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The Love of God,

the origin foundation of the Atonement.

John 3:16

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

Love is a kind, tender, complacent feeling. It draws us to the persons loved, and makes us take the same interest in them: and do for them as for, ourselves. We are happy when they are happy: & we are miserable when they are miserable.—

It is a feeling, that the more it is indulged, the stronger it grows.

It is an active, willing and generous feeling. Rejoices when we rejoice - weeps when we weep. It relieves our wants: calms our fears: soothes our sorrows: embraces our friends: resists our enemies.

It suffers & sacrifices. It will undergo pain and trouble: it will sacrifice time, talents, property, influence, even friends, for our sakes: and count it all a pleasure. -

It is patient & enduring. Not easily offended, or worn out, it will bear slights, neglects, ill-treatment: it suffers long before it cools.

It is powerful & persevering - It will put forth all its strength, & do its utmost for us. It will conquer all things for our good.

Such is Love - we know what

it is, better from feeling it, than having it described to us. —

The Text tells us that God loves. He indulges this feeling. It is said. "God is love": that is, His whole nature is kindness, good will to all. — The Love of God then is what the Text calls us to contemplate: even the love which He has for us: for the world of mankind. — God loves us. Let us then consider the kind: the strength: and the end of that love.

1. What kind of Love has God for the world?

The Love is for the world — "God so loves the world": — the world of mankind. Are they in a state to be loved by God?

Our Lord says, they are "flesh born of flesh". — By nature and practice sinners against God:

unholy: ignorant - vs. 3,13. op:
posed to God: loving darkness
better than light - yea - turning
from the light: - vs. 17-21. He says
that they are condemned already:
perishing in sin & on ac:
:count of sin: with the wrath
of God abiding on them! vs. 17-21
& v 36. After this statement, to
hear that God is angry with us,
that He hates us - is what we nat
:urally expect: we are not surpris
:ed. But to hear that He loves
us, is not what we naturally
expect, & it does surprise us.

What Kind of Love then
must He have for the world?

It is a love of kindness - of
good-will - of compassion: and
not of complacency.-

We can make this plain.-

From His very nature as Creator & Father of all, God must have kind feelings towards all His creatures & children, throughout the Universe - & to us among the rest.

(1) He has towards us the love of the Creator to the creature. - Whatever we make by our own wisdom power we have a regard for, and because it owes its being as it were, to us.

In the beginning, God "saw every thing that He had made, and behold it was very good". Gen 1:31 He was pleased with all the work of His hands, & had a regard for it. As His creatures we are wholly dependent upon Him for life & happiness, He knows this and He cannot cast away the

work of His own hands, He must feel kindly towards us.

(2) He has towards us the Love of a Father to his Children.

Our own children, bear our image: they spring from us, and we naturally care for them. We have kind feelings towards them and are not only disposed, but actually do them good. And no matter how unworthy, ungrateful or rebellious they prove, we never can forget that they are our children. We wish them well & feel disposed to the best we can for them.

Thus is God our Heavenly Father: we came from His hand: we bear His image: He will natu-

rally, if I may so speak, care for us. And no matter how evil we are & unworthy, He can never forget that we are His Children.

Hence it is God loves us with a love of Kindness, compassion: good will. Our Characters are indeed vile, our conduct offensive. He cannot love us with a love of complacency. He sees nothing in us, in which He can delight. But the contrary. Yet He wishes us well. Our misery draws his compassion out. He does not love us for our sins - but he loves us in our sins. He wishes to see us do well: He wishes to do well for us & by us.

This love best understood from Examples. Behold David's love for his wicked, rebellious

and when Absalom was killed David said O Absalom! O Absalom! O Absalom! &c

Son Absalom! His love was that of good-will-compassion: not that of complacency.
Behold the love of the Father to the Prodigal Son. His heart went after that child in good will, this prepared him to welcome him to his arms when he returned a penitent.—

2. Consider in the next place, the strength of God's love to the world.
No one cares for slight, feeble, inefficient love. A cold lover cannot be borne. The Text says, "God so loved the world, that He gave His only-begotten Son."
How will a man manifest the strength of his love for you? By what he is willing to do?

to suffer for you. The work, the suffering, the sacrifice being great - the love from which they flow is great.

God's love to us indeed is great for we see it in His constant care over us longsuffering towards us. But the strength of His love is brought out in the text. "He so loved the world, that He gave his only begotten Son".

See now (1) Whom He gave.

His Son: His only-begotten: His well-beloved Son. Equal with Himself - of His own Nature: who dwelt in His bosom - infinitely lovely - precious to God.

He gave him out of Heaven: parted with Him for a season. Love is known by its gifts. Here is God's

10 to us. His Son: more valuable than all worlds: He is God's unspeakable gift: a gift whose preciousness cannot be told.

See again (2) To what He gave Him.

God's love would work out our Salvation from deserved wrath. But no pardon could be extended to us, except His justice & holiness were satisfied on account of our sins. This we could not do. We were already, the lost. There was none that could deliver us from the curse of the Law: that could fulfil satisfy the Law for us, and so deliver us from Hell, & secure us Heaven, but God's own Son. And God in love to us, delivered-

Jehovah passes by
and the
Sinner cannot be
punished, for
sin, but by
me. The
punishment will be
punished in him
only not be
substitute.

gave Him up to this work. Although He knew before hand what Christ would have to undergo, yet he spared him not.

He gave Him up to the depths of Humiliation: from the Throne to the footstool - from Heaven to Earth! He laid aside His glory & took upon our nature & dwelt among us!

He gave Him up to the depths of Suffering. He went through a life of poverty, privation, labour, care, reproach. He was finally betrayed - bound - scourged - weighed down by His cross - reviled: nailed to the wood & suspended between Heaven & Earth!

He gave Him up to the depths of Punishment. All this life in the flesh - of humiliation, suffering & death, was to deliver us

from the curse of the Law - & secure us Heaven. God laid on Him as the substitute of sinners - our sins. He was our great sacrifice for sin. He bore our sins in His own body on the tree! And while he hung up on the cross, the Lord laid upon him those dreadful chastisements - those wounds & bruises, and caused him even to pour out His soul in death - which He accepts as an equivalent for our punishment. The Lord Jesus drank the cup of punishment for us to the bottom! Such was God's love for us, He gave Him up to it all - to all this humiliation, suffering &

punishment. It was a trial to God to give His Son up in this manner. It was a sacrifice on the part of the Father. He made it. The question was, shall guilty miserable men perish - my creatures, my rebellious children - or shall my well beloved Son suffer for & die? I will spare Him not. Let Him die - that they that believe in Him may live!

Rom 5:6-8. "For when we were ~~with~~ yet without strength, in due time, Christ died for the ungodly: for scarcely for a righteous man &c."

1 John 4:8-10. For God is Love - In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him: Herein is love, not that we loved God

 but that He loved us, & sent his Son to be the propitiation for our sins."

3. Consider in the third place, the End of God's love to the world.—

He "gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life."

The strength of His love was exhibited in the gift of His Son to die for sinners. But His love stopped not in the gift only: it went - it reached beyond. The end of His love was that we might believe in His Son, and be saved from perishing mis-erably & eternally in our sins, &

have everlasting life: in a word, be restored to His favour, & be happy with Him in Heaven forever!

This is the end of His love. This is the kindness the Lord would do us miserable sinners. And what greater kindness can we conceive of, than delivering us from lying down in everlasting burnings! Yea, & taking us above & bestowing upon us, the joys, the glories of Heaven!

The Text called us to a consideration of the Love of God, and thus have we seen, the kind of love God has towards us, and the strength, & end of it.

From the Text it will be seen,

1. That the Gift of His

16 Son, Jesus Christ - and the great atonement which He has made for Sin - flow from the Love of God. -

This is a fact foreign to the conceptions of the natural man. He knows that he has feelings at enmity with God: that God justly is opposed to him, ~~but~~ and he is disposed to attribute to God feelings of vindictiveness: and he cannot readily conceive of God's having any good will towards him, or any disposition to do him a favour. And when he hears of His giving Christ His Son to make an atonement for Sin, and opening a way

for the Salvation of men – he does not feel disposed to give God credit for good will towards men. He cannot believe that it is all love & mercy. He rather favours the idea that God has been too severe & hard upon men, & to correct the defects in His government, He was obliged to fall upon this plan of Salvation by His Son: and moreover, that He was so implacable & vindictive, that nothing a person than His Son must die, to render Him willing to save mankind. But this is all a misconception: a palpable wrong done the "Father of mercies!"

God indeed would have

done himself & the Universe the highest injustice, had He pardoned sinners, without a satisfaction to His holy, & violated Law. Indeed He never could have pardoned sinners in this way, without denying His own nature - yea - more - destroying the Godhead!

Hence there was a necessity for Christ to die for sinners if they were to be saved. God could have left them to perish - & justly too - as He has left the fallen angels. But He had a love for them: and this love prompted Him to provide a Saviour - His dear - beloved Son. If God had not that love for us: He never would have had

a Saviour. He should all have gone down to the pit of woe in a mass together! The fact is evident. The whole word of God gives us this view of it.

The wicked must therefore correct their views of God's character. You must not look upon Him as a hard master - "reaping where He has not sown & gathering where He has not strewed." Having an heart of adamant - and delighting in tearing the wicked to pieces. Far from it.

You must consider Him your merciful Creator - your heavenly Father: having a love of good will, & kindness & compassion towards you. And from this love, springs every

mercy which crowns your days. Your food, your raiment, your house & home, your friends, your family, fortune, your health, your every thing in this world is the gift of the love of God: and above all, the great Salvation by Jesus Christ: flows from the same source.

Can God present Himself to you in a more noble - God like - attractive form? "God is love". He would melt & draw you to Him in love & by His love.

Take this view of the character of God, & dwell upon it. Yea, dwell upon it, until your heart begins to relent & yield its love to Him in

grateful return. —

2. This love of God to the world, shows, not only the lost state of the world, but the exceeding sinfulness of its sins as committed against a God of love. —

Surely the world was lost — if it was beyond salvation from itself: if it was wholly dependent upon God for a Redeemer. Such was such is & such ever will be the fact. "Our help cometh from God alone." — Verily, "there is none other name under heaven given among men, whereby we must be saved" — but the name of the only begotten Son of God. —

And the exceeding sinfulness of the world is made plain, as

the sins are committed against a God of love.

Is not the sin of a child aggravated, when he sins against a kind & tender Parent who bears long with him & suffers him to want no good thing?

To whom are the wicked ungrateful for the ten thousand mercies which they enjoy? To a God of love, from whom those mercies flow.

Against whom do they rebel, and whose authority & Law, they trample under foot? Against a God of love, whose authority is just, & to whom they owe the most sincere, perfect & joyful obedience.

The riches of whose forbearance do they despise, and whom do

they tempt continually to provoke in His wrath, they shall not enter into His rest? A God of love, whose compassions fail not, & therefore the Children of men are not consumed!

Against whom do they murmur & complain & indulge hard thoughts, & utter hard speeches? A God of love, who is good & doeth good. Whose property of pardon: whose saviour: whose spirit: whose Heaven, do they despise? The pardon, the saviour, the spirit the Heaven of a God of love - without whose love, these mercies would never have been known to man.

All your sins are committed against your merciful creator: your bountiful benefactor, your compassionate saviour, your

gracious Sanctifier! You are thus returning evil for good: cursing for blessing! Are you so hardened in heart, that you cannot feel the love of God towards you? Is it possible that you can continue this course of sin against a God of love? Pause. Consider the end. Although God has a love for you - and a desire to do you good - if you persist in despising Him - what do you oblige Him to do, but finally, break forth and consume you in just destruction for ever? Surely that man deserves punishment who despises mercy: and you sin are many & highly aggravated because committed against a God of Love. Tremble there=

fore in view of the fearful doom that awaits you!

3. The Text points out to lost men, the great duty which God requires of them: which is to believe in His Son Jesus Christ. —
Do you inquire, "What shall we do, that we might work, the works of God?" — "This is the work of God - in which He delights, & for which you are accepted - that ye believe on Him whom He hath sent". John 6: 28-29. "What shall we do to be saved? Believe in the Lord Jesus Christ - and ye shall be saved."
And here - "Whosoever believeth in Him, shall not perish &c."
If ye believe not - ye shall perish!

But if ye believe - ye shall not perish, but have everlasting life.

Yes believe. Believe the Text. Believe that you are lost - in a perishing condition. Believe that God loves you: that He sent his Son to die for you. Believe that Jesus Christ did in obedience to His Father's will die for you - and did work out everlasting righteousness and salvation for your soul. Believe what God tells you - that if you will repent & believe in Jesus & seek His forgiveness & mercy through Him, you shall never perish. Believe, O perishing sinner, the love of God towards you in Christ Jesus, & humble yourself down

before Him & venture upon that love. It will not fail you. God will accept you - you shall have everlasting life.'

This duty of believing in the Lord Jesus Christ, God is positive in commanding you to perform. After He has been at the sacrifice of His Son: & opened a way of salvation for you, He commands you to Repent, to believe in His Son, to accept his terms of reconciliation. You cannot therefore neglect this great Salvation, & escape His indignation. No. Sorer will be your punishment, than that of those who never had the offer. - Let not all the love of God to you be in vain. But

believe the love which he has for you, in Christ Jesus: and secure everlasting life to your perishing soul.

4. The Text discovers to us the exalted State of them that believe.

They have been brought out of darkness into light: from unbelief, into belief: from death to life. They have through grace undergone the greatest & best of all changes. They have everlasting life - begun now: to be completed in Heaven. - They feel it. They owe it all to the love of God in Christ Jesus. They love God & the Lord Jesus in return. They view

can do enough for God. The principle which moves them is love. They never can forget that God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And whenever they remember it, it stirs up their souls, & they will endure, suffer, & labour for God. They will not live unto themselves, but unto Him who died for them and rose again. O may this be the happy experience of all who have professed their faith in the Son of God.

And at such a time as this - when the memorials

of the Son of God, given a sacrifice for our sins, lie before us: O how strongly should our affections rise to a God of love. O how thankful should we be that by the grace of God we have been brought to see that we are perishing sin=ners: that we have been enabled to see that the Son of God has died to redeem us: that by believing on Him we may have everlasting life. O how ought we to rejoice that the love of God towards us, has been shed abroad in our hearts.

Let us approach this Ho=ly supper, as we are, perishing sinners. O let us humble our

selves in the dust. O let us believe the love which God has for us. See how He loves us! Here is His Son crucified for us. O let us believe in Jesus. Call Him our Lord: our God: our Precious Redeemer! He will not cast us off. Let us commune with Him - through Him with the Father - let us commune with each other: & rejoice before the Lord. Come Brethren: come & welcome to the Supper of the Lord. May He meet with us! He says, "Eat O friends - Drink O beloved!"

The Vanity & Ruin of mere Profession.

Sunbury Oct 8. 1843

St Peters July 14. 1844.

Luke 6: 46.

"And why call ye me, Lord, Lord, & do not the things which I say?"

The Lord Jesus while he was the greatest, was also the plainest Preacher that ever was in this world. And why so? Because He was infinitely wise. He understood all truth: had command of all thoughts, all ideas, & illustrations, and could present that truth in perfect purity & simplicity. Even the little children understood Him. Every one that reads ~~His word~~ is impressed with wonder at truth in simple majesty as it falls from His lips. God is

light & in Him is no darkness at all." How much he comprehends in one short line! How much in one short question. "He spake as never man spake." And what He speaks is for our good. Our place is at His feet. There we should sit & receive instruction from Him: even "the words of eternal life". And if we are truly his disciples, nothing will we delight more than in being taught by Him: yea it is pleasant to "learn of Him".

The question our Lord asks in the Text is a short one: but it is a powerful one! It strikes every mind. At a breath He shows the vanity & ruin of a mere profession of Religion. At a blow he strikes every half-hearted disciple to the

ground!
Do you ask what is the meaning of His question? Who is there that does not understand it? "Why call ye me Lord Lord, & do not do". Why do you profess to be my faithful loving servants and disciples, and yet, obey not my commandments? Does not obedience to my commandments prove the truth of profession? How vain & ridiculous therefore is a profession without obedience? This is the meaning of the question: and there are the two great ideas in it: and we must closely consider the first that we may more clearly see & feel the force of the second.
1. What then is the First idea our Saviour brings to our consideration? It is this:

4 A true profession of Christ evidences itself by obedience to His Commands.—

This is what our Lord teaches us in His word terms & ways without number.

Why do men "avouch the Lord"? Is it not "to keep His commandments?" Deut 26:17. Is not "the fear of God" evidenced by "keeping His commandments." Eccl. 12:13 Does not our Lord say "If ye love me, keep my commandments" John 14:15. "Ye are my friends if ye do whatsoever I command you." John 15:14 And again "If ye continue in my word then are ye my disciples indeed". John 8:31. And how strong are these passages from John, 1 John 2:4,6. "He that saith he abideth

in Him, ought himself also so to walk even as he walked." "He that saith I know Him and keeps not his commandments is a liar & the truth is not in him." — So plain & express is the word of the Lord.

And what is the evidence which the people of God require of true profession? Is it not Obedience? Do they not say with the Apostle Paul, that where Professors do not act according to the law of Christ, that they are "carnal" & walk as do wicked "men"? 1 Cor 3:3. Do they not insist upon this Scripture: "Let every one that nameth the name of Christ depart from iniquity?" 2 Tim 2:19.

Why do they reprove each other for acts of disobedience to Christ, and exhort each other to a holy

life, if it be not because they expect obedience as the evidence of sound profession? Why does the Church discipline - suspend, yea excommunicate its members? Is it not because it requires obedience to Christ as the evidence of true profession?

Yea go further, Do not the wicked even of the world look for obedience to Christ as the evidence of true profession?

If they see a Professor obedient to Christ, do they not say He walks worthy of his high profession? If he is not obedient, do they not say, "What do ye more than others?" - and should such a faulty professor undertake to reprove or counsel them, do they not say to him "Physician heal thyself?"

But why is it so, that the evidence of a true profession is obedience to Christ's Commands?

I answer that it ~~[illegible]~~ must of necessity be so. And nothing is clearer. Does not a true profession of the Lord Jesus carry the whole heart with it? Do we not from and with the very heart sorrow for our sins before God, hate them, & turn from them all to God & purpose by the grace of God to walk in the way of his Commandments forever? Do we not from & with the very heart believe in the Lord Jesus as our only & all sufficient Redeemer, and do we not turning from all other Lords, take him to be our only Lord: & do we not give him our sincere, supreme love — & dedicate our souls & bodies to him & his service forever? Doing this

by the help of grace of God, we openly profess him - we are baptized in His name - we sit down at His Table - we are numbered among his disciples.

Here then in a profession of Christ the heart goes over and becomes His. There is a subjection of the whole soul to Him by His authority. We are no longer our own but His. The heart is what Christ requires in a true profession and it is that we give Him. -

What is the necessary consequence? Why the person we love we will labour to please. The Lord we love supremely, we will serve faithfully. - Obedience flows from love as water from a fountain. Obedience is the child of love. If love be there obedience is obliged to follow -

The life of the professor will

le like his heart. His heart is Christ's & his life is Christ's. Every thing acts according to its nature. So he acts according to his new nature of love & obedience to Christ. This is his happiness, his glory. He cannot live in disobedience to Christ. And this is what our Lord means when he says: "A good man out of the good treasure of his heart bringeth forth good things": "Every good tree bringeth forth good fruit" – "a good tree cannot bring forth evil fruit". Matt 7: 15–20. And this is the reason why obedience is required as the proof of a sound & good profession: this is the reason why a true profession is obliged to ~~be~~ ~~[illegible]~~ evidence itself by obedience.

The obedience indeed is not perfect – nay the professor mourns

over its imperfection - yet he renders it sincerely - from the heart - she has respect to all Christ's Commandments - and desires to be obedient to them for=ever. -

Obedience is the proof of a true profession of Christ: of a profession which He will acknowledge & bless & crown with glory in the presence of His Father in Heaven. -

II This brings us to the Second idea of our Lord in the Text - How vain & ruinous is a Profession of Christ without Obedience to His Commands.

The Saviour asks the question, "Why call ye me Lord Lord." - because He knows men are prone to make such a profession of Him - because He knows they will do it. And He asks

the question to awaken and to warn them of the folly and ruin of doing it. —

1. Yes men are prone to do it. It is easier to profess Christ than to profess I obey, to the natural man. It is easier to play the part of the Pharisee & say, "God I thank thee I am not as other men are &c." than that of the Publican, "who stood afar off, & would not so much as lift up &c. but smote upon his breast & said God be merciful to me a Sinner!" —

They are prone to do it, to ease & quiet Conscience. They look upon the Church as they would upon an Ark to save them from a deluge of waters of wrath. They are convicted of sin — in anxious distress perhaps & fear of the wrath of God: and they look to the Church

as an Ark of Safety. If they may only be received there - if they may only profess Christ & be numbered among his disciples, they will be at rest. -

They forget that the Church in itself, saves none. That he is not a true professor who is one outwardly: but true profession is of the heart. They forget that many who have professed Christ, yea & have been even distinguished for names & great works in his Church, will in the last day be rejected by Him. "Not every one &c: Many will say unto me in that day Lord, Lord, have not &c." - And then will I profess unto them &c." -

Men are prone to profess Christ, that they may have

a righteousness for justification before God.—

They think there is some virtue, some righteousness in being in the Church. They think a great deal of being examined & approved by the Church: they think a great deal of being baptized: and of taking the Sacrament: and of being called a Christian.+ If they do these things, they think they must have some merit before God. They feel safer in the Church than in the world.

+ They think a great deal of their prayers & good works—

All this amounts to nothing. A man may go through it all & be no better before God. Indeed the true professor goes through all this, but he depends not upon these but upon the Lord Jesus whom he lives & believes in for his Salvation.—

Men are prone to profess Christ to gain a good name & the praise of men. They think it a good

a respectable & sensible thing to profess to be Christians. They will be thought more of by men: men will praise them for all their piety. -

Men are prone to profess Christ because they think it will help them in their worldly business prosperity.

It will give them a better standing: men will put confidence in them: & employ them: & reward them more. They will get the countenance & trade of Christians. Godliness will be a gain to them.

Men are prone to profess Christ that they may carry forward & cover up their sins the better. -

Being professors, men will trust them: they will not suspect them: they will be able to go & see their neighbours & undertake business with for them, & under the cover of their profession, commit

their wickedness. And when people suspect them or even detect them in sin, they will make excuses for them & say, It cannot be so: they are professors of religion.

Men are prone to profess Christ thinking they are something when they are nothing: that they are converted, when as yet, they are in the gall of bitterness & in the bond of iniquity. They are ignorant, & self deceived. They know not they obey not the Lord. But what they do, they think is obedience: while they live in constant disobedience in many things.

Our Lord who knows what is in man, knows that he is prone to profess Him in these vain and wicked ways: & so he asks the question, to awaken every professor to examine himself.

2. And men have professed Christ without obedience to ~~in~~ His pere

16 the day God set up his visible Church in Abraham, to this time.

Did not the Lord say of his professing people in ancient times: "For among my people are found wicked men?" Jer. 5:26. Did he not say, "this people draw near me with their mouth & with their lips do honor me, but have removed their heart far from me?" Isa. 29:13. Did they not presume upon their profession & all their mercies: & trust in them, saying Jehovah is our God: we are His people: "The Temple of the Lord, the Temple of the Lord are these?" Jer 7:4-10.

What a large number there were of professors without obedience in the days of our Lord? There were a multitude of the Pharisees & the Sadducees. They gloried in their profession & trusted in it. "We are the Children of Abraham", said they.—

Among his own followers, many professed him without obedience: and followed him for a while, and then departed to the world again. and Judas his own apostle betrayed him.

The apostles after Christ spoke of professors without obedience: of men "who professed to know God but in works denied him": who "had the form of godliness, but denied its power." - And over whose disobedience disgrace & ruin, they shed tears of sorrow.'

From their day to the present, there have & are now professors, without obedience, whose influence in the Church is pernicious, and who give occasion to the enemies of Christ to reproach his holy name: & who wound their Brethren, & fill them with grief. -

3. But according to the Lord Jesus, Such a profession of him

 without obedience, is vain & serious.

The Lord sees, the Omniscient Judge of all sees through all disguises. Of Himself He says, "All the Churches shall know that I am He which searcheth the reins and hearts: & I will give unto every one of you according to your works." Rev. 2:23. "Whose fan is in His hand & He will thoroughly purge his floor, & gather his wheat into the garner: but he will burn up the chaff with unquenchable fire!" Matt. 3:12.

If there be no obedience – the heart is not the Lord's. And when the heart is gone nothing is left of value. What is the shadow without the substance? What is the chaff to the wheat saith the Lord? –

And if the heart be not the Lord's where is it & whose is it? It is far from the Lord, it is serving other

God's. It is in rebellion against Him: and the profession is but a mockery & an affront! Hence to all such He will say - when they cry "Lord Lord, I never knew you depart from me ye workers of iniquity!" "Take the unprofitable servants bind them hand & foot & cast them into outter darkness where there is weeping & gnashing of teeth!" Concerning such, the words of our Lord are applicable - "whosoever heareth these sayings of mine & doeth them not, shall be likened unto a foolish man, which built his house &c."

The day of trial will show that a profession without obedience is vain & fruitless. The fall of a man from such a profession in judgment, will be great - for it will be the ruin of his hopes the opportunity - the life of his soul forever!

From this question of our Lord now considered, we must be convinced,

1. That to make a Profession of the Lord Jesus Christ, is a most serious, solemn & responsible act on the part of men.

Because we are dealing with God who "cannot be mocked": who is a God of knowledge by whom actions are weighed." Because we are taking upon ourselves the highest profession in this world: the greatest & most important duties: and of course, the greatest responsibility. Yea, Because our eternal welfare depends upon the profession we make. We are attending to the concerns of eternity! It is a profession which we can never lay down, in life but with disgrace & ruin! It is a profession for life.

It is to be lamented that of ma-

:ny a profession of Christ is not looked upon with this becoming Serious=ness & Solemnity! O no. They feel a little on the great subject of the Souls' Salvation. They hear and understand a little. People tell them they will die the lost - Religion is a good thing: there is great happi=ness in it: that they ought to join the Church. They see others concerned. And then they come, before they have half feeling or Knowledge enough. And rush unprepared - having never counted the Cost, into a profession of Christ!

It becomes all who are desi=:ring of making a profession of Christ: to remember what they desire to do. To make that profession cautiously intelligently & sincerely. Luke 14: 25 - 33. The Cost must be counted.

It becomes Ministers, Elders & Deacons, and all concerned in re=

ceiving persons upon profession, into the Church, to proceed with wisdom & caution: and not for the sake of gratifying applicants or their friends & family: not for the sake of adding members to the Ch'h, not from a stretch of charity, to receive them without satisfactory evidence, that they do obey Christ.

It is easy to fill the Church with Professors - but what advantage are they if they be not of the right Kind? And how difficult is it to rid the Church of them when they are found to be false: & what incalculable injury do they to the Cause of Religion? Yea, more than all, how difficult even to make them feel, on the subject of religion at all, or to raise them, sinners as they are in the Church, from perdition!

Q. Those who have professed Christ & do not obey Him, should address this question of our Lord, seriously to themselves.

"Why call ye me Lord Lord &c?" Why do you profess Christ?

(1) Do you say, because I hope I do love Him? But you do not obey him from the heart. Your life shows it. Your conscience speaks it. You are mistaken. What then do you hope for from such a profession?

(2) Do you say, because I hope it may be better with me? But are you deeply concerned at your situation? Are you endeavouring to repent & to seek newness of heart from God & sincere love to Christ? Do you believe that you are a lost sinner, although you are in the Ch? It may be better with you, if you are awakened in this manner but not otherwise.

(3) Do you say that you are ~~as~~ ashamed to let it be known that your profession is vain - has always been so? Then you fear man rather than God! You respect his opinions more than God's! You should rather be ashamed before God: & ashamed to play the hypocrite: before Heaven & Earth! and you should hasten to escape the damn of the H Spirit. —

(4) Do you say, If I give up my profession, I will lose all my prospects of advancement in the world, support in the Church. I expect to do so in time to come, & do now support myself by religion!

Then your profession is a mere worldly speculation: & you serve the Lord only as he advances your interest!

No matter what reasons induce you to hold to a vain profession, see your presumption: your delusion, your wickedness, real Cen=

tempt of God. And what will the end be but final rejection & eternal misery! The Lord Jesus, does not acknowledge you now, he will not acknowledge you in the last day, no matter how loud, how long, how earnestly you cry to Him Lord Lord!

Oh how lamentable is the situation of those who profess without obedience! What a dark, uncomfortable time they have? What an effort to keep up appearances in a profession in which their heart is not interested? What struggles with conscience for their sins? And how much is religion a cross & source of unpleasantness, & weariesomeness to them? They have no pleasure in it! Christ is without form or comeliness - they desire him

*They have no spiritual understanding nor feeling of the Bible & call it doctrine. They know them not. –

not.!* And then from time to time, they are looking forward with pain to the day when they shall appear before Christ. Let all such, without delay, consider themselves in no safety whatever in the Church – & endeavour to make their peace with God! –

3. All who have professed the Lord Jesus, should in view of this subject, examine whether they do from the heart obey them.

The obedience that proves the truth of our profession, springs from the heart. It is the obedience of the heart. –

We may go through a round of daily duties, & from year to year; Yea, we may abound in outward service to Christ: Yea, we may go beyond multitudes & still come

Christ. 1 Cor 13:1-3. We must examine into the secret-powerful spring of obedience. Is it love to Christ?- Are we conscious that our desire & aim is to please Him - to glorify His name? That He is our Chosen, our beloved Lord - precious to us: and we desire & will have none other? Do we find ourselves checking our evil thoughts - denying our ~~bad~~ lusts passions - resisting temptations: bearing injuries - forgiving our enemies - put of the fear & love of Christ? Do we find ourselves taking delight in thinking of Christ - in doing His will - advancing His glory - loving his Church & people - rejoicing over all who come & submit to Him?

Yes, if we find our heart is His - and our life is His - we are true Christians. O may this be our happy evidence. Matt. 7:24-25. Who-

28 soever heareth these sayings of mine & doeth them I will liken him unto a wise man &c."

Acts 27th

Paul's voyage to Rome as a Prisoner, & his shipwreck.—

1 Newport, Dec 17. 1843

Appealing to Cæsar, Paul is sent by Festus to Rome. We here have his voyage & shipwreck & the remarkable circumstances attending it.

vs 1-2. "Determined": the time being fixed & arrangements made: by Festus.
"Other prisoners": for various offences, to be also tried at Rome.
"Julius": Prisoner, sent under military escort.
"To sail by &c." + Navigation mostly coast wise. Steered by the shores - or line - or stars.
"Adramyttium" - Port in Mysia. -
"Aristarchus" - Paul's friend - Ch. 19: 29. -

+ sailed from Cæsarea & Luke with Paul.

o was with Paul in Rome Col. 4:10
a fellow prisoner. fellow labourer Phil. v 24.

The voyage - to Crete - or Candy.

v 3. "Sidon" - days sail from Cæsarea.
"Courteously &c." He was so treated by Claudius Lysias - Ch. 23: 16-30. by Felix 24: 23. & in Rome 28: 16. There must have been a propriety, dignity & gravity in Paul's manner, & character which commanded the respect of all who had any dealings with

him.

vs. 4–6. At Myra – they change ships.

vs 6–8. make the harbour of Fair havens in Crete – Ship of Alexandria – laden with wheat &c. Egypt the granary of the world.

+ September and month of October: even dreaded now. Bloomfield 2. p 647. The time of the autumnal Equinox. –

vs 9–11. Paul warns them of the danger of the voyage – & advises that they lie up, until the stormy season be past.* This he seems to have done by Divine admonition. He predicted the result of the voyage. –

Putting to sea to obtain a better harbour to winter in, they encounter the storm & finally are shipwrecked

vs. 12–13. Set sail – upon a smooth sea & favourable wind!

The Storm.

+ a Hurricane – blowing in all directions, from N.E. to S.E. – a north-east storm, as we should say. "Were striving Easter" Bloomfield 2. p 648.

vs. 14–15. "Euroclydon". Sudden & tremendous!*

"Could not bear up to": i.e. lay to what? – "let her drive": that is scud before the wind. Desperate times on ship board when this is necessary. –

vs. 16–17. "much work &c". The Boat having broken her fastenings on

ship board, or fallen in some man-
-ner overboard. Hard to secure her. —
"used helps, undergirding &c." The
ship heavily laden — laboured hard
in the sea: & seemed to threaten to
part — or go to pieces!

3 + "Quicksands" — The Syrtis Major — on coast of Africa — upon which the N. Easter would naturally drive them: in the gulf of Adria.

"Strake sail" took in sail — lessened
their speed — that they might steer
more cautiously. +

vs 18-19. Storm increased! Second
day began to lighten the ship: the third
day — continued to do so.

"Tackling of the ship": i.e. every spare spar or thing of use in the ship.

v. 20. For many days, the storm a-
bated not! Driven over the wide &
howling ocean — with a dark and
lowering sky — despair seemed to
seize upon the crew & passengers!

Paul remains firm & cheers
them with hope, through the vision
of the angel of God.

vs. 21-24. "Abstinence": having no
means of cooking — & little opportunity
& inclination to eat. —
Reproves them for not listening to his

advice - which was of the nature of an injunction - proceeding from a Messenger of God. - The lives were given to Paul - saved on his account.

vs. 27 - 29. The Ships in Adriatic Sea: i.e. the open sea between Greece & Italy: fourteen days out - near the land - and is brought up in 15 fathoms, by four anchors. —

vs. 30 - 32. The Sailors attempt to escape to shore - abandoning the Passengers to their fate! Prevented by Paul.*

vs. 33 - 38. Paul's Speech in the night. He seems to have been the ruling spirit on board. -

"fourteenth day continued fasting &c" i.e. not having taken regular meals, & eaten scantily & by snatches.† - 276 souls on board - a large crew - & large Ship! He succeeded in cheering them up. Calm - in danger - took time to give thanks before meat. He never need time more to look to God - than when most pressed for time, in imminent danger!

They finally gave in to Paul's prediction - eat what they needed:

* The Lord said they should be saved: yet not without activity & the use of means on their part. Hence the sailors were needed to work the ship & must remain.

† "tarried" - i.e. waited for the storm to abate.

and then prepared the ship for her end, so as to secure their own safety as much as possible – they lightened her finally.

The Shipwreck

vs. 39–41. As the day dawned they beheld the shore!

"Certain creek or Bay or inlet with a shore": if they could run in there – they would be out of the reach of the tempest – in smooth water, & all would be safe!

They made sail & steered for it: But ran in upon a reef of land – or rock – of which they knew nothing: in amongst the breakers. The stench fast by the head – & the sea breaking over her – carried away her works by the stern. She beat to pieces! So that while the men endeavoured to save the ship – in the Providence of God & in fulfilment of his word – she was wrecked! God ruled, all things according to

× "Taken up the anchors" – rather – cut the cables & left the anchors in the sea. –

the counsel of His own Will. –

The Souls on board, 276, are saved in a most wonderful manner – Shewing the Special Providence of God! And yet not without the special agency of each individual!

vs. 42-44. Prisoners saved – for Paul's sake. Design of killing the Prisoners, on the part of the Soldiers, cruel & unwarrantable. It seems it would have been allowed – were it not for Paul. He saved all – as no distinctions could be allowed: if one was saved, then all. –

"Swimmers went first – perhaps to make better room – or to assist those driven in upon boards, & floats &c. –

They all ~~[illegible]~~ escaped – safe to land: with the loss of the ship & lading – a total wreck: nothing saved. v. 10.

1 The Lord answers our Prayers, often in a manner different from that which we asked & desired.—

Paul before this had prayed God to give him a prosperous journey to Rome But here he was sent a Prisoner — and encountered the Storm & all the horrors of Shipwreck.

When we pray, let us pray for things lawful: for things agreeable to the will of God — & according to His own manner of giving or withholding. We must have confidence in God. He knows what is best. No matter how the answer comes if it comes in a way to glorify God & benefit us.

2. It is a great advantage to have true Christians with us, in times of trouble & danger.—

A true Christian has confidence in God & constantly looks to God. He is the object of God's care. Hence he is apt to be calm in troubles & dangers. And he can see what is best to be done & God helps him not only to see — but to do what is best. — And for his sake sometimes many persons are saved! See the remarkable truth

of this in the case of Paul, on board this ship. See how calm: how wise: how kind: how firm! For his sake the men were saved. Let us never feel that Christians are in our way: but rather covet their society, that we may be blessed with them.

3. And let us learn - after the example of Paul - in whatever situation we are - to endeavour to be useful to all around us.
Seek the good of people. This is the way to do good: to get good: to be good: to be happy.'

4. In ordaining the end, God also ordains the means thereto. -
Plain an illustration of the fact as can be given. God said to Paul - Thou shalt be saved & all with thee. Now, were they to believe God - & sit still & do nothing: or labour to save themselves. Labour to save themselves of course. So God meant it - so Paul & the people understood it.
Hence - they lightened the ship: they undergirded the ship: when

the Sailors were about to quit the ship, Paul forbade them - they were needed to work the ship: if they went they could not be saved. - Hence they ate to strengthen themselves - & when the ship struck - they swam, who could swim - & others who could not, made for the shore on boards &c. Here we see every man in the ship doing his duty, just as if every thing depended upon himself. The very promise of God that they should be saved, filled them with courage & strength. -

This is the ground we take - Christian! - God has promised you Heaven - eternal life. Yea - you may say He has elected you to it.

Yet He expects you to do your duty under that promise - and to labour, as though every thing depended upon yourself.

God has

promised that you shall reach the shore. You are in the ship: you must trim the sails - undergird - lighten - steer the ship - pressin - you float yourself to shore. — God has promised you Heaven - You are on your way there - but you are to watch & fight & pray - & deny yourself & take up your cross - bear your afflictions, & rise above the world & endure unto the end - or you will be lost. God promises you Heaven - you are to labour for it - His promise is your encouragement. Your labour proves you the person, to whom the promise belongs. —

Sit not down idle all the day. But arise & do the will of God: & strive to enter in at the strait gate. The striving Christian, is the growing Christian. The Christian who strives, will get safe to shore - will enter Heaven!

Sinner - God promises you Par=
don & Eternal life in Jesus.
But you must labour for both: -
Pardon will not come to you - except
ye repent: Eternal life will never
be yours, except, you believe in the
Lord Jesus Christ. -

You are sailing across the Sea
of time, & no small tempest of the
wrath of God lays upon you - and
you will not escape that wrath, ex=
=cept you test yourselves & use
every means in your power. -

Therefore sinner - move - arise -
come! Remember your sins - your
danger! Your lost condition - the
goodness & mercy of God: the Lord Je
=sus Christ your Redeemer - Coming
death, judgment & Eternity - & la=
=bour to secure your Salvation!

44814

The Dependence of man.

Jer. 10:23.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

1 Pt. Grove
Dec. 10. 1843

Midway = Communion Aug 24 1845.

A man obtains a perfect knowledge of himself only through the Bible. All inquiring, examination, experience, wisdom, learning fail to this Book, he comes at last: for God only knows what is in man.

A knowledge of himself according to the word of God, necessary to his right knowledge of & reception of the plan of his salvation.

Men do not know their spiritual wants - their need of God's grace & mercy & of Christ's satisfaction & mediation, because they know not themselves. Hence many embrace false views of religion & false hopes of salvation.

In order to assist self knowledge

This is a lamentation of the Prophet in view of the judgment of war & captivity about to be brought on Judea. After the judgment shall be come & the people shall be scattered and distressed, they ~~would~~ will not learn wisdom: they ~~would~~ will not go in the way of pointed them by the Lord: they ~~would~~ will not direct their steps in righteousness.

Hence - the Prophet passes acknowledges the fall and calls upon God to sanctify his afflictions, & by his own mighty influences bring the people back to the way of righteousness & peace.

~~The doctrine~~ assert the impotency of the first year of man to all good & the ~~the~~ exercises - to walk in this way - i.e. the dependence ~~upon~~ upon God for spiritual light & life. ~~upon the same~~ ~~Commence & at~~ ~~things of the same~~ two points of time, I present to you as the subject of my present discourse. I would however in the first place endeavour to point

You in full possession of the mean ~~ing of the Text & give it that amount of~~ ~~Text. It reveals to us the true~~ ~~character & condition of man,~~ ~~truth of the doctrine leave in your~~ ~~points us to the only sure~~ ~~ground of his dependency for~~ ~~all things necessary to his Sal-~~ ~~vation.~~ ~~consider no doubt of the truth of the doctrines which I have asserted are em-~~ ~~braced in it.~~

Saith the Prophet ~~Meaning~~ "O Lord &c - the way of man &c. - i.e. the way in which he should go: the way of holiness & obedience to God.

"This way man. Is not in himself". - It is not in man to be acceptable with God. It is not in him, in his thoughts, desires, purposes - to walk in this way; - i.e. of holiness to God.

He does not do it.

"Again, he says "It is not in man that walketh to direct - or (as the Hebrew may be rendered) establish, his steps". -

i.e. He has no power to direct & to establish his steps in the way he should go, which is the way of righteousness.

The meaning is He not only does not walk in the way of righteousness, but he has no power in himself to do it. -

The Prophet says, this he knows:

"the way of man is not in himself."
~~this~~: O Lord I know; so He knows
by the word of God
by observation: & by experience - but above all he knows it as a
it ~~because he is a regenerated per~~:
regenerated man: by his own spiritual experience. -
~~[illegible]~~: he has been taught it by the
acting upon his darkened understanding & depraved heart. To
Spirit ~~[illegible]~~ of God ~~to~~ an unregenerate man
to him no matter of opinion & belief - but of absolute knowledge.
~~person knows it - as he ought to know~~
may believe it, but he must be made sensible of it in his
~~it~~ own case, by the convincing power of the Holy Spirit, & then
it will be a matter of fact & consciousness & experience to him
He cries, also, to the Lord.
self - & then, he will know it; but not before. -
Lord &c - He looks to God as the
upon whom man wholly depends, to have himself
source of help ~~the dependence of~~
directed & established in the way he should go.
~~man who cannot direct his steps~~ will not only not go in the way that
~~man~~ - The Prophet saw that they should, but must soon be unable to do so.
If God forsakes ~~man~~ the people, they ~~[illegible]~~.
use what means God may - without special influences upon
~~the way he should go, he wanders~~
the souls of ~~man~~ the people, to sanctify those means, ~~he~~ they will remain
~~as lost~~. insensible & perish!

Such is the ~~meaning~~ of the ~~text~~, namely
I Take now, the first doctrine of the ~~two negative propositions~~
Text. ~~Let us consider the two parts~~
~~separately: which establish~~ the incompetency
~~of it, in their order~~
of man to all good - His destitution of ~~all~~
spiritual light & life: - which is ~~the first~~
(1) Man does not walk in
~~embraced in the two negative propositions~~
~~[illegible]~~
the way he should go. [O Lord I
know that the way of man is
not in himself.] *

to observation

~~The experience of each man tea~~ches
What is true of one is true of all. naturally,
~~in this. The experience of one is~~
we are all alike. The thing is true of the commu-
~~the experience of us all - of the com~~
-nity in which we live - the nation - yea of all
~~community: nation: all nations: the~~
nations - of all the world! And
~~world~~. What is true of us of this gen

* This fact lies upon the face of all human society: Holiness of heart & life, is not the way of man: even under his best advantages & most favourable circumstances. No man in his sober senses, needs to be told this. His own heart condemns him. Even a heathen could say - "I see the better - but I pursue the worse."

"The Lord looked down from Heaven upon the children of men, to see if there were any that did understand & seek God: they are all gone aside: they are all together become filthy: there is none that doeth good, no, not one".

= creation now alive on the earth is true of the past - of that which preceded it - of all, till we go back to the ~~origin of the~~ each Fall. ~~Early~~ ~~race~~.

Take the word of God - it proves the same. Did men walk in the way whence then the necessity of the flood? they showed so, before the Flood! In whence then the necessity of the dispersion: whence then Babel? - Sodom? - Egypt - Palestine - the necessity of the fire & other punishments? in surrounding nations - Arabia Idumea - Syria - Babylon - Greece whence then the necessity of such manifold judgments upon them all? the world has one uniform rep. Let two passages, plain to the purpose, show the Evidence from the word of God: Ps. 14: 1-3. Rom. 3: 9-18. (read it.)

Take the 2 (2) ~~N~~ Nor has man power to direct, or establish himself in the way. ["It is not in man that walketh to direct his steps."]

In order that he may direct his steps in righteousness - what is necessary?

Two things. A clear perception of the Truth: & a sincere love of it. An enlightened understanding & a sanctified heart.

He must know his duty & have a will to do it.

The Lord Jesus always directed

his steps aright - because he sees: and enlightens and understands in a sanctified heart: blessed both: so do the angels in Heaven.

But man has neither one nor the other.

1. Take his understanding.* Nature gives: a spiritual discernment ~~[illegible] his knowledge of God~~ of spiritual things, to which he is an utter ~~[illegible] to him: to his fellow man~~

of the Cedar of Lebanon & the hyssop that springs from the wall: who has even gone down into the lower parts of the earth & surveyed & established the pillars thereof. He may be a statesman to whom the science of government is plain: a civilian profoundly learned: a scholar astonishing the world by his acquisitions: a physician to whom no disease of disease - whose skill scarcely knows defeat - or even a divine versed in all the religious opinions & relations that have ever had currency among men: a man may be one - or all these - naturally: yet there is a knowledge touching God & the things of God, above that which

darkness covers you
morals & punishments
ness the people" Isa. 60:2. - Rom: 1

Take him as you find him in Christian countries. He has more knowledge of God: of duty: of a future state: more conscience: a better state of morals: but why? Because he ~~[illegible]~~ dwells in the light of ~~the word of God~~ Revelation: it is because he has been particularly educated in these things, & the example & influence of the people & the manifold restraints of His Providence & His spirit of God. But after all, how far does it go?* ~~He understands and a~~=

In order to prevent mistakes let me say that
* And I refer to his understanding, as applied to the things of God & religion. God has endowed man with mental faculties & given sources of information respecting himself & others

* How care, decline from what knowledge he has? what perversions of the truth is he not guilty of? what false views of salvation does he not adopt? and indeed of virtue & morality? How he differs in judgment with God: & acts in direct contradiction to Him? How careless - yea stupid in respect to the plainest truths?

his steps aright - because he pos: and enlightened understanding & a sanctified heart possess both; so do the angels in Heaven.

But man has neither one nor the other.

1. Take his understanding.* Nature gives a spiritual discernment ~~[illegible] knowledge of God~~ of spiritual things, to which he is an utter stranger! ~~[illegible] of his own immortality, of a future state.~~ Take him as you find him in Heathen countries. How vain, how contradictory - absurd - gross are his thoughts & conjectures upon the Being, nature, ~~character~~ & attributes of God: upon the worship necessary to be paid Him: yea, upon the morality by which men should be governed! upon his own soul, immortality - upon a state of future retributions & punishments! "Darkness covers the earth - gross darkness the people" Isa. 60:2. - Rom: 1.

Take him as you find him in Christian countries. He has more knowledge of God: of duty: of a future state: more conscience: a better state of morals: but why? Because he dwells in the light of ~~the word of God~~ Revelation: it is because he has been particularly educated in these things, & enjoys the example & influence of the people of God & the manifold instances of His Providence & His Spirit. But after all, how far does it go?* ~~He understands and~~

In order to prevent mistakes let me say that

* And I refer to his understanding, as applied to the things of God & religion. God has endowed man with noble faculties & opened sources of information respecting himself & in that numbers

* So far as a perception of truth is concerned - a knowledge of facts, a comprehension of the relations & fitness of things - a man ~~may~~ in a certain sense may be said to have no limit to the advances of his understanding. He may be a historian upon whose faithful memory the rise & fall of empires with their causes & effects are imprinted as with a sunbeam. He may be an astronomer at home in the depths of the skies, from profound & calculating giving position & weight & motion & laws to heavenly bodies which the creator seems to have set beyond the reach of the knowledge of man. He may be a naturalist, familiar with the way of the lightning & the storm giving names to the birds of the air, the beasts of the field - the creeping things of the earth & the fishes of the sea: able to connect

* How can he decline from what knowledge he has? what perversions of the truth is he not guilty of? what false views of salvation does he not adopt? and indeed of virtue & morality? How he differs in judgment with God: & acts in direct contradiction to Him? How careless - yea stupid in respect to the plainest truths?

~~Knowledge, there hath, celestial~~ - ~~folly~~. His understanding is not so convinced & assured that God & the things of God are all living realities to him. He does not discern them spiritually: he sees not, he feels not their infinite importance. He knows not the substance, glory & power of them.* But let us make our appeal to the word of God ~~make this plain to us~~.

(1) The wisdom of the wise & the understanding of the prudent in respect to spiritual things God brings to nothing. 1 Cor 1:18-19.* The very best is vanity Rom 1:21-22.-

(2) The Lord states it as a general fact, that men are in darkness, in spiritual ignorance, & consequently alienated from him. * Eph. 4:17-18.

(3) Of the people upon whom he bestowed most pains, the Lord complains that they had no understanding. Jer 4:22.* & 5:21.

* What can more clearly demonstrate this than the immediate cry for knowledge & direction, the moment he is awakened even in a slight degree to the importance of Religion?

* "For it is written - I will destroy the wisdom of the wise & will bring to nothing the understanding of the prudent &c"

"Professing themselves to be wise, they became fools" -

& "Walk not as other Gentiles walk, in the vanity of their mind: having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: &c."

* "For my people is foolish: they have not known me; they are sottish children & they have none understanding: they are wise to do evil: but to do good they have no knowledge".

though the Lord Jesus spake plain
ly to those who waited on his ministry
they could not understand —
John 8:43. Hence ~~they~~ men are some-
times called in Scripture, "fools" —
Luke 24:25. stupid people — as it
were incapable of knowledge. —

(4) A true understanding of
spiritual things is always rep-
resented as the special gift of
God. Luke 24:45. Eph. 1:17-18:
Col 1:9. 2 Tim: 2:7. 1 John 5:20.
Prov 3:5

(5) And ~~as such~~ this spiritual understanding is earnestly Pray-
ed for by the people of God. — Ps.
19:12.* 119:34, 73, 125, 144, 169. &c. —

(6) Yea, it is set down as a
fact, that man never can under-
stand the things of God & religion —
himself. he has no spiritual
understanding whatever. 1 Cor 2:14.†

He has not then an enlightened
understanding: on the contrary he
is spiritually blind! — He errs, he makes
mistakes — he puts "darkness for light,
~~& calls his darkness~~
and light for darkness". & constantly

o "Then opened He
their understanding:
that they might un-
derstand the Scriptures"
Paul prays, that
the Colossians, "might be
filled with the knowl-
edge of God's will, in all
wisdom & spiritual un-
derstanding." —

* "Who can understand
his errors? cleanse thou
me from secret faults."
"Give me understan-
ding & I shall keep
thy Law" 119:34 &c.

† "But the natural
man receiveth not the
things of the spirit of
God: for they are fool-
ishness unto him:
neither can he know
them for they are
spiritually discerned."

wandering aside – perverting the truth. The truth is before him but he cannot see it. He has eyes, but he cannot see – ears but he cannot hear – perceives, but he cannot understand.

So much for the state of his understanding.

2. Take his Heart.

Is that heart a sanctified heart? Has it any sincere love of God & disposition to ~~[illegible]~~ obey His will?

~~Have we not seen that the walk, not in the way that he should go: but in the way that he should not go.~~

I may appeal to every man's own conscience & experience on this point: & can he deny that when he examines into the matter is his feelings affections – tendencies are all earthly, sensual, devilish? He is not indifferent to God & religion? to say the least? – When religion is brought to him he turns instinctively from it: he resists: yea when it throws over him its authority & restraints he hates it. He has no tendency – no inclination whatever

any further than he can do so on natural principles, or to walk in the way he should go for his own earthly good & pleasure.

But what is the testimony of God who alone searches & knows the heart? ~~testify~~.

(1) He openly declares that "it is deceitful above all things & desperately wicked": Jer. 17:9. That in respect to Him this authority, it a "hard" - "impenitent" - "rebelling" - heart. Rom 2:5 Jer 5:23. "That every imagination of the thoughts of ~~his~~ many heart ~~was~~ is only evil - continually" - Gen. 6:8. "From his youth." And that it is a fountain of wickedness: Mark 7:21-23. Ps. 58:2. 64:6.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within & defile the man."

(2) That ~~it~~ the heart is not under his dominion, but that of Satan, being led captive by him: Act 5:3. 2. Tim 2:26. at his will.

~~Satan fills the body of man with evil. - They are snared of the devil, "of Satan captive by him at his will".~~

(3) Hence from the miserable state of the heart The Lord says, the man that trusteth to his own heart is a fool! Prov 28:26. and again that No man ever yet could say I have made my heart clean. Prov. 20:9

(4) He expresses his displeasure

at the state of men's hearts, & commands them to make to themselves a new heart. Ezek 18: 31. Jer 4: 4.

5. Yea, He declares that men's hearts must be changed before they can be acceptable to him: and that change they can obtain only from Him! Prov 16: 1. Ezek 11: 19. 36: 26. The Lord opened Lydia's heart Act 16: 14. David prayed "Create in me a clean heart O God & renew a right spirit within me" Ps. 51: 10-12, and our Lord said to Nicodemus, John 3: 3-6, "Except a man be born ~~[illegible]~~ of the Spirit, he cannot enter into the kingdom of God."

6. Indeed the heart - ~~the whole~~ the carnal mind, is wholly under sin, as the Apostle testifies - Rom 8: 5-7. 7: 18. Eph 2: 1-3. -

Such is the state of man's natural heart! It is altogether alienated from God: it is opposed to ~~God~~ Him: it is sold under sin: the will is enslaved: under sin: sin flows from man's heart as water from a fountain. There is naturally, freely, naturally, not in the heart of man one spark of true faith, or true love to God - He has not the mind

x "Cast away from you all your transgressions, whereby ye have transgressed, & make you a new heart & a new spirit, for why will ye die, O house of Israel?"

* ~~"And I will give them one heart, & I will put a new spirit within you:~~ "I will take the stony heart out of their flesh & will give them an heart of flesh: that they may walk in my statutes, keep my ordinances, & do them: & they shall be my people & I will be their God." -

° "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." -

† "I am carnal - sold under sin" - "For I know that in me, (that is in my flesh) dwelleth no good thing."

distant inclination to obedience!"

How then can man direct his steps? He is not able to do it. His understanding is darkened and his heart depraved: He is a captive: the servant of sin, sold under sin! He is "wise to do evil but to do good he has no knowledge". ~~In that the mind therein, he Hence~~, is impotent in respect to all spiritual good.

~~1. The depraved, the guilty character of man, his lost condition before God.~~

~~In fine - in respect to his higher & better interests, his darkness of the understanding & hardness of heart the consequence of sin. He was ruined in the Fall. Since then he is born "flesh" is not what it originally was, but totally born of flesh.~~ His nature is depraved. All the powers & faculties of the soul are turned away from God & united with sin. In his natural state, ~~have become so~~. He lives - acts only: & in driving he feeds & follows the impulses of his nature. He has set up for himself, ~~He is an~~ enemy of God: & is "heir of wrath & heirs the earth & heirs the by nature a child of wrath!" God with infinite displeasure & he is nothing but looks upon him a vessel of wrath fitted for destruction! -

~~Whatever may be his understanding & wisdom & affections in respect to earthly things - in respect to heavenly~~

things he is as nothing. Yea he may have some seeming exalted conceptions of God & great comprehension of the plan of salvation: and much rectitude of conscience & life – yet so far as the real, the spiritual perception & love of God by Christ & holiness is concerned, he is blind & dead! Lost, spiritually lost!

There is no redeeming power in himself whatever. Whence is it to arise? Talk of his ability to turn from sin to God – to make himself a new heart – and where is it? Has it ever been exercised? If not, then why not? Man has all the powers & faculties that render him accountable a free agent – if properly enlightened, directed & sanctified these powers & faculties are all sufficient for the love & service of God. But while he continues to be what he is – a dark minded, hard hearted, rebellious

* Talk of his ability to use the means of grace, aright & so become acceptable with God: of his ability to cherish grace in his heart, & maintain a life of faith –

Can flesh both of flesh, regenerate itself? "Who can bring a clean thing out of an unclean? Not one." "In me (that is, in my flesh) dwelleth no good thing."

sinner before God – how can he turn? His powers – his ability – his will, are all enslaved to sin: So will they remain! ✠

For man therefore to teach the wicked man that he is able of himself to do anything of himself in the matter of his soul's salvation, to turn to God, is to bring him under a most fearful delusion!

For the wicked man himself to believe it – is to remain in a state of impenitency & sin forever. ✠ And this brings me to the second doctrine of the

II Text – ~~The Scripture teaches us, that man is entirely dependent upon God for spiritual light & life.~~ That this dependence of man for spiritual light & life – is upon God alone.

This is intimated by the Prophet when he says, "O Lord I know &c." He directs his prayer to God the source of light & salvation to man. The dependence of man is entire – as entire, as it is possible to be. The whole illumination of his understanding: & change of his heart, ~~by his spirit & his word~~

✠ His ruin is complete! He is "wretched & miserable & poor and blind & naked." Rev. 3:17. He is written down as "dead in trespasses & sins" – & "lost"! and no language could better depict the helpless & miserable state of man than that used by the Prophet – "O Lord I know &c. it is not in man that walketh to direct his steps!" If it be so, that man does not walk in the way he should go & is not able in himself to direct his steps aright:– If it be so that he is impotent to all good – then is it manifest, that man is dependent & wholly so, for all spiritual life – & for the continuance & actings of the same.

It is beyond the power of any creature to more directly upon the soul of man & so to influence it as to alter its nature & actings, & turn it and so are all means in themselves powerless therein. unto God. This is peculiarly the work of God. God alone it as his own & partaker of creative power: as in 2. Cor. 4:6. It is done by the renewing of the Holy Ghost.

that every scheme or system of Faith, professedly drawn from the word of God, assert the impotency of man to all good: which does not make the dependence of man in every imaginable particular, spiritual light, life, for ~~his future~~, upon God — entire — without reservation, or qualification: is radically defective: yea false & tends to the ruin of souls by calling them to serious injury, deep in sin & misery of men by multiplying false conversions.

And thus while some ministers build with the House of God "gold, silver, precious stones": others build "wood, hay and stubble!" — Some give God the glory due unto his name: others rob Him of it.

must come from God. It is a work above nature: it is the work of God in & upon the soul of the sinner. He has not one ray of spiritual light in his understanding: not one right feeling in his heart, until it is given to him of God.

God Himself in His mercy must begin the good work in man & not prove dependent for the beginning — than for the continuance & perfection of the work. him, yea & finally perfect it. If He doth not, the sinner never will come: will never continue unto the end.

If the Lord preserve not, the sinner never or will come.

No doctrine is taught with more plainness in the word of God. And there is none of which the sinner has greater need of being convinced. — the impotency of man & his dependence upon God. we have, briefly presented to you.

My first inference from these truths is: ~~The first leads the Friends to my third inference is, that in the matter of these Heresies, before God manifestation God must have all the glory. in Christ. — boasting in his pride is forever excluded.~~

~~Men sometimes profess, that they entertain exalted views of the~~

And my second inference is, that

majesty, greatness, power & glory of God: that they reverence His name, bow in humility before him. But this is a mere contrast of the creature with the Creator. It is a humility resulting from a sense of weakness & imperfection. And we see it professed by men who make no scruple to judge & condemn the works & ways & word of God — and trample His authority in the dust — & utterly reject his reign over them. This is not the humility we need: or which God demands in us.

We need a humility which results from a sense of vileness & unworthiness before God. A humility which has more to do with the character, than the natural powers & qualifications, of man as the creature of God. — A humility which lays the honor & glory of man in the dust, & exalts that of God above the Heavens!

15 The Salvation of man is wholly of grace. I do not mean the provision of a way for his salvation by Christ — we know that is of grace. It was with God to provide salvation or not as He pleased. But I mean simply particularly the application of salvation. God is under no obligation what soever to bestow ~~upon~~ ~~any grace~~ upon any impenitent sinner. Nor can the sinner do anything to lay God under any such obligation, or merit it at his hands. He is justly worthy already lost, bound over by strict justice to perdition. When ever God therefore takes a sinner into the arms of His love & mercy & regenerately saves him,

The moment has arrived for us my Christian Brethren, to sit down to the Table of the Lord. Since we last met one of our number has been called to his final account. Removed from this world in the morning of his days, we have hope in his death. O how ought we to remember the shortness of life, & the unspeakable importance of faithfully improving the privileges we enjoy.[1] No doubt you have been looking forward to this season with many heart searchings & anxieties that you may rightly discern the Lord's Body. And after all - with a trembling hope you say to yourself - "what right have I here?" Blessed be God - my Brethren - This Table is spread for Sinners. Yes, for lost and ruined sinners, who are impotent to all good: who are totally dependent upon God for spiritual light & life. If it was spread for the Righteous, not one of us would dare come to it. But

now we have a right. Jesus our Re=
=deemer has spread it - He invites us.
Can any one stay away who loves the
Lord Jesus that tasteth of his precious grace?
Surely not. Let us all then come in
humility sincerely confessing our
sins - penitently giving them up:
loving forgiving one another - and
casting our souls all we have and
are into Jesus hands. Let us by faith
eat his flesh & drink his Blood, that
we may have eternal life in us. May
the Lord enable us thus to come. O
let it not be, that one cold & dead
heart shall be found among the
Lord's people to day!

It must be
as called to his for
our free-manner
ited — listened as
cording to the good
pleasure of His
will. And He gives
to one first to an
other, because He
has a right to do
what He will
with His own. —

The third Do
ference is that
in the matter of
Salvation, boast
ing on the part
of man is for
ever excluded.

This is the ten
dency of our old man
man of Sin: but
we have no foun
dation whatever
for glorying.

the Doctrines which we have been considering give
~~The Tenets~~ a death blow — to
the Spiritual Pride of man. —
Vain man would be wise, & he boasts
~~In his vain boasts~~ of his Knowledge
of God: of his covenant relations to
Him: of his wisdom, ~~as~~ instructor
superior to that of others, whereby he is
called to
them in their ignorance, & he "a guide
of the blind, a light of them in darkness: an
~~Correcting their errors teaching~~
instructor of the foolish." Under an impression
~~their Simplicity~~ — ~~of his feeling of~~
of superiority his proud heart is lifted up & ~~this~~
~~superiority to others~~ .. Rom 2:17-20.
~~A death blow, to his opinion of~~
He believes
his own piety ~~being~~ to be more intelli=
more
gent & fervent & self-sacrificing than that of others:
Hence he stands afar off from them & ~~affects~~
~~and even facilitating him to despise~~
to despise & glory over them.
~~the~~ . Luke 18:9-14
But do we
~~May be~~ not know my Brethren that the way to it is not
in man that walketh to direct his
steps? That if ~~he~~ we possess spiritual knowledge
piety, ~~it has~~ they have been com=
us: that we are but
municated to ~~him~~ — ~~a lump of the~~
lumps of the
same depraved, filthy & worthless
clay, or are all men.
~~with others~~? To ~~him~~ us may ~~a~~
the Apostle direct his reproof
~~adapt the words~~ — For who maketh
thee to differ from another? And
what hast thou that thou didst

not receive? Now if thou didst 17
receive it, why dost thou glory
as if thou hadst not received it?"

1 Cor 4:7

These doctrines give
A death blow to the Self sufficiency
of man. – He is inclined to great confidence
~~In his feelings~~ that he can under-
in himself:
stand all truth – that he can perform
good
all works with power & acceptance:
that though they err & waver
& deny their Lord,
fall in their christian course, yet
will he, never: that he is able to
controul & guide himself, resist
even unto death
temptations, bear trials & overcome
the world, the flesh & the devil & obtain the
~~difficulties~~. Crown of life
the way of man is not in himself?
But do we
~~Dear be~~ not know that it is
we are
not in man &c?" That ~~he~~ but
~~an~~ "earthen vessels" – into which
God has poured the treasures of his
Knowledge & Grace? That we can
unless
not discern spiritual things in
Spiritual discernment ~~they~~ given us by God, though
the least degree ~~without~~ the gift
Holy
of the Spirit? ~~Good~~. That we are
~~we is~~

18 not sufficient to think even a right thought before God, without a special sufficiency being given ~~him~~ us for it by the Lord.? That we are ~~he~~ not able to sustain ourselves ~~himself~~ a single moment in the ways of true virtue & holiness without the special grace of God? ~~except it be given him from above~~. 2 Cor: 3:5. — ~~His~~ Our entire "sufficiency is of God!" — of Him alone!

The doctrine gives A death blow, to the self-righteousness of man.

He is disposed to rest with complacency ~~to his ideas~~ in the merit ~~in the~~ of his ~~right of God~~ of his good works — his good principles; ~~that his ser~~ & resolutions: & past experiences of God's love & mercy to his soul: and they ~~may exceed his sees, there he may~~ gradually lose sight of Christ, or to place ~~indeed appear before the judge~~ him only as a Saviour, when his own ~~merit, with hope of acceptance~~ righteousness fails.

~~on the ground of what he is, & of what he has done~~.

But ~~he has~~ we must remember "the way of man is not in man that walketh &c".

"Who can bring a clean thing out of an unclean? Not one!" ~~He is~~ We are but "flesh, born of flesh": & "in ~~his~~ us that is, in ~~his~~ our flesh, there dwelleth no good thing!" No! no good purposes, no good desires - no meritorious works of any kind! In ~~himself he~~ ourselves we "cannot please God": and whatever holiness of heart, or righteousness of life we ~~righteousness, he~~ possess~~s~~, it is the gift of God, the fruit of the Spirit, ~~He is~~ we are whom he has sent to dwell in our hearts: & the moment that God's Spirit leaves us, all is darkness & corruption & ruin!! but ~~to~~ depraved sinners: & the righteousness which ~~he~~ we possess~~s~~ for his acceptance at the bar of God, we obtain not in ourselves, but in another: not by works, but by faith in the ~~self, but in another~~ Lord Jesus Christ.

Thus the doctrine of the Text lays man low! ~~& annihilates~~ they annihilate him. Before God he "is nothing". 2 Cor 12:11. Gal. 6:3. And he must consent to be nothing. If he thinks himself to be "something", "he deceiveth himself". ‡ It is the purpose of God, that in our salvation no flesh should

‡ Even in his fallen state, before he sinned, there was no excellency of merit in man. All he had was from God, & the promised reward of obedience, was of the nature of favour from God. Properly speaking there can be no merit in the excellencies with which creatures of God are endowed. If this case be so with man in his innocency how much more so in his fall!

glory in ~~the Lord~~ His presence. Herein does Christ. It is impossible that any flesh should do so. 1 Cor 1:29-31. Man is destitute of all things, hence God in His mercy has provided all things for him. ~~in~~ In Christ Jesus our Lord. He is made by God, "unto us wisdom & righteousness, and sanctification & redemption: that according as it is written ~~He~~ "that glorieth let him glory in the Lord." — *

What therefore befits us more than humility? It belongs to us both before God & man. And hence the apostle says, "Be clothed with humility: for God resisteth the proud & giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He

* The dependence of man is complete from this passage. Through Jesus Christ we derive all good whatever we need or possess. God lays Christ up for this very purpose ~~or death~~ on us: and it is of God ~~Him~~, that we are in Christ, ~~that we~~ so are united by faith to Him & partake of his mercies bereafter.

o God is every thing: & we are nothing! If we exalt ourselves, we shall be abased. The pride of sinful man is the abhorrence of God!

may exalt you in due time".
1 Pet. 5: 5-6.

~~4. The Text furnishes us with a true test of Conversion, or of Christian Character.~~

It is one thing to acknowledge the truth of the doctrines we have been presenting to you & another to feel them. There must be a thorough conviction of their truth in the mind of the Holy Spirit glad: soul of man & a pungent, deep lasting sense of them within us. ~~The fact is~~ our way is not in ourselves: that we must see & know & feel that it is not in us, to direct our steps. And we must give over the effort in despair. We must give ourselves up, as lost to holiness of God & ~~creature~~: as literally without strength for all good - dead in trespasses & sins! under wrath & exposed to eternal ruin! Our pride & vain glory & high thoughts of ourselves must come down. We

* And in view of his dependence upon God he must feel that he is wholly God's, and must thus give himself to God & share his love & gratitude & service with none other. — God must justly & joyfully receive from him all the glory of his redemption.

* We will constantly distrust ourselves: we will be afraid of our own hearts: nothing will we dread more, than to be left to ourselves: we will live by faith upon the Son of God: & seek the perpetual presence of the Holy Spirit, & humble to grieve him from our hearts.

we must feel that ~~he~~ we cannot lie and indeed when as regenerate persons we less enough before God: ~~that we~~ feel as we should, then we know we could do ~~can~~ adopt every expression in the word of God descriptive of the sinners character & condition: & ~~that we~~ we can take every pen: tent named there, expressive of the feelings of humility, shame which belong unto us repentance before God. — * we have ~~had~~ experience of If ~~we have felt~~ all this — the effect will manifest itself in our feelings & ~~all his~~ conduct before God & man. * we ~~He~~ will indeed behave ourselves ~~humbly~~ as ~~a~~ humbled & as humble men: & the graces of meekness, forbearance, forgiveness, charity, kindness & love will grow from this root of true humility in us. ~~Then~~ we will delight to feel — that we are wholly God's: our prevailing desire will be to live no longer to ourselves ~~himself~~, but unto Him who loved us & gave Himself for us ~~his God Redeemer~~, ever saying "The life which I now live in the flesh I live by

"the faith of the Son of God, who gave himself for me." I am by the grace of God, what I am: to God be the glory! He will give Him the glory in life - & in death - & before His throne in the Heaven itself, we will cast our crowns & say "not unto us O Lord not unto us but unto thy name be all the glory."

5. The Sect should awaken serious to reflection & activity in the great matter of their Salvation.

To reflection - on their dreadful character & condition before God their maker. As now laid before you, all may be very contrary to your high thoughts of yourself & may offensive to your ~~[illegible]~~ feelings. But it is every word lamentally true of you - "~~It is not to make be~~ You should reflect upon the fact that the way of man is not in himself. You know it to be true in your case. You know you are carried in all your ways & you do not ~~[illegible]~~ fulfil, what you acknowledge to be duties to Him ~~Salvation of your soul. You may~~ this has been your way all your lifes - & consequently, by this time, your sins are like mountains & His wrath must be greatly increased against you! Can you remain at ease under reflections such as these? What! remain at ease, & yet under the wrath of God!

But you must go a step farther. You must reflect that it is not in man to direct his steps. Left to yourself you never will direct your heart & your steps to God this service.

~~To form it. In the first place the way of man is not in himself - [illegible] in all it is not in man that walketh to direct his steps. Again contrary to what [illegible] Your case ~~ ~~You never will [illegible] direct your heart & steps to God.~~

And why not? Because ~~so bold under Gen. that to~~ ~~become bold~~ you have no inclination to do so. Your carnal mind is enmity against God: it is not subject to the Law of God Our Saviour says truly of you all, "Neither indeed can be." "Ye will not come unto me that ye might have life," ~~said the Jewish~~ ~~of your side, and bound by his~~ ~~Hy~~ You cannot, by reason of it, come to Christ. Again He says, "No man can come unto me except the Father which hath sent me draw him." There is the truth. ~~You are dependent upon the mere mercy of~~ ~~You will be a Christian if God~~ God for salvation ~~please and if you please~~. If He chooses to draw you, you will then come, but not otherwise. ~~You are under His wrath~~ ~~You lie at His mercy~~.

Nay, say you, if the case be so, I cannot better it.

* Dead in trespasses! This as you are - Christ came into the world to give you life - yet, you will not come to Him. This will be your condemnation - because light has come into the world & men have loved darkness rather than light. You will be slain at last because you would not have Christ to reign over you. And so much are you slaves to sin & enemies to God - that you cannot come to God except the Father draw you!

What a reflection is this! That you are so dead in sin - & devoted to it - that you are impotent to all good - & if ever saved - then God must exert His

For God commands me to do what I am not able to do.

But wherein are you unable? Are you not unable because you have no disposition? Are you to be excused from serving Him, because your heart is fully set in you to do evil? God has a right to command you: & will be just to punish you if you obey not; because if you have lost, or have no ability to obey it is because of your sin. Your inability involves the highest criminality.

But how can that be? Was I not born a sinner? Did not God bring me into the world a sinner?

I grant it is so, that you were born a sinner. But does the fact of your being born a sinner make you less a sinner? Does

Do not consider yourselves unfortunate - but moral & accountable beings! or criminal. Your state is one of sin & guilt & condemnation.

And you should be looking around & seeing what is yourselves to be done for ~~them~~ in so lamentable a case.

I know that may be your ~~all~~ ready your unregenerate persons or ~~[illegible]~~ are ~~you~~ to keep up objections & excuses & murmurings against God and your duty. You may tell me

25 Almighty power & raise your spiritual death. your poor ~~the dead~~ ~~& quicken you & regenerate your [illegible] nature~~ That you lie at His mercy for so great benefits or them!

Surely you have reason to be concerned at your character & condition as sinners & accountable beings!

it necessarily make God the author of sin? "Who art thou that repliest against God?" — Do not here the very thing: the enmity of your heart against God? Before you will acknowledge your sin — you will shift off the criminality of it on the ever blessed Holy God! Before you will take him to be your God & acknowledge him to be true & righteous in all his ways, and submit your understanding & heart to him, you will reject him & impeach his holiness & justice.

Whatever difficulties there may be to our feeble understandings in the manner in which by the transgression of one man we were constituted sinners, you condemn him.—

that you cannot help it — & that being such by nature, God requires you to do what you are unable to do: and what say you, signifies our efforts, before God draws near to quicken us! he can do no better than quietly wait God's time.

I shall not attempt to answer these objections, not because they cannot be answered — but ~~because~~ I would deem it time for this plain reason that you do not sincerely believe & act upon them yourselves.

The more depraved in nature a man is, the wicker he & the more

do come into this world as such, yet we must fall back upon certain & established facts, that God is holy & God is just: that whatever He does must be right: & moreover that we are sinners - and as such are subject of just punishment.-

You are therefore in zeal reflecting to remember these truths. And instead of remaining indifferent - or rebellious: like one lost & hearing of some way of salvation, rise up and seek it. God has laid help upon one mighty to save. Let this encourage you. Give way to the convictions, the promptings of reason & conscience. Peradventure God may give you repentance - & you believe you can repent & believe every time your sins - [illegible] sins.

27 You never excused a man in your lives for his sin because he said he could not help it. The more a man renders himself incapable of virtuous conduct & vicious ways & a perverse will, the more you feel that man deserves punishment. You are not waiting till this time - for this time & this way has been so with you.

Nor do you believe that you are impotent to all good, as we say & as you seem to acknowledge - You believe that you can do works of righteousness & be just & justification may be relying upon some [illegible] you believe you can repent & believe every time your salvation in this

please - to are procrastinating with some vain hope, until I fear it will be too late.' O that

You did believe your lost estate: that you are indeed unable by reason of sin to do any good, or save your souls. Then I am sure you would be in distress. Then I am sure you would avail yourself of the mercy of God in Christ Jesus. O how sweet would the words of Christ sound in your ears — "Hear that cometh unto me I will in no ~~wise~~ wise cast out!" — I know that some of you are not altogether in darkness on the subject of religion. I would wish you to examine into the condition of your souls. You will find that you are destitute of the grace of God. That you are not walking in the ways of God — and have no disposition to do so. & are manifestly exposed to deserved wrath & ruin! Then lectur yourselves. Call upon God in secret prayer — read & meditate upon & apply his word — Keep the Sabbath day holy & make improvement of the sermons you hear — break off your sins by righteousness — & cry mightily to God for mercy through the Lord Jesus Christ — do these things. They are God's appointed means. He may draw near & help you in the using of them. And O! do you feel your undone condition — & your need of Christ & his grace — "without Him you can do nothing" & so humble yourself beneath the mighty hand of God, that he may lift you up in due season!

Monte Video Nov. 13. 1843.