offer spiritual sacrifices." Now you all know that there cannot be a house without a foundation. What is the foundation of this spiritual house? Christ. What is He called? He is called "the chief Corner-stone," "the sure Foundation." I will tell you, my dear young friends, what I should like you to be. I should like you to be little builders ; I should like you to build something on Christ, the Foundation, by the assistance of the Holy Spirit, for

you can do nothing without His aid. I think I hear a little child saying, 'Oh! what can I build upon that Foundation?' I answer, your soul!

May you be enabled, by the Spirit, to lay down your souls on this Foundation, and then all the demons of the bottomless pit will not be able to do you injury. The moment you believe in Christ you are safe, for ever safe. What more are you to build? You are to build your hopes. Every little child has hopes. Do you not hope to live till you grow up to maturity? That is hope, Some of you expect to be rich. That is hope. All of you expect to be happy. That is hope. Oh! may God the Spirit give you spiritual hope; and may you build all your hopes on Christ, and your hope shall never make you ashamed.

'Is He designed a Corner-stone,
For men to build their hopes upon?
I'll make Him my Foundation too,
Nor fear what earth or hell can do.'

IV. I now come to the fourth name—*Covenant*.

The part of the Bible in which this name is given to Christ, is the forty-second chapter of Isaiah at the sixth verse.—"I give Thee for a Covenant of the people, for a light of the Gentiles." I must first tell you what a covenant is, because you cannot understand why Christ is called a Covenant unless you know what a covenant is. A covenant is an agreement between two persons. No doubt you have all

heard of the covenant of grace and the covenant of works. The covenant of grace is a covenant between God the Father and God the Son, who agreed from all eternity that countless myriads of the human race should be saved. God the Son agreed to come into our world, and take upon Him our nature, and obey, and suffer, and die in our room and stead. And what He agreed to do He performed; and afterwards He ascended up into heaven, in great triumph and glory. Now for whom did Christ thus enter into covenant? For poor sinners like you and me; and that is the reason why He is called a covenant. Christ now says to you, 'Are you willing that I should save you?' And if you were enabled to say by the Spirit, 'Lord Jesus, I am willing to be saved by Thee, I agree to be saved by Thee,' Christ will save you. Christ says to every little boy and girl, "Incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Oh! may the Holy Spirit enable you to enter into covenant with Christ.

' Jesus, the covenant of Thy love
Abides for ever sure;
And in its matchless grace I feel
My happiness secure.'

V. I now come to the fifth name—*Covert*.

The passage of Scripture in which this name is

found, is the thirty-second chapter of Isaiah and the third verse.—“ And a man shall be as an hiding place from the wind, and a covert from the tempest.” My young friends, you are in a wilderness where there are many tempests; should you like to hear the names of them? There is the tempest of sin, there is the tempest of temptation, there is the tempest of affliction, and there is the tempest of death. Can you cover yourselves, little children, from these tempests? No. Can ministers cover you? can parents cover you? can angels cover you? No; there is only One that can cover you. Who is He? Christ the glorious Covert. I should like to see you, my dear young friends, running under this Covert now. In my native country there are rocks with cavities in them, under which thousands of people could go and be perfectly safe from the storm. If you and I were near one of these natural rocks, when a storm came on, we should run under it for safety. Oh! my young friends, may you be enabled *now* to flee under the Rock of Christ. Oh! what a safe covert Christ is. I should like you to say to the Rock Christ,

‘ Rock of ages, shelter me ;
Let me hide myself in Thee ;
Let the water and the blood,
From Thy wounded side which flow’d,
Be of sin the double cure ;
Cleanse me from its guilt and power.’

VI. The sixth name is—*Creator*.

The passage in which this name is found is the twelfth chapter of Ecclesiastes and the first verse. —“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 should like a little child to say a few things like the following. Let him hold up his hand, and look at it. What a wonderful thing is the hand! A great physician has written a whole volume upon the hand; and it is such a wonderful book that it will be read for ages. ‘Who made my hand?’ let a little child say. Christ. ‘Who made my eyes?’ Christ. ‘Who made my ears?’ Christ. ‘Who made my lips?’ Christ. ‘Who made my heart?’ Christ. ‘Did Christ make my ears?’ Then I will hear his Gospel. Did Christ make my feet? Then I will go to his house. Did Christ make my hands? Then I will perform acts of mercy. Did Christ make my lips? Then I will sing his praise. Did Christ make my heart? Then, Holy Spirit, fill my heart with the love of Christ.’ Oh! what a wonderful Creator is Christ. And think that the very Jesus that made you, died to save you—is not only your Creator, but your Saviour—and is not only your Saviour, but your Creator.

‘Now, in the heat of youthful blood,
Remember thy Creator God;
Behold, the months come hast’ning on,
When you shall say, my joys are gone.’

VII. I come now to the last name—*Crown of glory*.

The passage where this name occurs, is the twenty-eighth chapter of the prophecies of Isaiah and the fifth verse.—“In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.” You all know what a crown is; though you may not have seen one, you have seen the picture of one; and you all know that a diadem and crown are the same. Now a crown is very precious—it is made of gold and diamonds; and Christ is called a Crown because He is very precious. Oh! He is more precious than millions of jewels or diadems—more precious than the whole world, if the world was made of gold. A crown is also very beautiful; and Christ is called a Crown because He is very beautiful. If I were to ask a dying child, ‘What do you think of Christ?’ the child would probably answer, ‘Oh! “He is the chiefest among ten thousand, the altogether lovely.”’ A crown is the symbol of honour; and Christ is called a crown because He is infinitely honourable and glorious; and He makes all his people honourable and glorious. A crown is the symbol of power; and Christ wears a crown because He is infinitely powerful; and He defends little children, who commit their souls to his care. He takes them up in his arms, and carries them in

his bosom, and says, 'I will never cast you off, I will protect you from every evil, and at last take you to my heavenly kingdom.'

' My throne of glory thou shalt share ;
 My hand the crown shall give ;
 And you the sparkling honour wear,
 While God himself shall live.'

A dear little child said when she was dying, 'I shall receive a crown of glory when I get to heaven.' One said to her, 'What will you do with it?' 'Oh!' she said, 'I will cast it at Jesus' feet.'

I must give you a word of advice, and it is this:—I wish that each one of you may be enabled to receive Christ. Receive Him as your Consolation, and He will comfort you; receive Him as your Counsellor, and He will guide you; receive Him as your Corner-stone, and you will build your hopes upon Him; receive Him as your Covenant, and He will enrich you with the treasures of heaven; receive Him as your Covert, and He will defend you from every storm; receive Him as your Creator and He will create in your hearts every grace; receive Him as your Crown of glory, and He will crown you with glory, honour, and immortality.

And now, lastly, I will give you the dying sayings of two little children. The first child uttered four sayings, which are very short, and may therefore be easily remembered. First saying, 'My sins are

pardoned through the blood of Christ.' Second saying, 'I believe in Christ.' Third saying, 'I long to be with Him.' Fourth saying, 'With cheerfulness I give up my soul to Christ.' Then the other dying child: her teacher went to see her; and when she entered the apartment, there were some friends—probably the mother and other friends—sitting with her. All was silence; they appeared as if they thought the dear little child was dying; but after a short time they heard from her lips these three words, 'Happy, happy, happy.' She pronounced them with great difficulty; they thought they were her last words; but soon after they heard her say, 'Christ is precious, precious, precious;' and then looking at her teacher, she summoned all the strength her dying frame possessed, and said, 'To you, teacher, I am indebted for the knowledge of a precious Saviour.' Then she shut her eyes, and took her flight to heaven.

My dear young friends, like these children, may Christ be precious to you; and, like these children, may you die in the arms of Christ! Amen.



ADDRESS IX.

‘Jesus ! transporting sound !
The joy of earth and heaven :
No other help is found,
No other name is given,
By which we can salvation have ;
But Jesus came the world to save.’

MY dear young friends, there was once a very remarkable person of whom, probably, you have all heard ; his name was Moses. It is very striking, that the names in both the Old and New Testaments generally had remarkable meanings. Now the meaning of the name Moses is, ‘drawn out of the water.’ Do you not remember that Moses, when a little babe, was hid by his parents, in the waters of the Nile among the bulrushes, and that a princess found him and drew him out of the water, and said, ‘Oh ! what a lovely child ; I will make him my son, and will call him “Moses,” because he was “drawn out of the water ?”’ And therefore that name stands to the present day—the name of one of the most

remarkable men that ever lived upon the face of the earth.

Thus you see, my dear children, that Moses was wonderful when he was a babe ; but he was also wonderful when he became a man. Do you not know, that for forty years he was a prince ? We have got a lovely young prince in our country, and I dare say you all know his name ; and he will remain a prince till he becomes a king. Moses was a prince for forty years—an Egyptian prince ; and he afterwards became a king—a king in Jeshurun. Now when he was forty years of age, he saw two men fighting, and one of them was exceedingly cruel, and he tried to murder the other. One was an Hebrew and the other an Egyptian. Moses says, ‘ You must not do so.’ And therefore he separated them, and in doing so killed one of them ; God allowed him to be put to death ; and he dug a hole in the sand and buried him. The next day there were other two contending. They were both Hebrews ; and Moses came to separate them ; and they said, ‘ You must not do so ;’ ‘ You dare not murder me,’ says one, ‘ as you murdered the man yesterday.’ ‘ Oh !’ says Moses, ‘ it is found out ;’ and the Egyptians sought his life, and sent out police officers in all directions, throughout the great capital city of Egypt. But Moses fled from them ; and he went round the end of the Red Sea, by a place called the Isthmus

of Suez ; and he went on and on, along the northern coast, till he came near Mount Sinai, to a place called Midian ; and there he remained for other forty years. And God appeared to him by the side of a hill one day, and said to him, "Moses." Moses said, "Here am I." Then said God to him, ' You must go back to Egypt, and deliver the Israelites out of the hand of the Egyptians.' Moses was afraid. God said, ' You must go, and I will go with you, and take care of you.' ' But,' said Moses, ' if the people say, Who sent you ? " what is His name "' God said, ' You must tell them this : " I AM hath sent me unto you."'

Now, my dear young friends, I proceed to present before you eleven of Christ's names, beginning with the letter *D*, which I will mention in order. The first is *David* ; the second is *Day Spring* ; the third is *Day Star* ; the fourth is *Daysman* ; the fifth is *Dear Son* ; the sixth is *Defence* ; the seventh is *Deliverer* ; the eighth is *Desire of all nations* ; the ninth is *Dew* ; the tenth is *Diadem of beauty* ; the eleventh is *Door*. On each of these names I shall give you a passage of Scripture and four lines of a hymn, that your minds may be the more impressed with the subject.

I. The first name is *David*. Ezekiel xxxiv. 23 :—
 " And I will set up one Shepherd over them, and

He shall feed them, even My servant David ; He shall feed them, and He shall be their Shepherd."

Now, my young friends, I wish not merely to please you, but to instruct you ; and therefore I hope you will endeavour to treasure up the instruction which I am willing to impart. David is a Hebrew name. Perhaps there is some little boy whose name is David, and he does not know the meaning of his own name. Well, little David, I will tell you : it means "beloved." Now you see how this name applies to Christ, and how David is a type of Christ.

1. Christ is the beloved of His Father ; He is the beloved of angels ; He is the beloved of saints ; and He is the beloved of all pious children. "This is My beloved Son in whom I am well pleased." And I want every child to be "well pleased" with Christ.

2. David was a very afflicted man. So was Christ. He was "a Man of sorrows and acquainted with grief."

3. David was a great captain. So is Christ. He is the "Captain of our salvation." Oh ! I should like all of you to be soldiers of this Captain. May the Holy Spirit win your hearts to Jesus, and teach you to say, 'We are soldiers ; we have enlisted to-day under a great Captain, and His name is Christ—' "the Captain of our salvation."

4. Then further : David was a great conqueror.

So is Christ. He is the Conqueror of earth, the Conqueror of heaven, the Conqueror of the universe; He is "King of kings, and Lord of lords."

'Is David one of Jesu's names?
How well the name applies!
He gently leads His tender lambs
Where springs of life arise.'

II. Now I come to the second name—*Day-spring*. Luke i. 78. An aged saint called Zacharias once sang a very beautiful song; and he sang it so sweetly and melodiously, although he was very old. One part of the song was this—"The *Day-spring* from on high hath visited us." That is Christ.

Now, my beloved children, observe this: Christ is a Day, and Christ is a Day-spring. I hope you are waiting and watching to hear an explanation of this. I will give it you.

1. Christ is called a Day. And why? Because He gives light. He has given "His Day" to England, and Scotland, and many other nations; and there is a time coming when He will give it to all nations. Oh! what a Day that is! There never was such a Day as the Gospel Day, which will prepare the way for a heavenly Day.

2. Further: He is called "the Day-spring." What is the Day-spring? It is the morning. What is the spring of the summer? The few months that precede it. And then the beginning of a river is

called its spring. I once went to see the beginning of the river Thames, and it was so small that I stood with one foot on one side and one on the other, and it was so beautiful and clear, it came from the hollow of a rock. Now, my dear young friends, there is a great and glorious Day called the Gospel Day; and the Lord Jesus Christ is the Spring of that Day, the beginning of that Day. Oh! was not that a lovely sight, when the little babe was seen in the manger of Bethlehem, and when the shepherds were seen gazing on the Child? I think I see the tears of joy running down their furrowed cheeks, when they saw the Spring of the Gospel Day. That day has now lasted nearly two thousand years. What an extraordinary Day! And it will last as long as time shall last—yea, it will last for ever.

‘ Our Jesus is a glorious Day,
He spreads a heavenly light;
He drives the darkest clouds away;
He gives the blind their sight.’

III. We now come to the third name—*Day-star*. 2 Peter i. 19 :—“ We have also a more sure word of prophecy, unto which we do well to take heed, as unto a light which shineth in a dark place; until the Day dawn, and the Day-star arise in our heart.”

I will tell you in several beautiful little particulars, why Christ is called a Day-star.

1. He is called a Day-star, because He is bright.

He is shining with great brightness and glory on earth, but especially so in heaven.

2. Then, further, He is called a Day-star because He gives light. He gives the light of knowledge, the light of wisdom, the light of salvation, and the light of joy.

3. A star is beautiful. So is Christ. He is "white and ruddy," "the chiefest among ten thousand and altogether lovely."

4. He is the Morning Star. There is a morning star, and there is an evening star. Little children who live in London are not well able to observe the stars,—the metropolis is so covered with clouds; but I have often in the country seen the morning star; and I have often seen it shining when all the other stars have disappeared. Now this star has spoken to me. And what do you think it has said? Why, it has looked at me with its smiles, and said, 'The sun is about to rise.' And then I have seen the sun rise in all its glory, before the star had scarcely delivered its message. But oh! how wonderful! Christ is the Morning Star and the Sun too. When He was a little Babe He appeared as the Morning Star; and then when He was about thirty-one years of age He appeared as the Sun, which should give light to the world. Ah! my young friends, often look at this Star. It was a star that guided the wise men to the place where Christ was

born ; and I can tell you, that if you look at Christ as the Morning Star, He will guide you to heaven, and there He will shine upon you for ever as the Sun of Righteousness.

‘Is Christ a star? He breaks the night,
Piercing the shades with dawning light :
I know His glories from afar,
I know the bright—the morning star !’

IV. We come now to the fourth name—*Daysman*. Job ix. 33 :—“Neither is there any Daysman betwixt us, that might lay His hand upon us both.”

I believe this is the only passage of the Bible in which the word Daysman occurs. Job was in great affliction and sorrow ; he was covered with boils and ulcers ; and as he was lying in this condition he was speaking to his friends who came to visit him about God ; and poor afflicted Job thought his God had forsaken him ; but he was in a mistake—for He had neither forsaken nor forgotten him. But Job thought so : and he said—“Neither is there any Daysman betwixt us, that he might lay his hand upon us both.” Now this is rather a singular name, but if you pay attention I will endeavour to explain it to you.

By a Daysman we are to understand a mediator or a reconciler ; but I dare say there are many of you little ones that do not know the meaning of either expression. Then what is a mediator or a

reconciler? The word signifies one who brings into agreement two parties that were at variance with each other. Now suppose two of your uncles were at variance with each other, and would not speak to each other when they met in the street. Some well-disposed person says, 'I do not like this; Satan has been at work with them; I must reconcile them.' And so he goes to the eldest and says, 'You are very angry with your brother.' 'Yes,' he says, 'I am.' 'Now are you willing to be reconciled to him? Put it to your conscience.' 'Yes, I am.' 'Should you like me to assist in reconciling your brother to you, and in reconciling you to him?' 'I should.' Then this well-disposed person goes to the other brother, and says to him what he did to the first; and he too agrees to be reconciled. He then goes to the first and says—'Your brother is willing to be reconciled; what day will you appoint?' 'Friday morning.' So he goes to the other and says, 'Your brother has appointed Friday morning.' They meet on that morning, and are reconciled to each other. Now he who has reconciled them is called a Daysman; he appoints the day on which they shall meet and become friends.

Now I will tell you why Christ is called a Daysman. He is called so because He reconciles man and God. The two were at variance. God did not offend man, for that was impossible; but man

offended God ; and God said, ‘ Unless my justice is satisfied for man’s offences, man shall go to prison, man shall be shut up in the lake of fire and brimstone.’ But Jesus, the Son of God, appears ; and He says to his Father, ‘ I am willing to satisfy justice.’ Then says the Father, ‘ I am pleased ; if you pay the sinner’s debt, I shall be reconciled.’ Then Christ comes and suffers and dies ; and He says to man, the offending party, ‘ See what I have done for your salvation ; I suffered for you, I died for you, with my Father’s consent : do you not love my Father now ? do you not feel the enmity of your heart giving way ?’ Then He comes and touches the sinner’s heart ; and the sinner says, ‘ Oh ! what love is this ? I never heard of such love before.’ Then the sinner says, ‘ I am reconciled.’ So that God is reconciled, and the sinner is reconciled ; and God makes the sinner His son, takes away from him his sin, and arrays him in the robe of righteousness. Now all this is done by Christ ; He is the Daysman betwixt us. My dear young friends, God is reconciled to you through Christ ; the next matter is this, are you reconciled to God ? If you are not, pray to the Spirit that you may be reconciled to Him ; and then you and God will be friends for ever : friends in life—friends in death—friends in judgment—friends throughout eternity ; and then you will be able to sing the following beautiful lines :—

‘ My Jesus is my all to me,
He gives me comfort in His Word ;
He sets my soul from bondage free ;
He is my Daysman, and my Lord !’

V. We come now to the fifth name—*Dear Son*. Colossians i. 12, 13.—“ Giving thanks unto the Father, who hath made us meet to be partaker of the inheritance of the saints in light : who hath delivered us from the power of darkness, and hath translated us into the kingdom of His Dear Son.”

My dear children, Abraham had a dear son, named Isaac ; Isaac had a dear son, named Esau, but he was a bad man ; Jacob had a dear son, named Joseph ; and God has a Dear Son, named Jesus. “ He shall be called Jesus, for He shall save his people from their sins.” I will tell you some lovely things that this Dear Son said about his Father. You will find them in the eighth chapter of the book of Proverbs the twenty-third to the thirty-first verses.—“ I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth ; when there were no fountains abounding with waters. Before the mountains were settled, before the hills was I brought forth : while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there : when He set a compass upon the face of the

depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave to the sea his decree, that the waters should not pass his commandment: when He appointed the foundations of the earth. Then I was by Him, as one brought up with Him: and I was daily his delight, rejoicing always before Him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." I cannot tell you how dearly the Father loves Christ. He loves Him more than all the angels and archangels; He loves Him more than all the saints both in heaven and earth.

My dear young friends, Jesus loves you, God loves you; but He loves his Son infinitely more than you. What do you think He did for the world? "He so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But mark, here is the wonder, He did not so love his Son as to refuse to send Him to die for us. Can you understand this? No, it is beyond all human comprehension. If Michael, and Gabriel, and all the host of heaven were present, and I were to ask them if they understood it, they would all answer, 'No.' Little children, wonder at this as long as you live; and when you come to die, you shall wonder

at it; and you shall wonder at it with increasing amazement throughout a never-ending eternity.

‘Hosannah! to Immanuel,
The Father’s Dearest Son!
His natures two, His person one,
Exalted on His throne.’

VI. The sixth name is—*Defence*. Psalm xciv.
22 :—“The Lord is my Defence.”

Ah! my dear young friends, you need a defender. You need to be defended from your own hearts. Do you know that you have got a dreadful enemy for ever near you? Where is he lurking? Pray where is he? He is in your hearts: and he is a greater enemy to you than Satan or the world. Children that begin to know the plague of their own hearts, are not far from the kingdom of heaven. There are two other great enemies—the world and Satan; and Christ is willing to defend you from all of them. Oh! then escape to Christ, the great defender. I will tell you who is the happiest child. It is not the child that has the richest parents, but it is the child that can say, ‘Christ is my defender.’

‘Ye tender lambs, a feeble race,
Exposed to every snare,
Come, make the Saviour your Defence,
Come, try and trust His care.’

VII. The seventh name is—*Deliverer*. Romans

xi. 26 :—“ There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

My dear young friends, Jesus is a Deliverer. I will endeavour to explain this. Supposing one of you were taken captive, which is very often the case with children in Africa, and some friend were to rescue you from the hand of the robber, that friend would be your deliverer. There was a dear little child just by London, near Stamford-Hill, where there was a Newfoundland dog. These dogs are generally very good tempered; but this one had a bad temper; and he laid hold of the little boy, and was about to tear him in pieces. A youth was passing at the time; he took his knife out of his pocket, laid it to the neck of the dog, and struck him dead. The dog fell upon the ground, and the child was preserved. Now that lad was the deliverer of that child. If you were to fall into a river, and were nearly drowned, and some person were to catch hold of you and take you out of the water, he would be your deliverer. There is a poor man sick, and his friends suppose he is dying. They send for a physician, and he says, ‘ Cheer up, my friend; I will give you some medicine, that, under the blessing of God, will cure you.’ So the man takes the medicine, and the day following he is nearly well. Then he says, ‘ That physician is my deliverer; I will love him as long as I live.’

My dear children, all of you that are swearing children, lying children, dishonest children, there is a robber taking hold of you ; his name his Satan. But there is a Deliverer near ; His name is Jesus. You and I are by nature covered with disease, our whole soul is diseased ; but I have to inform you that there is " balm in Gilead," and that there is a " Physician there." Who is the Physician ? Christ. And what is the balm ? His grace. Go to that Physician, and He will heal you, and make you whole ; and His Spirit will help you. Oh ! that you may be enabled with the heart to sing—

' Jesus is our Deliverer God
From sin and every foe ;
He bore our guilt—a heavy load,
He makes us conquerors too.'

VIII. The eighth name is *Desire of all Nations*. Haggai ii. 7 : " And I will shake all nations, and the Desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts."

Now Christ deserves to be desired of all nations. But more than that, He *shall* be desired of all nations. All the nations of Europe, and Asia, and Africa, and America, shall desire Him. Now I wish you to desire Him, and to desire Him now ; I wish you to be able to say, " The desire of our hearts is

to know Thy name, O Jesus." And what blessed children will you be, if you *do* desire Him !

‘How blessed shall the nations be,
When Jesus, their Desire, they see ;
When princes of all kingdoms meet
To pay their homage at His feet.’

IX. We come now to the ninth name—*Dew*. Hosea xiv. 5: “I will be as the Dew unto Israel: He shall grow as the lily, and cast forth His roots as Lebanon.”

1. Some of you may have never seen dew. I will tell you what it is. A dew-drop is a beautiful drop of water, resting upon a blade of grass, or upon the bosom of a lovely rose; and if you go out on a fine summer’s morning, you will see every blade of grass with a drop of dew upon it. When the sun is shining upon these drops of dew they show a beautiful colour.

2. Dew is very refreshing. There is no rain in Egypt; there has not been any rain there for thousands of years. You will ask, ‘Then how does the corn grow?’ The answer is, ‘There is plenty of dew.’ Now Christ’s grace, and Christ himself, are both compared to dew. The dew is lovely, and there is nothing so lovely as Christ. The dew is refreshing, and so is Christ.

3. Dew shows a great variety of colours. I have

seen gold colour, and red, and blue, and green, and orange, all in one drop of dew. Now that is an emblem of the excellencies of Christ, which are many. Oh! the lovely colour of His wisdom, His holiness, His power, His justice, His love, His truth!

4. And then Christ's grace is fructifying; it makes the soul fruitful in grace, and fills it with joy and peace.

‘How rich the Saviour's grace!
 'Tis like refreshing dew;
 It fructifies the barren soul,
 And does the heart renew.’

X. The tenth name is *Diadem of beauty*. Isaiah xxviii. 5: “In that day shall the Lord of hosts be for a crown of glory, and for a Diadem of beauty, unto the residue of His people.”

1. A diadem is a crown that is placed on the head of kings; it is very precious and beautiful. Now Christ is very precious and beautiful; He is more precious than rubies, He is more beautiful than anything you can imagine.

2. It is also an emblem of riches; and Christ makes his children rich in grace now, and by-and-by He will make them rich in glory.

3. It is also an emblem of strength and power. Now Christ is the defence of his people, and He

will never allow Satan to pluck them out of his hands.

‘ Our Jesus is a Diadem,
To those who feel His love ;
For here below they taste His grace,
And reign with Him above.’

XI. The last name is *Door*. John x. 9 : “ I am the Door : by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Is it not very singular that Christ should call himself a Door ? I will tell you the use of a door, although you know it already, and you will see how it applies to Christ.

1. It is by a door that we enter into a beautiful garden ; and it is by Christ that we enter into the garden of the church.

2. It is by a door that we enter into a castle of defence ; and it is by Christ we enter into the building of mercy—the glorious castle of defence where Christ keeps and preserves all His children.

3. It is by a door that you enter into your father’s house on earth ; and it is by Christ, the Door, that you shall enter at last, if you are the children of Christ, into your Father’s home in heaven.

Oh ! what a Door ! Remember, my little children, Christ is a Door. And if ever you want to enter heaven, you must receive Christ, and then through

Christ, as a Door, you shall enter into the company of the blessed.

‘Is He a Door? I’ll enter in,
Behold the pastures large and green!
A paradise divinely fair;
None but the sheep have freedom there.’

There was a little boy who died of the plague a great many years ago, aged twelve. He was visited by a minister who tenderly loved him; and he brought him to what is called a test. He said to him, ‘Are you afraid to die?’ ‘No,’ he said, ‘if Christ be with me to comfort me.’ The minister said, ‘You know you do not deserve it: how can you expect it?’ The little boy answered, ‘No, I do not deserve it; if I had my deserts, I should have been in hell long ago.’ The minister then said, ‘But in what way do you expect salvation and comfort, seeing you are a sinner?’ The child replied with great emphasis—‘In Christ alone;’ and soon after he fell asleep in Jesus’ arms.

A friend gave me the following account of a dear little boy named William Henry Corbett, who lived in Dudley. He died when he was only nine years of age, and yet he was a triumphant little saint. He was singing a little while before he died,

‘There is a happy land,
Far, far away;
Where saints in glory stand,
Bright, bright as day.’

‘Oh! how they sweetly sing,
Worthy is our Saviour king;
Loud let his praises ring;
Praise, Praise alway!’

And he sang the whole of the hymn, the remainder of which I need not now state. His teacher visited him, and said, ‘Do you expect to go to heaven because you are better than others?’ Oh! no,’ he replied; ‘only because Jesus died for sinners.’ A little while before he died, his parents were weeping by his bedside. Greatly concerned for their salvation, he said with solemnity and tenderness—‘I believe I am dying and going to heaven; but how sad it will be, if we are separated at the judgment day!’ My dear little children, may you and your parents and teachers there meet, at the right hand of the great Judge, and hear the welcome sentence—“Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world!”

Lastly, I was called a little while ago to see a young woman in the valley of the shadow of death. Her name was Ellen Wigton. I said to her, after prayer, a short address, and reading of the Scriptures, ‘My young friend, tell me what is the state of your mind?’ She replied in three words, with a heavenly smile beaming upon her countenance—‘Looking to

Jesus.' That was all she said, and all I wanted. A few days afterwards she was heard repeating the hymn—

‘There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.’

She rested particular emphasis upon the last verse:—

‘Could I but climb where Moses stood,
And view the landscape o’er,
Nor Jordan’s stream, nor death’s cold flood,
Could fright me from the shore.’

Her father said to her, ‘Ellen, are you afraid to die?’ ‘No father.’ ‘Why are you not afraid to die?’ ‘Because I am going to heaven.’ ‘And how do you know you are going to heaven?’ ‘Because Christ saved me.’ Now here comes the question: the father wished to be satisfied more and more. ‘How do you know Christ has saved you?’ She replied, ‘Father, I take Him at His word; for He hath said, “Him that cometh unto Me I will in no wise cast out.”’

I wish to ask you a very serious question in conclusion, and it is this:—Do you wish to die happy and go to heaven? Then if you do, pray daily to Jesus; daily read the word of God; daily receive

Jesus ; daily give yourselves to Jesus, and give yourselves to Him *now*. May the Holy Spirit enable you to exclaim, looking to Jesus—

‘ Hide me, O my Saviour, hide,
Till the storm of life is past ;
Safe unto Thy haven guide :
Oh ! receive my soul at last.’

AMEN !





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