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SERMON LXXXIII.
ST. JAMES.—OBEYING CALLS.

ST. MATT. iv. 21.

“And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and HE called them. And they immediately left the ship and their father, and followed HIM.”

IT was very early the custom of the Church to meet together on these holy-days, the birth-days of our Martyrs. And it was a blessed custom, for they met to acknowledge the great mercies which through them GOD had vouchsafed to us; to keep in grateful memory those, through whom these mercies had been vouchsafed; to keep up the Communion with the Saints departed, who being in the LORD, are one Body with us, joining on the Church visible with the Church invisible, things seen with things unseen, GOD’S present mercies with the past, us the children with our fathers in CHRIST, and by laying to heart the deeds of our fathers, kindling those yet in the flesh to follow their steps, as they did those of their and our MASTER and SAVIOUR, to go on more stedfastly in their path, seeing how glorious its end, how safely GOD conducted them along it. Thus saith St. Paul, “Whose faith follow, considering the end of their conversation.” And in the case of the blessed Apostle, for whom we are this day met to praise GOD, and to bear him in grateful recollection, there would be no doubt that this was his birth-day to Paradise; that on this day nearly eighteen hundred years ago, “Herod killed James, the brother of John, with the sword.” For these birthdays of the Martyrs were kept so early and so generally, that of one who was slain in Jerusalem, at the very beginning of the Gospel, it could hardly be but that the very day should be remembered, whereon he was so born to Heaven. And had they not reason to recollect them? But twelve were selected by our LORD out of the world, on which foundation to build His Church; but twelve, to be witnesses to HIM unto the uttermost parts of the earth—witnesses of His Resurrection; but twelve in whose souls HE poured the hidden treasure of His teaching, which the rude world were not fitted to receive, and which they, as occasion offered, having “heard in the ear, were to publish on the house-top;” but twelve, or rather the eleven, to whom during those mysterious forty days “HE spake of the things pertaining to the kingdom of GOD;”—but the twelve, whom HE bade to “go, teach all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things, whatsoever I have commanded you; and lo I am with you alway, unto the end of the world.” And how should we not reverence them? All the blessings of the Gospel came to us through them; through them were those brought to the faith who brought our fathers to the faith; without them we had been Heathen still; “without GOD in the world,” or hope of Heaven, given up to things cruel, and abominable, and bloody, such as our fathers served. It *might* have pleased HIM to have given us every thing directly through His SON; and one might go on, just as well, to say that it might have pleased HIM to have given them to us through His SON, without His “becoming flesh, and dwelling among

us,” to have redeemed us without a redemption; but HE Who gave us His SON, chose also these twelve out of the world, through whom to convey to us the mercies which HE designed for us: HE chose to carry on to us, through men like ourselves, the blessings which HE gave to us in “His Son, made after the likeness of our sinful flesh;” and as “in the regeneration,” or renewal of all things at the end of all, “when the SON of MAN shall sit in the throne of His glory, they also (HE tells them) shall sit on twelve thrones, judging the twelve tribes of Israel,” so did HE join them to HIM in the present work of regeneration of the world. HIMSELF, the chief corner stone, and in HIM the whole building is fitly joined together; yet St. Paul saith, HE built us “on *the foundation of the Apostles and Prophets*,” so “to grow unto an holy temple in the Lord.” Them HE made as “pillars” of His Church: their names, “the names of the twelve Apostles of the LAMB,” HE placed “in the twelve foundations of the wall” of the Holy City, “the Holy Jerusalem, that great city which descended out of Heaven from GOD, having the glory of GOD,” even the Church of GOD; and although the LAMB “only “is the Light of the city, the Apostles are set as twelve gates, through which men are to enter into it. They then, as we, fall down before the throne of the LAMB, and give glory to GOD Who gave such power and excellence to man: they, as we, acknowledge it to have been His gift; we fall not down before these our fellow-servants, but we ought to hear in grateful remembrance what GOD has through them wrought for us, and them through whom HE wrought it. We should not envy them the high post which they have in the REDEEMER’S kingdom, or try to bring them down to a level with ourselves, or doubt of, or forget their excellency, but rather cherish it, store it up, thank GOD for it, thank and praise and magnify His glorious Name, for the graces and virtues which HE has wrought in His saints, and by them bestowed upon His Church, that so we too may desire to be like them in whom GOD hath wrought thus mightily.

Such then is the first and common object of these holy-days, to remember and be joined in communion with those Saints of GOD, whom HE chose to be the channels of His goodness to the world, and to thank GOD for them. And it is well, thus to be cast back into times long past, even the beginnings of the Gospel, and so, thankfully to remember not only the mercies which GOD has wrought for our own souls, but all that chain of mercies and providences whereby HE has established and “prepared the Ark” of CHRIST’S Church, wherein we have found refuge. It were like the very beasts who perish, so to have our minds bent upon things present, as to have no thought or feelings for those through whom, in ages long past, GOD vouchsafed these mercies to us; as if the Christian Church were a thing of time and not of eternity; and we, who now live, were not still “built upon” that “foundation of Apostles and Prophets” whereof St. Paul speaks, and through them on CHRIST; as if time could efface or lessen the loving-kindness of GOD. Rather as the circle spreads on more largely, taking in within it more nations, and people, and languages, should we the more thank GOD, and the more wonder at and adore His might, Who imparted such strength to its first weak beginnings. The longer it has endured, and the greater the extent, the greater also His glory in them, on whom HE founded it.

Besides this object, however, of praise and thanksgiving for the whole twelve, GOD would, by each, teach us some one grace, in him most clearly shewn, or He placed him in some post, whereby he gives his own special instruction. He, for whom we have this day met to praise GOD, was the first martyr of the Apostles; the first inroad made into

their number; the first who sealed with his blood the witness which they all bore. St. Stephen had been stoned by the Jews; and for him, as, of all, His first martyr, we yearly thank GOD: of His Apostles, St. James was the first; the first-fruits of Heathen enmity; the first selected to follow his MASTER'S steps, to die his MASTER'S death, to water by his blood his MASTER'S vineyard. What, had his faith failed in that hour of bloody trial? We know that it did not; we would not do such dishonour to St. James, as to think it could: it is shocking even to put the case. But had he been some other man; as among the twelve there was the traitor, so had there also been one who feared to die for his MASTER'S sake, what a triumph had this been to Satan! what a blow to the infant Church! what an injury even now to us! Great reason then have we, even in this way, on this day to thank GOD for the courage with which HE endued him "to be faithful unto" the Martyr's "death."

The history of St. James is short; little is told of him, only some few striking points; not to praise him, but for our instruction. His mother we find one of the four named, who stood by the Cross, "the mother of Zebedee's children, with Mary Magdalene, and Mary the mother of James and Joses;" and so we may well think that she was one of those who "looked for the consolation of Israel," and had formed in her sons that mind which should acknowledge HIM when HE came. He and his brother, St. John, were fishermen;¹ an employment which gives to faithful hearts much time for musing-upon GOD; and doubtless alone by night, upon Bethsaida's lake, under the starry heaven, and musing upon HIM "Who had ordained the stars," they thought full often on HIM Whom GOD had "set over the works of His hands;" Who should "restore to Israel" the glories which those waters had once witnessed, and be HIMSELF "the glory of His people Israel." HE came; and, as above related, called the two brethren, "and they left their father and all that they had, and followed HIM." Thenceforth, as amongst the earliest called, they were among the first of His Apostles; both were of an earnest, zealous, fiery temper, whence HE called them Boanerges, i. e. sons of thunder; sincere and zealous for their MASTER'S honour, whence, without knowing the spirit *they* were of, they would imitate, of themselves, what Elias by Divine command had done. Confiding that, for the love they bore to their Master, they could in all things follow HIM, and be made like to HIM, they pledged themselves to "drink of the cup of which HE drank, and be baptized with the Baptism wherewith HE was baptized;" and HE, Who saw their sincerity, accepted their promise, and held them bound to HIM and with HIM. They, with St. Peter, were the only witnesses of some of the chief things in the life of our LORD: they only were present at the raising of the daughter of Jairus from the dead: they only saw the glories of the transfiguration, when the Incarnate Divinity shone through the veil of flesh, and gave a glimpse of those glories which they should see hereafter, and which now they more fully behold: to them who had seen His glory, HE spake also of His coming humiliation; to them only with St. Andrew, of His coming to destroy Jerusalem, and of His second coming to Judgment; and they only, "Peter" and these "two sons of Zebedee," were admitted to witness His soul "sorrowful and very heavy;" to them only HE condescended to look for sympathy, and spake the gracious, confiding words, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with Me." Further of St. James we hear nothing, but that one of the appearances after the Resurrection was to him and six other of the Apostles, as they for the time returned to their fishing on the lake of Galilee; and then we hear again but of his death, wherein his LORD'S promise to him was fulfilled,

¹ Such were all the inhabitants of Sark, for whom the Sermon was written.

and lie drank of the cup of his LORD, and was baptized with His Baptism of blood: eminent even in his death, in that when “Herod took in hand to vex certain of the Church,” “he slew James the brother of John with the sword,” and then “proceeded to take Peter also;” slaying, it seems, St. James the greater as he is called, as being the chief among the Apostles.

Such and so little does even the Church here below know of the Saints of GOD; for eleven years from the Ascension of our LORD did he labour abundantly, and his zealous spirit, now chastened and subdued by the Holy Spirit “Which dwelt in him, was foremost doubtless in the task assigned to the twelve: yet, of all, we are told only of his death, and that in the few words, “Herod slew him with the sword.” So little of the praise of men doth GOD often in this life assign to His chiefest servants, reserving the rest to be proclaimed before men and angels at the Great Day. HE gives us some few hints of their excellence, from which we may imagine what the daily, hourly warfare of these good soldiers of CHRIST was; HE tells us no more, it may be, because it was not fitting that His praise, Whose alone they sought, should be forestalled; in part, perhaps, that they who come after might desire the more to have their praise hidden from the world, laid up with GOD. Again, who would not have thought that he, to whom his Master entrusted so great riches of knowledge, the chosen witness of His Agony and His glory, would have been preserved by HIM to bear witness of HIM to the world? He to whom, with other two only, so much had been shown, taken to his rest after but eleven years of service, and the earthly weapon, which GOD had, (so to speak,) formed so carefully, broken at the very first onset of the enemy! So little know we of what is wise in the sight of GOD, or in what way His ends, by life or by death, are furthered! So rich is HE in His treasures, calling out of the stones children to Abraham, and forming “out of things that are not those that are,” and, again, bringing to nothing what seemed of most value, that men might see that HE needeth not the might of man, and that “whoso glorieth may glory in the LORD.” Again, the two brothers had together made the same promise, and asked for the same reward; yet one HE calls away, one HE makes to drink His cup, first of all the Apostles, the other HE reserves to the very last. So “unsearchable are His counsels, and His ways past finding out.”

There is, however, one other point in this history, which may come yet more home to us, for us to act on; and that it is, which our Church has in the Collect taught us to pray for, viz. how St. James instantly obeyed the first call of his SAVIOUR; how he *at once* left his father and all that he had, and followed CHRIST. And this, it would seem, ere our LORD had wrought any miracles. HE but bade the two brethren to follow HIM, and they did so. However little is told us of those whom JESUS called, this is told of most of them. To “Simon Peter and Andrew his brother,” who were fishing, “HE said, Follow Me, and I will make you fishers of men.” James and John HE called as they were “in a ship with Zebedee their father, mending their nets; and they immediately left the ship and their father, and followed HIM.” “JESUS findeth Philip, and saith unto him, Follow Me; and he followed HIM;” and “findeth Nathanael,” and bringeth him unto HIM. “HE saw a man named Matthew, sitting at the receipt of custom, and HE saith unto him, Follow Me; and he arose and followed HIM.” In the midst of their daily employments, HE came to them, bade them “do this, and they did it.” And so St. Peter says in the name of them all, “Behold, we have forsaken all, and followed Thee.” And so they were fitted to become Angels or messengers of GOD in His work of mercy to man, because like those blessed

Spirits they were ready at once to “do His will.” So again of other saints, St. Paul, when called by CHRIST from heaven, “asked, LORD, what wilt Thou have me to do?” and arose and did it. And in like way, under the elder covenant, Abraham the father of the faithful, and the Judges, by whom HE delivered His people, and Samuel, and David, and Elisha, and the prophets, GOD called them all, and they *at once* obeyed the call.

Then we should remark that HE called them in *many ways*. Jeremiah HE separated from his mother’s womb; Samuel HE called in very childhood, David as a stripling, Abraham in advanced age, when seventy-five years old; so also Samuel HE called gently in a vision by night; upon the Judges the Spirit of the LORD came down mightily, and their obedience was that they went whither the Spirit drove them; “the hand of the LORD was on Elijah,” we are told, “and he girded up his loins;” on Elisha, the prophet but “cast his mantle,” as “he was ploughing with twelve yoke of oxen before him, and he with the twelfth,” “and he left the oxen, and ran after Elijah.” Jonathan, a king’s son, HE called to fight the LORD’S battles against the uncircumcised by the words of an enemy; David HE called “from following the sheep great with young ones,” and put His Spirit within him, so that his anger was kindled that an uncircumcised Philistine should defy the armies of the living GOD.” To Isaiah CHRIST showed His glory in the temple, that hereafter he might speak of HIM; Ezekiel the priest saw the Cherubim of the Holy of Holies, going, standing, lifted up from the earth as the Spirit Who was within them went or stood or was lifted up, and thenceforward himself went or stood, and was lifted up above the things of this earth, as the “hand of the LORD was upon” him: into Daniel’s heart HE put it “not to defile himself with the portion of the king’s meat, nor with the wine which he drank:” to Cornelius HE sent an angel to cheer him; St. Paul HE struck down to the earth.

Then again HE called them for different ends, some to labour on perhaps in their own employments to His glory; thus HE “*called by name* Bezaleel, and filled him with the Spirit of GOD;” “and Aholiab;” “and in the hearts of all the wise-hearted HE had put wisdom,” that they might “make all that HE commanded Moses,” the tabernacle and the ark, and every thing belonging to its service; and mighty men of valour HE called, to do mightily against the enemies of the LORD: others HE called to abandon all, and take new duties which HE gave them: some HE called for a whole life, some for one or a few works: some, as David, HE raised, others, as Elisha, HE made to give up the wealth of this world, that HE might give them the true riches, the riches of the world to come.

Then, also, HE called them, “not knowing whither they went;” Abraham HE called to leave his country, and go to the land which HE would show him, and yet “gave him not so much as to set his foot on,” and made him wander up and down in it, or sent him into other countries, and promised him a seed which for a long time HE gave him not, and then made him send away Ishmael whom HE had seemed to give him, and gave him Isaac, when it seemed a thing for man impossible, and then asked for him back again, and for this crowning instance of his faith, gave him the crowning blessing. Who knows not whether this had not been too great a trial even for Abraham’s faith, at the very first, since GOD kept it to the last, and strengthened His servant, and then gave it him? The Apostles HE called in ignorance; they knew not what HE meant with them; if HE added any promise, “I will make you fishers of men,” they knew not what HE would say; they had, as we know, many earthly notions, and carnal feelings. St. James and St. John “knew not of what spirit” they “were of;” they sought also for earthly mastery, to be the first among their brethren; to have what, our LORD told them, was the portion of the Gentiles;

to be great by having authority over their brethren, rather than by serving them. Still their hearts were right with GOD; they obeyed the first call, and HE bore with their weaknesses for a while, and led them on, and gently chided them, until the veil at length fell from their eyes, and they saw that they were called to he, here, first only in service and in suffering, looking onward for the reward “which The FATHER hath prepared for them that love HIM.”

But others also have been called, and for a time obeyed the call, yet went it not well with them. Judas was called, yea, he left all for a while to follow CHRIST; yet after a while he made a gain of godliness, was a thief, and so “by transgression fell,” until he betrayed HIM, Whom he had left all to follow. Saul was called by lot, but afterwards half-obeyed only, i. e. disobeyed, and “the LORD said, Thou hast rejected the word of the LORD, and HE hath rejected thee from being king;” and his whole after-history is that of being half re-called, and still falling from one wickedness to another. Jeroboam was called, and the kingdom was given him, but he took it in his own way, and it became sin to him and to Israel. Baasha and Jehu were called to execute judgment on Jeroboam and Ahab; they did it, and turned aside to their own ends, and what they had done at GOD’S bidding became blood-guiltiness to them: the man of GOD, who was sent to utter GOD’S judgments against Jeroboam and the idol altar, (as was read on the last LORD’S day,) was for one deed of disobedience slain by the lion. Demas ran for some time well, but afterwards “loved this present world,” and went back. “Many,” saith our LORD, “are called, but few chosen.”

By all these, my brethren, GOD would cheer us on and warn us. We have all been called, called like Jeremiah, “from our mother’s womb;” had the glory of being the sons of GOD put upon us, and bidden to “be holy, as HE Who called us is holy,” faithful, as “HE is faithful Who hath promised.” We have been called, without so far having the power of putting aside the call to our own ruin; we were *made* Christians. But since this first call, we have all of us again been called, or recalled; we have been called by GOD’S own word, by the prayers which we have used, by the very rest of the LORD’S day, by the preaching of His ministers; yea, upon some Scripture-text, which we well know, full often has HE so cast His light, that it looked to us quite other than it did before, and flashed upon our souls; it stood out before us so plainly, as if it had been written in fire, or as when the man’s hand wrote the words on the walls of the palace of the king of Babylon; it stood out of the page upon which it was written, as if the letters had been brought out for us to read. There is no end of GOD’S dealings with men’s souls; HE deals with them, some in this manner and others in that manner, as HE sees best for each: some he draws gently onward all their lives long; to others, who have not obeyed His first call, HE showeth HIMSELF in His terrible majesty, and frights them with the dread of hell; to some, “in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, HE openeth their ears, and sealeth up therein their instruction, that HE may withdraw man from his purpose, and hide pride from man;” others their “reins have chastened in the night season,” and so GOD hath “given” them “warning;” others HE hath scared with nightly dreams of hell; others HE hath wakened by night to feel themselves alone with GOD, and see their own relation to HIM; in all ways, by the wonders of this glorious world, by the beauties such as HE here unfolds in it, by its uniform obedience to His laws, its seeming joy in His light, the rapidity of its growth, contrasted with their own slowness; by the sight of the misery of vice, or the smile of

babyish innocence; by health and things going well, or more often by sickness or distress; by the swelling of the heart with joy, or by the feeling of discontent and unsatisfactoriness in the midst of this world's goods; or by taking from people that for which they long had toiled, and whereon they built, as they seemed well nigh it; by the untimely death of others, or by our own dangerous sickness; by hope long deferred, or by taking away "the desire of our eyes with a stroke;" by temporal losses, or sharp bodily pain, or searching mental agony; by (as it were) a chance rude word, or by His own saying within us, "Wherefore spend ye money for that which is not bread, and your labour for that which satisfieth not?" secretly or openly, by the hidden drawings of the heart, or as it were by a voice heard as plainly as any human voice, ever ringing in their ears, and crying to them, "Away hence, lest thou be consumed;" in these and thousands of other ways doth GOD call to men, "Turn ye to ME, even to ME, turn from all your transgressions; so iniquity shall not be your ruin; turn and live ye."

Nor have we any reason to suppose that these calls vouchsafed to us are so different in distinctness from those given to holy men of old, that we should have an excuse for neglecting them; we are told, "The LORD said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house;" but we are not told in what way the LORD gave him this first call, or that it was to him more than an inward voice, as we also may oftentimes know that GOD speaks to us within; to Samuel, we know, the voice of God, though an outward call, sounded at first like Eli's; to Jacob GOD made HIMSELF known in a dream; to David, by some secret thrill of zeal, which gave him the consciousness that he was chosen to slay the Philistine; "the SPIRIT of the LORD," we are told, "came upon" the Judges, and carried them on to do what their hand found to do; nor does Scripture allude to any distinct intimation in words; "The hand of the LORD was upon me," says Ezekiel often, and under the pressure of that unseen hand he prophesied; and so too in these days, persons have intimations of GOD'S will in dreams, or by a voice, or by secret stirrings of the spirit, or by a hidden impulse and consciousness that GOD has something for them to do. Certainly people have at times sadly mistaken the restlessness of their own minds, or the delusions of Satan, for the voice of GOD; there was a voice within them, and they, most miserably, knew not whose it was. But in the cases I am speaking of, there is no such difficulty; if we deem ourselves set upon some great thing, out of the order of GOD'S ordinary providence (as when one unlearned and uncommissioned thinks himself called to take upon himself the office of the ministry), he may well suspect himself; but if, as GOD certainly often vouchsafes, it sets him upon breaking off some sin, "walking" more "humbly with his GOD," doing more zealously the duties of his calling, then he may be assured Who is calling him; he may know that it is the "voice" of GOD which he "heareth behind him, saying, This is the way, walk ye in it;" he may know that it is His voice, as clearly as Abraham, or Elijah at Mount Horeb, or Samuel; nay, our LORD seems to give it as a mark of His true sheep, "The sheep hear His voice; and HE calleth His own sheep by name, and leadeth them out; and the sheep follow HIM, *for* they know His voice." If we obey not His still small voice thus speaking to us, we have no reason to think that we should have obeyed, had we heard His voice from heaven; much less had we been called to duties so hard as was Abraham; if we obey the voice, we are following "in the steps of the faith of our father Abraham," and in the way to have distincter intimations of GOD'S will, and to be led to higher duties.

All of us, my brethren, have had many such calls as some of these I have spoken

of; to all of us, probably while we were yet children, GOD hath so spoken to us through our parents, in our own souls, through His own word, and bade us “do this,” “cease to do that;” sometimes more specially, “leave off this one thing;” sometimes more largely, “break off all your evil ways, and serve GOD with a whole heart,” to us also hath HE in the one or the other way called, “Follow thou ME.” And, as we were faithful or not to our first calls, has been the happiness or misery of our life hitherto; many we had, doubtless, which we mostly no longer remember; some or other more striking ones, when GOD spoke more loudly, and which, by our listening or no, have left more traces, most of us probably still bear in our memory; but all have had many of them, and all shall give account of all that they have had. And hence the example of these many Apostles may be such a blessing to us, in that in them we see how GOD rewardeth obedience to the first call. Others also were called; the rich young ruler was called, but “went away sorrowful” and though “JESUS loved him,” still lost the highest reward of following HIM: Scripture tells us no more of him, who went away at the first call; we trust that he was saved, but he is held out to us only as a warning not to follow. The other who, when called, would go back and bid farewell to those of his household, and whose heart still lingered about his home, met with the rebuke, “No one, putting his hand to the plough and looking back, is fit for the kingdom of GOD.” So much hangs upon our obeying with the Apostles, or disobeying our first call.

Then, after obeying the first call, be stedfast; Lot’s wife obeyed the first call, yet she but looked back towards the guilty city, and she “became a pillar of salt.” “Remember,” says our LORD, “Lot’s wife.” The Apostles obeyed the first call, and so received other calls, and thus attained their glory.

Obey the call, whatever it be; despise it not because it is little; “Whoso despiseth little things,” it is said, “shall fall by little and little;” “Whoso is faithful in little, is faithful also in much,” saith our LORD, “and he that is unfaithful in the least, is unfaithful also in much.” Obey the call, whatever it be; if it be but a step, it is still a step in following CHRIST. Were it a great thing, Satan would scare thee by setting before thee its greatness; if a little thing, would make thee follow thine own way, because it is little. Advise not with him; if it be little, thank GOD for leading thee thus gently, and go onwards; if great and hard, look to HIM for strength, and through HIM it will be easy. Some GOD “leads gently onwards,” as the shepherd “leads gently the ewes that are with young;” others HE brings back at once with a mighty vehemence; only whatever HE saith unto you, “do it.” Whoso neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself; it is not too little, but too great for him, that he doth it not. “By small grains of sand,” saith an ancient Bishop, “may mighty ships be sunk. Drops of rain are small, yet they swell rivers,” which will overthrow that house which is “not founded upon the rock; and great is the fall thereof.” Small steps lead men often best to the tops of high hills.

Yet, alone, the least is too much for you; seek strength in prayer, in GOD’S ordinances, in the Holy Communion of the SAVIOUR’S Body and Blood. When Elijah arose, and ate and drank at the angel’s bidding, and laid him down again, the angel of the LORD “came again the second time and touched him, and said, Arise, eat, for the journey is too great for thee; and he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of GOD.” And ye too, though ye have not, like the blessed Apostle St. James, obeyed the first calling, yet he, though dead,

still speaketh to you this day, as Eli to Samuel, “If HE call thee, thou shalt say, Speak, LORD, for Thy servant heareth.” Repent you for having neglected any former calls, pray HIM to call thee yet more loudly, and give thee strength to obey His call, and do ye stedfastly purpose to obey it, and seek strength, where HE has promised it, whenever thou mayest have it, and HE will give it thee; and in the strength of that “heavenly food,” thou shalt go on, not now to Mount Horeb, but to Mount Zion, the heavenly Jerusalem; and thus, having obeyed the call, thou shalt be not “called” only, but “chosen,” chosen to be for ever with the LORD, and to thank HIM for ever and ever, Who hath “called, justified, glorified” you with His own glory; and then what tongue of men or angels can say how, in that heavenly kingdom, they who are saved will bless GOD that they were not disobedient to His call?

Now unto HIM “Who hath saved us, and called us with a holy calling,” FATHER, SON, and HOLY GHOST, Three Persons and One GOD, be ascribed all glory, thanksgiving and praise, now and for ever, Amen.