

it, there may be no grumbling at them for picking and placing themselves. this seating committee sent to the church the list of all the attendants and the seats assigned to them, and when the list had been twice or thrice read to the congregation, and nailed on the meeting house door, it became a law. then some such order as this of the church at watertown, connecticut, was passed: it is ordered that the next sabbath day every person shall take his or her seat appointed to them, and not go to any other seat where others are placed: and if any one of the inhabitants shall act contrary, he shall for the first offence be reproved by the deacons, and for a second pay a fine of two shillings, and a like fine for each offence ever after. or this of the stratham church: when the comety have seatid the meeting house every person that is seatid shall set in those seats or pay five shillings per day for every day they set out of there seats in a disorderly manner to advance themselves higher in the meeting house. these two church laws were very lenient. in many towns the punishments and fines were much more severe. two men of newbury were in fined £ s. each for disorderly going and setting in seats belonging to others. they were dissatisfied with the seats assigned to them by the seating committee, and openly and defiantly rebelled. other and more peaceable citizens entred their decents to the first decision of the committee and asked for reconsideration of their special cases and for promotion to a higher pew before the final orders were jued. in all the puritan meetings, as then and now in quaker meetings, the men sat on one side of the meeting house and the women on the other; and they entered by separate doors.

he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. to hear is to hearken, and to hearken is to obey, from a right faith in god. if you believe that this book which i hold in my hand, called the bible, is the revealed truth of god, and from the heart are willing to obey its precepts under a sense of love and duty to do the will of your father in heaven therein revealed, and continue faithful unto death, you have the assurance therein given that the judgment to come will be a day of triumphant joy to your soul. but if you come short of this you can have no such assurance: and i am compelled to repeat in your ears these terrific words of an apostle: if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary. to sin willfully is to refuse to do what we know to be the will of god our father in heaven. i said awhile ago that judgment and reward will be according to works. let us now turn to some of the proofs in confirmation of this assertion. they drop from the lips of our lord without the least show of any design in him to establish a great principle. the principle had been established as an element of divine order before the son of man came into the world. it is a truth so simple that even little children comprehend it. if a little child that has been taught any correct ideas about salvation and heaven be asked a question like this: who go to heaven it will at once answer with childlike simplicity: good people go to heaven. if further interrogated bowman speaks from luke he speaks mostly from these words of the eighteenth verse: take heed how ye hear. from the outlines i gather that he followed very closely the lines of thought here briefly expressed. he said: hearing may be that of mere sound. brutes hear in this way. a horse, near the stand, may hear a sermon, but it will be that of mere sound to him. i have known of people hearing somewhat after the same manner. they can tell nothing, and seem to remember nothing of what they have heard. some hear to criticise the preachers style of expression, including his language, modulation of his voice, and gestures. others hear as the pharisees and herodians tried to hear christ, that they might catch him in his talk; and like the scribes and pharisees, laying in wait for him, to catch something out of his mouth with which to accuse him. but these are not the only profitless hearings which the god loving and soul loving minister of the gospel has to mourn over. the lives of some prove that they hear mainly from a desire to make others think that they have great respect for religion and the word of god. they go to church and hear, but heed nothing. by their fruits shall ye know them. if people were rightly to obey the injunction of my text, all such heedless and profitless hearing would be