

**CHILDREN AT CHURCH,
BEING SIX SIMPLE
SERMONS. FIRST SERIES**

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Children at Church, Being Six Simple Sermons. First Series by J. Erskine Clarke

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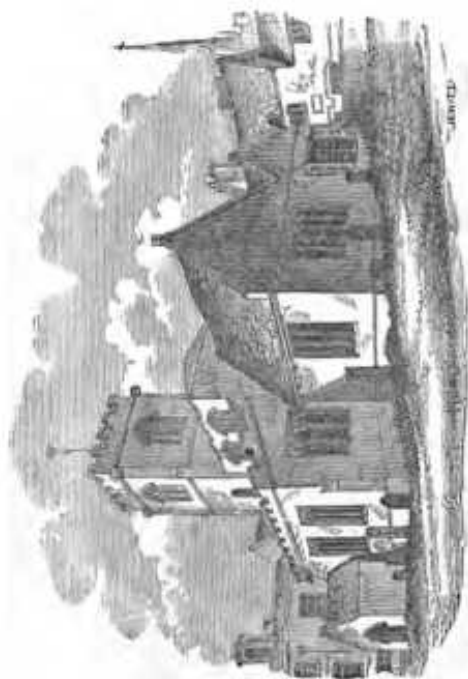
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J. ERSKINE CLARKE

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S. MICHAEL'S CHURCH, DERBY.

Children at Church,

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Six Simple Sermons.

FIRST SERIES.



BY J. ERSKINE CLARKE, M.A.,

VICAR OF S. MICHAEL'S, DERBY.

SECOND EDITION.

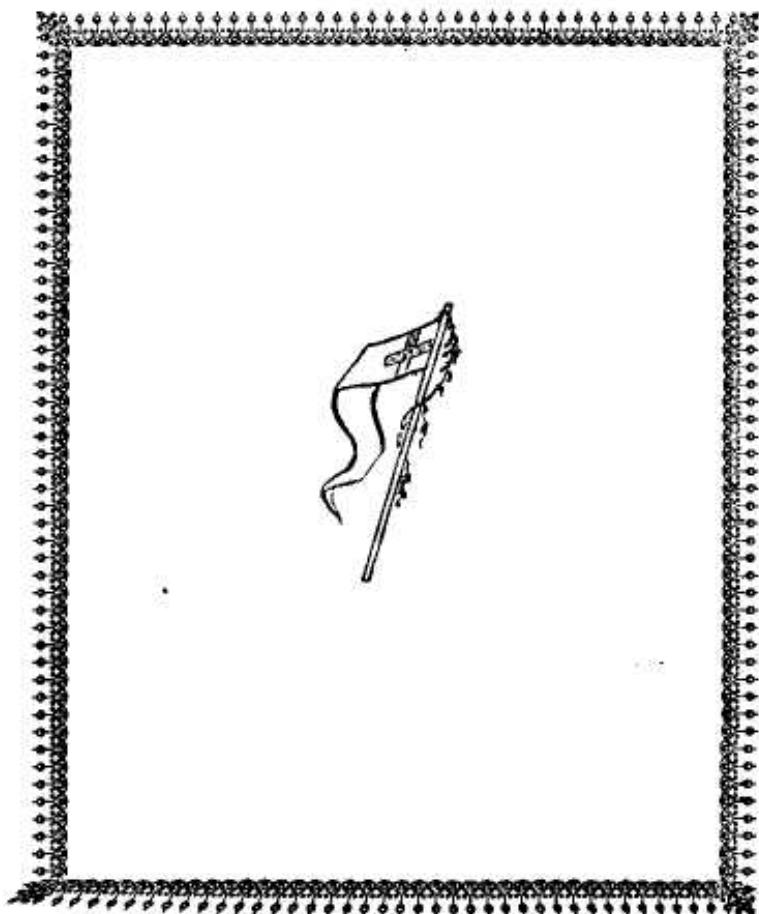
LONDON, BELL AND DALDY;
DERBY, RICHARD KERNE, IRON GATE.
1859.



To the Children
of the
Parish of *S. Michael*, in *Derby*,
and of
S. Mary, in *Richfield*,
(amongst whom he began the year.)
this Christmas remembrance is inscribed,
by their sincere friend,
J. B. C.

S. Michael's Vicarage, Derby,

Emas., 1856.





I.

True Love.

PREACHED IN ST. MICHAEL'S CHURCH, DERBY,
JUNE 1, 1866.

"My little children, let us not love in word, neither in tongue, but in deed, and in truth."—I. JOHN, III. 18.

YOU will find the text in the Epistle for this day, (the Second Sunday after Trinity). St. John, the disciple whom JESUS loved, and who had drank in so much of his Master's spirit, that his words were always steeped in love, is here writing to all those who had given up their old way of thinking—all who if they were *Jews* had given up their sacri-


fices and such like, now that the Messiah who was set forth in all those sacrifices had come into the world—or who if they were *Gentiles*, had given up their idols of wood and stone, and were trying to serve the Lord JESUS CHRIST. To all these St. John writes, and calls them “my little children;” not that they were all really children in years, for some of them were old and grey-headed men and women: but St. John felt to them, as a father feels towards his children. By St. John’s teaching they had, we might say, begun life anew—they had been born again—and so he calls them, his “little children.” And what is it that he has to say to them in this kind and tender way? It is this—“Let us not love in word, neither in tongue, but in deed and in truth.”

Here is *FIRST*, something we are *not* to do—we are not to love in word or in tongue.

And *THEN* something that we *are* to do—we are to love in deed and in truth.

First—there is something we are not to do—we are not to love in word nor in tongue.

What is the meaning of this? It means that we



are not in our words, or with our tongues to make a shew of loving, when we really hate.

If you turn to ii. Sam. xx. 9, you will see that a man may easily do this—you will there read that Joab, one of the captains of King David's army, was pursuing after Amasa, another captain, who they thought was going to desert from the king, and when Joab came up to Amasa, he said to him, "Art thou in health my brother, and Joab took Amasa by the beard with the right hand to kiss him." But Amasa took no heed to the sword that was in Joab's hand, so Joab smote him therewith that he died.

And in the New Testament you will remember how Judas, one of the twelve disciples, came to Jesus in the garden: he had words of love on his tongue, he said "Master, Master," and kissed him—but, as you know, he had hatred in his heart.

So you see it is quite easy to make a pretence of love with our words, or with our tongues, and all the time to have no love, but only cruel hatred, in our hearts.

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