as on their way to heaven, till they obtain the glorious prize for which they contend.

The race we have to run, who would win the heavenly prize, comprehends the whole of that duty we owe to God, a which chiefly consists in (these things) to do will obedience, doing what He commands, with patience suffering what He appoints. Obedience is better than sacrifice. For that death the will of God abideth forever. What death the Lord require of thee, but to do justly and to love mercy, to walk humbly with thy God?

The charge of the Savior to all his disciples is “occupy till I come.” It is a sentiment in strict accordance with our text, implying not merely action con

vened, but contrived, prepared in a given moment. When He shall come, to trouble them to a
better world— to award this fidelity
to the end; that turns a crown of
life. Occupy, improve all the gifts
of nature, the advantages which
your pecuniary conditions, by a
towel in Providence afford you of
obtaining a communicative good.
All which are talents to be accounted
for hereafter. The moral law of God
is not less extensive in application
to men, than is that law of nature
which binds in our perfect while.
The mixture of matter. He might as
well seek for a planet or a star
to which the law of proportions
and ratio extends, as to felicitate
a talent, or voluntary action of man,
for which his Creator does not
hold him responsible.
The Christian life includes something more than the mere performance of duty. The crop is in our way to must be taken up. The debt will be our disciples come after me, let him take up his crop, said the Savior, i.e., we must submit readily to whatsoever afflictions God casts upon him, or any suffering that befalls him in the service of God, even to death itself. This at first view may appear a blindness to one who is running in a race to be first in consideration or in speed. And the Christian may sometimes think it is when difficulties abound and consolation fail, or temptation beset him. But the crop when merrily taken up is far from being a hindrance. It is the germ of the spiritual system, that tribulation worketh patience, and ever experience.
that mickle not at homed, or does not disappoint in the end. All
have a legitimate as well as a
tendency. "The parent naturally prefers
that his beloved son, or his affection
ate daughter, should like. But in its
affliction that is removed from
him, how often is he comforted with
the hope that more have finished
their course, the early obtained the
prize, whilst all the circumstances
of their removal. Perhaps it hindered
not, a misfortune, inshort at
nothing else would, how well one
may in his own race is born, re-pect him to
new circumstances, eagerness to
run that he may obtain." It is not
impossible that instances of this
nature have occurred, in which had
not the afflictions given a path
impeet, the closure of a statute blessed life.
And not been gained. Thus it appears, the grace is cheerfully to be, patiently to suffer, the will of God.

There is another view of the doctrine inculcated by the text, more definite to my own mind now, making it.

In a natural order, the old heathen have been mentioned first. For it is the fountain of which the other things that have been enumerated are the streams. I refer to that first step in the way to heaven— the surrender of the heart to Christ, at conversion. The scripture fully assures us, that now one, starting at any other point, have reached heaven. Many have as the Israelites been traveling towards the Promised land, but in great misery, have been thrown back, error.

I have commenced a new at this point. It is an inadmissible condition to
II. We have briefly in general terms explained what constitutes the Christian life in general. Let us next illustrate the fitness of particularity of the Finstitutes, and show that the Christian life does indeed resemble a race.

1. In running a race, the racer must strictly observe the defined course. He is not at liberty to choose his own ground. If he deviate from this, however great his exertions, let him go with the wind of the wind, he cannot obtain a title to the heritage. They the resemblance is most exact. There is a certain defined way, emphatically called the "way of God's commandments." And the injunction not only to the Israelites in their march to the earthly Canaan, but to all who would reach the celestial land, is, "Ye shall observe to do the thing at Jehovah your God hath commanded you; Ye shall not turn..."
while to the right hand or to the left. All activity will not suffice. Hence the reproof of the prophet. Thus the word of Jehovah
for rulers of Sodom, to give ear unto the law of our God, ye people of Sodom. To what purpose is the multitude of your sacrifices
me teach the Lord? I am full of the burnt offerings of rams, the fat of fed beasts;
I delight not in the blood of bullocks, or of lambs, or of the goats. When ye come to
appear before me who hath required
this at your hand, to tread my courts? There is positively nothing left to the exterior
or honor of man. A neglect of what
is required cannot be atoned for by
anything that is not required. For
the omission of that to which one is
not inclined or opposed, counterbalances
other which are indulged. The law of
the Lord is perfect, it is trustworthy
As running a race as swift as con-
stant progression, to catch the life
of a Christian to be. The path of the
just is as the shining light, which
Shines brighter, it brightens to the blest
day. Then shall we know if we
follow on to know the Lord. What
ever his hand finds to do, is serving
God. If his generation is in working out
his fulness, it is to do with his
might. He is required to be diligent
in business serving the Lord. One of
the most eminent Christians that
has ever lived, remained long after
conversion to his being born again. Brothers,
I
count not myself to have attained my excellence of
I count all things but lose for the knowledge
of C. J. My Lord and my Master. For whom I have suf-
fere. The loss of all things, I do count
them but dross, that I may gain Christ.
I be found in him, not having mine own righteousness, which is of the law, but that which is through the righteousness of faith which is of God by faith. That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. For this I had already attained either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. And we must not be as the Corinthians, as though at Christ's second coming, he should not come.
Thus we see the analogy between the Christian life, the running a race holds good. Progress characterized both. But there is another important resemblance, deserving our notice. There is no gaining the prize unless the contender hold out to the end. It is unbecoming to start briskly, run fast a part of the distance, the whole ground must be passed over, or the pursuer is not supposed to have run at all. So in the Christian race, the temporary Potter will be of no avail. Those who make it are compared to the morning cloud and the early dew, which to on disappear. But the morning star, the light endures to the end. The same I shall be fared. The light shall come and I shall become a pillar in the temple above. The hand faithful unto death, I will give him a crown of life.
Thus, in these 2 other particular cases that might be misapplied, the Christian life, may, with great propriety, be compared to a race. But though the resemblance be thus strong to justify the comparison, there are several respects in which they widely differ.

1. In other races, though many may contend to the end, only the foremost obtains the prize. Says the Apostle, know ye not that they which run in a race run all, but one receiveth the prize. It is quite otherwise in the Christian race. In this all the world may enter, being one if he follow the prescriptive course, to endure to the end, I shall obtain the prize. By the age, or feebleness, or other circumstances do not discourage, or disqualify for this contest. If with the ability possessed the race is entered upon, it is accomplished, in whatever ever time, the prize is certain.
2. They who run in the Christian race need have no jealousy nor enmity among themselves, but less do they molest or hinder one another. Far from it, they exert to encourage each other forward. They delight, as far as it is practicable to bear each other's burdens, to fulfill the law of Christ. The stronger helps forward the weak. The elder the younger. The latter is most welcome to all the advantages he can derive from the experience of the former.

3. In other cases, the fall of one candidate gives joy to the rest, it increases the Church of Success. But they who run for the heavenly prize would gladly carry the world with them: so this is a distinguishing characteristic of the true Christian one of success. This Church does not affect by the number but for from diminishing it enhances the value of his own prize in麐緯.
The Lord is good, and do a good work, for all his pleasure is in them. He shall bless those who bless him, and curse him who curses him. I was glad, said David, when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gate, O Jerusalem.

4. They who ran in other green brook water, but told, the utmost exertion of which they were capable, till they obtained the prize. Not so with the Christian. He often mounteth on wings, and not on feet, wings like the eagle, and is not weary. The exercise itself constitutes a part of his reward. The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold: rather also their honey than the honeycomb. I kept the way of the Lord, and am not turned from his law. To me, also, art + + + + +
to encounter, but they are not constant. When present, he is sustained with the
hope that he will come of victorious
through him, who hath loved him
to give himself for him. The Christian
has his terrors of joy, joyous with, which
the strongerintermediate not. I withdrew
these terrors greatly to ponder over those of greatest of an opposite character.

(5th). Another distinguishing peculiarity of the
Christian race, which hath multiplied, is a
certainty of winning. If the race run,
not as uncertainly, but as certain;
not as uncertain; to fight, not as
one who betakes the air, and with this con
fidence the atheist adds, “But I keep under
my body, I bring it into subjection, lest
that by any means, when I have hearkened
to others, I myself should be a cast
away—i.e., a sinner, one disapproved by the
judge of the games, as not having fairly
deserved the prize.” Perhaps we may
appropriate duty could be made to the court. That it is done times made to the
total doctrine of the Saint's union
ance, that it fosters a spirit of inactivity
ness in duty. That is contained in
this text of context, viz.

III. But let us no longer delay to come to the
point to which what has preceded has con-
ducted us. So now what you may obtain.
the court to be blessed. Perhaps has
been sufficiently plain of the conditions
the first step in the course. The next point
is the surrender of the heart to Jesus Christ
when the Holy Spirit sanctifies it to
fulfill it to the song of final redemption.
The course itself, consists in obedience
to the will of God, doing his command
ments, in patience suffering what he
appoints. And the conditions of the help,
are that none strive lawfully in person
to the end.
A few considerations may be presented, which I would like to submit as to enter the role of the humble. Having entered to run about our may obtain the incorruptible crown.

1. In the first place, many eyes are upon us as we are surrounded with spectators who observe every part of our conduct. No doubt the immense concourse of spectators, from the lowest citizen to greatest statesman, had a great influence upon those who were competitors at the Olympic games. The successful candidate received not only the need of praise and congratulations from his friends and family, but the place to which he belonged. He was proud to own him as theirs and to value themselves for having produced a hero. Changes had been the ambitious Alexander, and there was a crown. But they did not mean the to be worn to witness his conquests. I to expect the Christian race are surrounded by a universal conquest.

With greater cloud of witnesses, the concourse of those who are in various parts of the
world are contending for the crown is not:
they are witnesses of each other. They belong
to every class and condition of men from the
infant to the man of grey hair, from the
bigger to the crowned head. Not only the
nominal Christian, but the recently converted
Lutheran idolater, all are pressing toward
the mark for the prize of the high calling
of God in Christ Jesus. What a multitude with
prayer to the divine Redeemer—in the dark lands of Africa, India,
China, in the desert of the Old World,
forth to minister unto those who shall
be heirs of faith whom, are our witnesses,
and rewards on the occasion. And such
their interest in the race. That greatly rejoice
when the course is entered at that first note
already attended to, is taken. Verily, there is
joy in the breeder of the crown of God
our one witness that he senteth. It must
lie their emotions at the commencement
of each individual's race. What must they
lie when the race is finished, to the other.
Their tender solicitude is in possession of the everlasting crown!

(2) But these holy beings do not more heartily rejoice in the success of the Christians race, than do the malignant powers of darkness, cordially exult in the defeat of those who turn aside, or do not submit to the end. Hence the exhortation of the apostle, to put on, the whole armour of God. But ye must be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, merely, but against principalities, against powers, against the rule of the darkness of this world, against spiritual wickedness, or wicked spirits in high places. Whilst the angelic ministers drive from above, beacons, as we would call them, by the Mender of the crown, Armed by the mighty, and attracted by the love of glory, who bestows it. The thirst of darkness with equal avidity throw every allurement, and present a bane.
of obstacles to direct us from the nace. To our class in presents pleasure, most frequently to the going to another nace. By whatever means they may be pursued, I am fortunate all the who are not ignorant of his devices.

(3) What should stimulate us most of all is that the Omniscient and Omniscient God is ever upon us. With what diliqence, and constrictions, should he be on our race and realze us we ought at all times, "Thou O Lord hear me!" Then constrict to my best song lying down, I art acquainted with all my ways, for thou is not a word in my tongue, but to O Lord, thou knowest it altogether. Whether shall I go from thy face? Whether shall I flee from thy Presence? If I ascend into heaven, thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, thy right hand shall hold me.
Ought we not then to quit ourselves like men, to render back to the performance of anything, that we would not have witnessed by the Omniscient Eye!!!

11. Another source of encouragement, a
inducement for us to live that we
may obtain, is derived from the con
sideration, that many who have run this
race are in possession of the prize. Among
that number are trust are some at least
whom we have known esteemed on
earth. To our memory recite them. In our
retirement let us think of them, recol-
lecting what they once were, contemplate
what they now are, what they are
doing. Let me feel our hearts kindled with
new desires to to reign that our altos my
obtain. Come let us join our friends above,
"Who have obtained the reign,
And, on the eagle wings of love,
To joy celestial ride.
Let saints below in concert ring
With those to give, sound
For all the heavens of our King"
One family, we dwell in him,
One throne above beneath.
Though now divided by the stream,
The narrow stream of death.

E’en now to their eternal home
Some holy spirits fly;
And we one by one may come
And soon expect to die.

Dear Savior, be our constant guide;
Then when the word is given
And Jordan’s narrow stream diminish
And lead us safe in Heaven.

It is not less true that some of our friends
Have already gone in the exultation.
It is possible that some who are still living,
Some of this audience it may be
Will also win the happy degree.
Let us be followers thereto of them, by whom we
Are comforted about.

I who were of like passions, in communion with our selves, the patience, faith, and love,
Who through the faith and patience have
Inherited the promise.

We have a kind of Eternity.
He is our leader, the Captain of our Salvation. And his name is, to me, written upon our hearts, to the end of the world. Like as a father hideth his children, so the Lord hideth them that fear him. They will bring the blind by a way they know not, and lead them in paths of blood.

**Known**

Finally let us look at the nature of the bridge to be obtained. It is the seat of rest. It is the seat of rest. It is the seat of rest. It is an inheritance incorruptible. It is no less than heaven itself. Eternal life, an exceeding great and eternal weight of glory.

**Reflections**

Of the many reflections that the subject naturally suggests I shall notice but two.

1. We have seen that certain conditions are indispensable—except a man be born again he cannot inherit the kingdom of heaven. He is not crowned except he enter in lawfully. The first entrance is not in by the gate, but climbit up down other way, is accounted as a thief and a robber. It is thetestified course.
I not that which many of our folk may expect. The subject is the absurdity of the infidel belief, that all are free of heaven. Only we are travelling different roads from different quarters, all leading to the same city. This is not true. Now, standing the diversity of tested nations, Jews, Christians, Mahometans, Buddhists, all originating from the same depraved stock, all are infected with the common contagion; all are under a common condemnation. 1. As the world is true, then is but one name given unto mortals, whereby man must be loved. 2. In this race our all is at stake. We gain or lose every thing at last forever. In earthly goods, it failed in one instance, success may crown the second. But the Christian race is not repeated. It is our only race. A failure here in this will not be alleviated by the hope that in a subsequent trial we may be successful. We may have gained many earthly riches. We may not less immense wealth. But what shall it profit a man to gain the whole world, and lose his own soul? Or what shall it gain in exchange for his soul? Nothing will avail. Then a great ransom will not suffice.
Whether let us give at the winds of our mind. Let us lay all our weight to the wind that most easily lift us, and let us, crew with patience the brave ship. And may God grant that each of us may, while we sin, find in our obtain that crown of righteousness which the Lord shall bestow upon all who go their hands to him, run in the way of his commandments, and perseverance there in to the end.

Amen.