

A Sermon  
from  
Galatians VI, 10.

As we hope, therefore, of  
partaking, let us also go on unto  
all, especially unto them  
who are of the household of faith.

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2 Corinthians IX. 6

But this I say, he which soweth  
sparingly, shall reap also sparingly,  
and he which soweth bountifully  
shall reap also bountifully.

Every man according as he purposeth  
in his heart, so let him give, not  
grudgingly or of necessity: for God loveth  
a cheerful giver.

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For what purpose are we planted in  
this world? Why do we hold such



an uncertain such a precarious tenure  
of ~~life~~ <sup>in this world</sup> all we possess? Why is  
life at best so short? And why are  
so many of us cut off in the middle  
of life when getting ~~the~~ <sup>well</sup> fair season  
on many years to come? Why cross no  
age with even longer years scarcely  
against death? Why is there so  
much difference in this world, some  
men blessed with prosperity and  
others meet with so much adversity?  
Why are rich & poor ~~ever~~ mingled  
together? Why is all around us  
~~so changeable~~ <sup>such a</sup> a passing scene?  
What relation has this life to the  
next, or time to eternity? What  
lessons are involved in ~~all this~~ <sup>this present uncertainty</sup>?  
What duties are evolving upon? These  
and similar questions must, from  
time to time ~~come to~~ <sup>arise there</sup> a reflecting mind.  
And they must ~~press~~ <sup>urge</sup> themselves more  
forcibly on men's minds at the end  
of every year.



In the next place questions like these will  
force themselves on a serious mind: How have  
we spent the year just now closing? Have we  
made any progress in ~~religion~~ <sup>our religious</sup>  
education both as to knowledge and  
practice. How are we growing in grace &  
are we more obedient in our religious  
principles. Has our life been un-  
sordid and with our profession.

How are we living for the glory of  
God? What good have we  
~~done~~ <sup>done</sup> for our fellowmen?

How are we improving our talents?  
How are we rightly using our talents  
or employing our gifts?

How are we serving our good Lord  
sound in the flesh & the spirit.  
Of the means by which we serve him  
are we more ~~pleasing~~ <sup>pleasing</sup>, or, pleasi-  
fully?

Now life is offered our hands to  
seize it. Seize it, the idea in the text.



As there is a natural seed time, so  
there is a spiritual seed time.  
It means, speaking without figure  
that we should constantly ~~grow~~  
live & act for eternity. All we are  
ought to be come with a view to a future  
life. To improve our various abilities  
our gifts, to be circled in knowledge  
to grow in grace, to become more spirit-  
ually minded to grow fitter for  
heaven in heart & affection. All  
this is sowing in the spirit is ~~living~~  
for a future harvest.



That all around us is a passing scene  
<sup>is that & uncertain that nothing</sup>  
that life ~~is all~~ (we possess or enjoy can be relied <sup>on</sup>  
~~upon~~) that time flies away as if  
on eagle's wings, - these are verities which  
are admitted by general consent, because  
wisdom comes by day, and goes by  
year, and often brought home to  
our minds with a awful solemnity.  
Get the plainest truths, ~~and~~ the most  
striking facts which, no one ~~can~~ can  
~~deny or doubt~~, are too often dis-  
~~regarded or left unheeded~~ by  
numbers. If men can not erase  
them <sup>altogether</sup> from their memory, because  
again & again <sup>thoughts of things & events</sup> ~~reminded of them~~, <sup>brought to</sup>  
~~they yet will ignore them in their~~ <sup>these or</sup>  
live & act, as if they knew nothing <sup>reminders</sup>  
more than in their practical bearing <sup>by fresh</sup>  
and application. Even those of us <sup>events</sup>  
who are <sup>not</sup> ~~quite~~ indifferent to <sup>they</sup> solemn  
lessons conveyed to us by the <sup>they</sup> ~~conducting~~  
of life and the fleeting nature of time,  
require to be ~~reminded~~ <sup>now these things</sup> again and  
again, to ~~redeem~~ the time, and to im-



We may not  
forget the  
fact that  
time we  
have no  
controlling  
ability; we  
get old &  
sufficiently  
impaired  
with the  
years  
realize  
the caution  
we ad-  
monition  
in place  
in it.  
we may  
not wish  
to mispent  
our time,  
and yet  
not be  
so mind-  
ful of  
its import-  
ance, as  
we ought.

prove the opportunities which are given  
to us ~~for our spiritual & eternal~~  
<sup>for wise & gracious purposes</sup>  
~~benefit~~. Now the end of year, such  
as now is closing upon us is certainly  
a most befitting season to remind  
us that time ~~has a direct relation~~  
<sup>that time</sup> to eternity will soon be no more, that  
the night will come, in which no man  
can work, and that, in the manner,  
we use our present opportunities &  
spend our time, our future and  
eternal state will depend.  
For time is, without doubt, one of those  
various talents which God has  
vouchsafed to man for improvement,  
and of which an account will  
be required at last. Yet no  
talent is ~~more~~ more  
precious than time. Indeed we  
even make sure of our age when  
we reckon on three score & ten or  
fewer <sup>years</sup>, how short, after all, is  
length of days compared <sup>to</sup> eternity.  
No time <sup>can</sup> be too long for to be  
employed in the preparation for  
eternity. <sup>happiness</sup> But when we bear in mind  
that only the present moment is



ours, that, though young and strong, as some of us <sup>may be,</sup>  
we can not make sure of another year, or, day, or hour, how solemn then,  
the lesson which ought to impress itself  
on our minds. How applicable,  
at all times, is the Psalmist's prayer  
"So teach us to number our days  
that we may apply our hearts unto  
wisdom." For he only is wise, truly  
wise, who lives & labors for eternity,  
who tries in all earnest to make  
peace with his God, ere it may be  
too late, who <sup>strives</sup> ~~endeavors~~ with all dis-  
cigence <sup>to make</sup> ~~store~~ his calling & election.  
That he may be forever ready at  
the Lord's coming. But to proceed to our text.

How of all the comparisons that  
time bears to eternity ~~none can~~  
~~more aptly express~~ The relation  
of our present life, ~~while death~~  
~~awaits us~~ ~~back~~ to the future  
life, none can more aptly <sup>more</sup> ~~aptly~~  
~~precisely~~ represent the relation,  
than the season of sowing seed  
or seed-time, and the season of  
harvest. It is this comparison.







are like seeds ripening into maturity, and according to their  
nature will bear fruit. This is the grand principle implied

~~The general principle of the~~  
~~involvement in the words of; though~~ ~~you will~~  
~~in our doctrine that~~ ~~every~~  
Hence we sow here some precious imperishable seed for church, we can not expect  
to reap <sup>benefit</sup> ~~we can not expect to obtain~~ ~~us according~~  
the promise <sup>are so far under the influence of</sup> ~~to another~~  
~~at least something~~ ~~he get into~~  
~~these~~ for our own spiritual im-  
provement, for the good of our fellow  
men & for the glory of God. Though  
It will be a poor consolation at best  
for ~~any man~~ ~~that~~ ~~is~~ ~~in~~ ~~the~~  
his faith in ~~for~~ Christ will  
save him, because we are to be  
saved first by grace Divine, ~~then~~  
~~the same will be passed on~~ ~~works~~  
~~first & necessarily~~ ~~whether~~  
~~merits, but by God's abundant~~ ~~good or~~  
~~love & mercy in Christ.~~ ~~evil.~~  
True as  
is the doctrine of God's free mercy  
and a complete salvation through  
Christ, true as it is that we are justified  
by faith alone & not by works, ~~that~~  
faith is a new deliverance which worketh  
not by love or else not bring forth fruit  
Show me thy faith by thy works; for if  
faith be not accompanied with works,  
it cannot be saving faith

every, repeating  
& believing  
since  
and not  
deal with  
us according  
to another  
he get into  
uphold  
his justice  
eternal with  
man as  
a responsible  
being  
rewarding  
him accord-  
ing to his  
works  
whether  
good or  
evil.  
I should fear  
that man, not  
doubt that man  
salvation when  
evangelists  
than in life  
when little or  
no time is left  
for action  
I should fear  
that man  
of grace  
who has







them to their hearts & lives. Their religion  
is a mere theory without practice

Now the question may be ~~just~~ asked more directly  
how, by what means may we sow the good  
in perishable seed, for a future harvest?  
In a certain sense all we do with a view  
to the life to come, with a view <sup>single</sup> regard to God's commendation  
promises, with a sincere aim to glorify  
God, we are made next partakers of the  
heavenly kingdom is sowing seed, spiritual  
and abiding <sup>or fruitbearing</sup> seed. ~~for a future harvest.~~  
Or it may be said to be the laying up of  
treasures in heaven, instead of laying  
up treasures on earth. Our talents,  
our ~~time~~ <sup>means</sup> for God's glory, our efforts and  
labors <sup>means</sup> ~~devoted~~ to the cause of Christ & his kingdom,  
our time spent <sup>in doing</sup> ~~for~~ <sup>to</sup> the good of our fellow-  
men ~~shall~~ for the relief of their bodily necessities  
or the improvement of their spiritual state,  
all this is sowing that seed which will not  
perish in death or pass away with time,  
but yield a harvest for an rejoicing  
hereafter.

Now annually it becomes us to ask ourselves  
the question, at this time: What have I done  
for the glory of God & my Redeemer during  
the year past? What portion of time ~~how~~ <sup>or means</sup>  
I devoted to Christ's cause? What service  
have I rendered to ~~any of my fellowmen or~~ <sup>the poor, the neglected, the young of God's</sup>  
in particular, to them who are of the household of faith?



or that  
have I de-  
clined to the  
cause of Christ,  
Church? What  
interest have  
I taken in  
the promotion  
of religion &  
other charitable  
objects?

What service  
have I rendered  
to the poor  
of your flock?  
or the ignorant  
the young,  
the sick  
generation?

offspring? What progress have I made in my own  
spiritual & religious attainments? Have I  
~~gained in grace, or strength?~~ Have I become more  
heavenly minded? Have I been freed from the world,  
its vanities? Have I <sup>gained more</sup> ~~gained more~~ <sup>my besetting</sup> ~~gained more~~ <sup>sin</sup> ~~gained more~~  
~~increased in length of days?~~ These questions  
are not merely ~~useful~~ <sup>reasonable</sup> & becoming, my brethren,  
but if we desire to keep in account with  
God & with our own consciences, they deeply  
concern us. For we either advance or else  
we retrograde.

how soon  
But our text ~~makes~~ <sup>does not contain</sup>  
merely a general statement of our duty and  
~~exhorting~~ <sup>exhorting</sup> to prepare for a future world, but  
~~rather~~ <sup>rather</sup> makes a special reference to ~~the~~ <sup>various</sup> & parti-  
cular duties according to us which, in  
the strictest & fullest sense, comprised  
the idea of this being our ~~present~~ <sup>present</sup> time &  
~~the time we employ our opportunities in~~  
good & evil, <sup>have a</sup> ~~which~~ <sup>harvest</sup>  
~~hereafter.~~ The Apostle throughout  
the whole chapter reasons on the special  
duty of Christians to lay by something of their  
means & income for the aid of others, for our  
brethren in need, for them who are of the house  
hope of faith, in labor in the Lord's <sup>vineyard,</sup> ~~cause~~,  
~~who~~ <sup>and liberality</sup> may receive our contributions for  
their support. It is from this point of view  
that St Paul appeals to his readers & to us.



It is for this purpose that he employs  
~~and employs~~ the seedling of a husbandman,  
who, either may sow sparingly, or plentifully,  
reap who would reap accordingly. Now the  
husbandman must sow in hope. It may be,  
that, even if he does his best, his harvest  
might not be such as he expected. But  
a wise practical husbandman will never,  
on that account, be deterred from sowing  
~~the~~ a sufficient measure of seed. He leaves  
the issue to God, who will give the increase.  
And as a general rule he will not be ~~altogether~~ dis-  
satisfied, in his hope. Should, however, any one  
be so foolish, as to begrudge the need-  
ful quantity of seed, as if thrown away  
to no purpose, he cannot complain  
if his harvest should be scanty. A mis-  
calculated economy is said to be ill economy.  
Now if we apply this just rule to our spirit-  
ual seed-time, our interest & duty de-  
mand that <sup>we should exercise that</sup> spiritual wisdom ~~the~~  
which teaches & assures <sup>us</sup> that we can not do  
too much in a good cause. That if we want  
to reap a full reward we must not be backward  
~~to sow~~, not sow with a miserly hand, <sup>owing to</sup>  
not be so sparing in our charitable  
contributions, not calculate ~~too~~ <sup>so</sup> carefully  
as if we begrudged to give ~~that~~ to the Lord  
that which is due to him of our substance.  
For in that case the little which men do,  
may not ~~only~~ <sup>merely</sup> bring in a scanty harvest, but  
subject us to other ~~other~~ disappointments.



The Apostle does not simply intend to  
 say: If you will be so sparing in your  
 aid & ~~contributions~~ to God's cause & the need  
 of his Church & people, you will have to  
 content yourselves with a scanty <sup>reward</sup> ~~reward~~  
 in heaven your portion of blessings will  
 be small. The Apostle speaks by comparison  
 and, according to the latter part of our text,  
 intimates <sup>what I speak of</sup> ~~that~~ he means when he speaks  
 of saving sparingly. It is those ~~men~~ <sup>men</sup> who give  
 what they give, grudgingly, not with full  
 purpose of heart, not cheerfully or willingly.  
 And since much as God will love & ~~acknowledge~~  
 a cheerful giver, only the gift coming  
 from <sup>a ready</sup> ~~the~~ heart, it follows, that he who  
 sows with a sparing niggardly hand can  
 expect little or nothing from Him  
 who above all desires to have our hearts &  
 our donations, our gifts, a due proportion  
 of our means, as the expression and  
 evidence of a heart devoted to Him.  
 If you as those who are united to the Lord,  
 if any little trifles will satisfy the minds  
 of those whom God has blessed with <sup>abundance</sup> ~~riches~~,  
 if they forget that they are stewards of all  
 they possess, how can they expect God's pro-  
 mised reward hereafter, or what right have  
 they to calculate on the continuance of God's  
 temporal blessings in this life. How soon can  
 God send them men's persecutions and <sup>longer</sup> ~~greater~~ <sup>trials</sup>  
~~losses~~ than those which men <sup>will</sup> ~~could~~ count as  
 a <sup>small</sup> ~~loss~~ if given in charity.

either  
 ample or  
 moderate  
 means

bequeath



Or were any of them who profess to believe  
 in God's word & promises doubt of that  
 special promise of God, that he who gives  
 to the poor, or any ~~in need~~ good cause,  
~~shall be rewarded~~ <sup>will you ever</sup> ~~shall be rewarded~~ <sup>repay</sup>  
 the spirit's reward & assurance,  
 that he who sows plentifully shall  
 also reap plentifully. The husband-  
 man <sup>may</sup> ~~might~~ at times be disappointed  
 when God withholds the former & latter rain,  
 and renders the season unpropitious.  
 In this case, we must often be prepared  
 for disappointments & losses. But there  
 is no disappointment hereafter. No good  
 work done in God's name, <sup>or</sup> from love to  
 Christ & the brethren, will be left unre-  
 warded. Never think, that God will  
 make no account of what you do or give  
 for his glory, <sup>your silver & gold</sup> ~~no silver & gold~~ <sup>and</sup> ~~for his glory~~ <sup>or for his glory</sup>  
~~or money~~ <sup>substance</sup> ~~rewarded to you~~ <sup>will be forgotten</sup>  
 will be forgotten. When God rewards,  
 he rewards beautifully; the <sup>way</sup> ~~way~~ of things  
 has no mean gifts in store for them who  
 love fear & serve him. he will abundantly <sup>compensate</sup>  
~~more~~ the smallest tribute which even  
 the poor can give, he will honor the widow's  
 mite, who gave her all. ~~He will abundantly~~  
~~reward~~ <sup>repay</sup> all we do for him & his cause & people will  
 be paid to our credit, just as they will appear against us,  
<sup>what we have left unaided</sup>



