44874

1

Ps. 1. L. M.
Ps. 17. L. M.
Ps. 51. 1st L. M.

Pleasant. Oct. 27. 1844

Sunbury Jan. 28. 1844

Midway March 9. 1844

Ps. 17:14.

"Men of the world which have their portion in this life".

This is an active busy world: for example: suppose we go into a great city. What crowds of people do we see! They are of all ages sizes, & ranks & conditions. They are passing & repassing: crossing & recrossing. Some ride & others walk: some move slow & some move fast: some seem joyful & others sad: some laugh & others cry. Some are planting, & others building - some buying & others selling: eating - drinking:- marrying - giving in marriage:- reading - working:- going to prayer-meetings - to balls & parties:- going to the church yard - to theatres & places of pleasure.

All seem to be pleasing themselves in their own way. They all seem to have their plans & pleasures: some seem to think of this present world

others of the world to come. All belong to God: all are moving on to ~~eternity~~ judgment & eternity! God from on high behelds them all. He knows their hearts. He brings them all into order. He divides them into two classes. They that serve Him & they that serve him not: the men of God & the men of the world.

The Text speaks of men of the world. Of them God says, these remarkable words - "men of the world which have their portion in this life". They deserve our serious consideration: and let us first; explain the full meaning of the Text & then make some application of it for our own benefit.

I. The meaning of the Text?

1. Who are "men of the world?"

All in one sense "men of the world" being dwellers on Earth - not the same here. God divides all men into two classes - men of God, & men of the world.

(a) The men of God - are they whom God acknowledges as His own. By his Spirit & grace - a great change

has been wrought in them: brought "out of darkness &c": "turned from the power of Satan &c": they have "repentance towards God &c". No longer "of the world" – God is their "portion". Their lives are lives of humility, faith, love, obedience. They have see God before the world: the soul before the body: Eternity before time: Heaven before Hell.'

(b) "Men of the world" are the very opposite.' They are still in their natural state. The world is every thing to them: they are wrapped up in it – it is their all & in all. Their heart is set upon it. For example – It is their home, the place they desire or expect to live in. It bounds all their wishes, hopes & labours. – They are like vessels in a lake – which sail round & round &c – but never go out of it. Like men living on a piece of ground they love & call their own. They labour on it &c. but never wish to leave it. Their friends are the friends of the world: customs: ways: thoughts: words: actions: good things: evil things: sorrow: joy! + – They have no notion of anything beyond or different from the world. – They know God made the world of them. – & take care of it, but they concern themselves to know little more. If God comes

& they can think & talk of the things of the world forever. They are never tired thinking of riches, pleasures &c. nor of talking

into their thoughts, he is not pleasant to them. It is but for a little time, & they cast him out: if Jesus Christ: if death: if judgment: if Heaven: if Hell.' — If they go to the house of God, what they hear they remember but a little while & presently give it up: if they should be put in remembrance of their sins, fear for their souls, they strive not to give way to their feelings & presently give them up: if they take to praying & reading the Bible: if they converse of God & the world to come: if they join with the company of God's people &c. They have no desire, no relish for these things. — Nay more — They are opposed to every thing that is not of the world. They love the world — & of course hate God. God is not of the world, and they are against him & disposed to find fault with God. His character is not what it should be. His ways of dealing with them & others, are unequal & unjust. Jesus Christ is not of the world. They do not admire him. There is no beauty in him that they should desire him. His Plan of Salvation is not of the world. They cannot approve it.

it might be better. The Laws of God are not of the world. They are too strict - grievous to be borne. The Bible &c. not plain enough: full of mysteries: contradictions: has bad things in it! The people of God &c. not as good as they should be: hypocrites! They are at heart opposed to God & Christ. They hate to hear the word spoken against: to be reproved & told that they are wrong & will go to ruin. And to crown the whole. Their ways are evil & evil only. They will not repent: believe: they are men of no prayer; unmindful: reading the Bible: keeping the Sabbath: forgive ness! Live for themselves & their own. Habitual transgressors in thought, word & deed! They have put the world before God: the body before the soul: time before Eternity, Hell before Heaven!

They are the children of God. Hates sin. Hopeful of it. Hy one sin stains in it. The children of God - have the Lord Jesus. They see to be holy in Christ. The world may - the - the do not - Such are the "men of the world."

2. What is meant by their having "their portion?"

6 When the Bible speaks of a man's portion - it means something which a man loves & chooses above every thing else: he sets his heart upon it, & expects that thing to make him happy. So men of the world have their portion.

3. And they have their portion "in this life."

(1) Their portion comes out of the world. It must be so. They are men of the world: the world is their home, their all. They take their portion out of & in the world. They share the world among them. And in choosing & sharing they take what suits their feelings and wishes best. There is the man in the Gospel our Saviour tells us of, who chose riches for his portion: Luke 12:16-19: so many like him chose riches. The Prodigal son chose pleasure Luke 15:11-13 - so many &c. Haman chose honor in high place, Esther _____ - so many &c. Naaman chose glory: _____ _____ so many &c. One chooses after this manner & another after

that - each comes in for his share out of the world.

They choose their portion - as a means to an end - to make them happy in this world. They wish to have as much as they want. To live at their ease - to enjoy themselves, &c. To be free from trouble, care, disappointment, poverty, pain, disgrace, sickness & sorrow.'

(2) Their portion the text says is "in this life" only.

They make provision for this present life only. They do not consider the life to come. They have no portion there. - They can lose, seek, possess & enjoy their portion whatever it may be, in this life only. When death comes it is all over with them. They are taken from their portions: they cannot carry them out of the world with them: they must leave them behind.' 'We brought nothing into this world &c'." -

Thus "men of the world have their portion in this life. -

II The application.

We now ask men of the world - is it right - or is it wrong in you to do so? It is wrong as you may see for yourselves -

It is a poor portion. -

For 1. To choose your portion in

in this life evidences great heedlessness & weakness.—

It is an uncertain portion.

Because, (1) It is a portion you may never get.—

It is very uncertain indeed if you ever get the portion you seek in this world. How many thousands strive & strive—for years & years—to be rich & honorable & gay &c. and never are! Here & there one seems to get his portion, but multitudes do not. Death may cut you off before you get yours, &c!—

It is an unsatisfying portion.

(2) If you should be so prospered as to get your Portion, it will not make you happy as you think it will.—

(a) You are not happy while you are laboring & sighing for it. But have cares & weariness & disappointments &c.

(b) When you get it—you may not think so—nor be satisfied, but desire larger & larger measures of your portion. This is very common.

(c) Should you think you have your portion, you will be disappointed: for it will not give you the happiness you expected from it.—

You are not sure you can keep

your portion. It may be taken from you: or you fear it. You dread to lose it: You are full of labours & cares to keep it. You have riches, but are not happy: pleasures: honors &c.'

(3) But should you indeed be happy with your portion, it cannot cast forever.-

It is a term pray you tion. -

You will grow old to the world & the world will grow old to you. Your riches may cease to please: pleasures to gratify &c. Death will close all. —— Consider these things say, Is it not great madness to chose your portion in this life.[2]-

You will be the same thing when the seasons &c. & what & much &c. tell you are tired of all

[2. It is evidence of great wicked-ness.-

Men of the world are wicked men. God set himself before men as the portion of the soul: and requires them to seek & serve him as such. It is their duty to do so. "Thou shalt have no other Gods &c." "Thou shalt love the Lord thy God with &c."—

Men of the world — cast away God, their Creator & Redeemer. "he will not have &c". "Depart from us &c" they "worship" & serve "the creature &c". They were made expressly to glorify God: but they do not. God has "nourished & brought them up as children but &c."- "They have been guilty of two evils &c."

They obey not his commands: Love not the world neither &c. - But they do &c.

10 Reject his Son our Redeemer: they follow not his example - they not his precepts: believe not in his name.

Regard not the longsuffering mercy of God: they are invited to come he sor-ed, but "with one consent &c."

Indifferent to the value & salvation of the soul: "what shall it profit &c"

Stifle their own consciences - which yet will convict them of the folly & wickedness of their course.

Resist - God's Holy Spirit - who strives with them: & turn a deaf ear to the voice of the Gospel.

They want no God: they want not his Laws: no Saviour: no mercy: no salvation: no conscience: no Spirit: no Gospel. No. they have their portion in this world.

Can men act thus & not be very wick-ed? men who choose their portion in this world are wicked men.]

It is a false portion.

3. To choose their portion in this world, will necessarily end in Eternal disappointment & ruin!

(a) They are trying to seek a portion in this life: & be happy: trying to do what never can be done. It is not in the nature of earthly things to make the souls of men happy. God never designed

that it should be so. He only is the all-satisfying portion of the soul. Men can never be happy until they cease from sin & give him their hearts. Their portions whatever they may be will disappoint them. They are "careful & troubled &c: while there is "but one thing needful." They are "spending their money for that &c." The millions who have gone before you in this way, have never been satisfied or happy: neither will you be.

(b) All will end in ruin & despair. If you are not convinced of this before: you will be at your death. Leave this world you must: you must forever part with all you love & held dear as your portion. And then when you go into Eternity — what will you do? what will be your portion there? A dreadful portion indeed which you would not have, but which God in his wrath prepares for you!

Like Micah who cried out — "Ye have taken away my Gods & what have I more!" You will say they have taken away my portion in the world &c.! You will see that like profane Esau, who sold his birthright for a morsel of meat — you have sold your eternal blessedness, for a mess of in this world but it is too late to mend it. Like the rich man, you will see

12 You had your "good things" in life - now "evil things." The voice of Justice will say to you - what comfort you have had is now gone forever! You have had "your consolation" - now prepare for torment! You have been "full": now you shall "hunger": laughed - now mourn & weep! Your awful portion will be the wrath of God! "Upon the wicked he shall rain snares, fire & brimstone & an horrible tempest - this shall be the portion of their cup." Ps. 11:6. The righteous at death go to their portion in God: you are torn from your portion in this life - & have none in God: & fall into ruin & misery forever!

Ye men of the world - consider these things, & see that they are so, & make some provision for your souls when they are driven out of this world - in the world to come.

Be persuaded of the weakness & wickedness of your course - & tremble at the portion which awaits you in Eternity: & repent of your wicked ways: & turn to God as your portion: forsake all that you have fallen besides. Then shall you find rest unto your souls: & have that portion - that "good part which can never be taken from you."

Mark 16:16.

"He that believeth & is baptized shall be saved: but he that believeth not, shall be damned."—

The Lord Jesus was standing on the Mount of Olives, about to ascend: his disciples around him — the world extending beneath him. Then he said v. 15. "Go ye — preach the Gospel &c." (tell them this good news — that I came into the world & suffered & died for sinners) and — "He" no matter who — "that believeth" — in truth — "the Gospel, and is baptized" — into the name of the Father & of the Son & of the Holy Ghost — openly professing before God & men that faith — "shall be saved" — from sin, death & Hell — & into a Heaven of Holiness & everlasting happiness: — "but he that believeth not" — the Gospel — "shall be damned" — condemned to everlasting destruction from the presence of the Lord & by the glory of His power.

They, "The Gospel" is intended to bring salvation to men that are lost: the Gospel finds them lost — but it is a means of their redemption from that

dreadful condition - "He that believeth shall be saved."

The Gospel does not condemn men: it finds them condemned already: it adds to their condemnation being rejected by them. "He that believeth not shall be damned." It is designed for their salvation

The great truth which I desire the Gospel being preached to us - something to impress upon you - is that faith must be done in my stead or in order that ~~in the Gospel is necessary that~~ we may be saved by it: he must ~~believe~~ ~~consideration~~: he must believe or be damned.

This is evident, because

1 We are already lost. The Gospel finds us lost.

Behold the natural condition of man before God. It is one of sin & condemnation - of hopeless ruin! We have been lost ruined from the beginning. We were at the first - placed under a covenant works - under Adam He was created "upright & holy & put upon our federal head. He stood for him self & for all his posterity. What was the covenant? One of works literally. Do this ~~lived~~ live. Keep my Law and live: break my Law & die!

Adam disobeyed & died! and we died with him! he were in his loins. When the Father fell, the Children included in him fell likewise. All the consequences of his sin came upon us as perfectly as though we had ourselves committed the very first & great sin which ruined all.

"By one man sin entered into the world & death by sin & so death passed upon all men, ~~because~~ for that all have sinned" Rom 5:12. "In Adam all die." 1 Cor 15:22.

His disobedience is imputed to us: and we are condemned for it. "By the offence of one judgment came upon all men to condemnation." "By one man's disobedience many were made sinners."

Thus we come into the world inheriting Adam's depravity and curse. "That which is ~~flesh~~ born of the flesh is flesh": "they that are in the flesh cannot please God" – we are "dead in trespasses & sins" – & by na-

 time children of wrath."

We stand no more in a state of innocency - with power to stand yet free to fall - to merit eternal life by perfect obedience to the Law of God. We have fallen already. That Law gives no life - it works wrath only. It is no longer our rule of justification but of duty - & it is our damnation. "The soul that sinneth it shall die." "Cursed is every one that continueth not in all things written in the book of the law to do them."

We are therefore in respect to any salvation in ourselves, under God's law - lost - ruined - damned. The wrath of God abides on us.

For nothing but perfect obedience secures justification under the Law - or by works. "The man that doeth them shall live in them". That hope is lost since we are already transgressors. Then struggle to avoid this conclusion. They find it difficult to say - There is no hope: No repentance will avail to save. Hence they fly to repentance avert the penalty. The Law calls for

punishment - not repentance,
when it is broken.
No half way or piece-meal obedi
ence will avail. Good deeds - as they
are called cannot balance bad deeds!
We are not saved upon the ground of Creation:
A man can do no more than his duty.
Religion, good for civilization, made by themselves.
No sufferings on our part, self-
inflicted or imposed by ignorant
teachers, can atone for our sins &
redeem us from God's vengeance!
The sufferings demanded by God's
Law are eternal. "The wages of sin
is death."

Besides, the impossibility of
all these means ways of self-del
ivering - the sinner has neither the
power, nor will, truly to repent, do good works, or suffer or to do anything ac
ceptable before God - sinner his heart
and whatever he does to save himself in his nature
is totally corrupt: the is an enemy
not state; it is done out of selfishness - opposed
to God & wicked works.
that out of love to God, for his glory, for his heart is
at enmity with him!
It is in this desperate - lost -
helpless ruined, condemned state
that we lie by nature.

2. The Gospel is our remedy
from Salvation.

Seeing that we were lost
Our Father in Heaven - in

His infinite compassion has prepared & perfected the plan of our salvation. He has given us a Redeemer, in the person of His Son, our Lord Jesus Christ: and through Him provided for us righteousness & life eternal.

He has appointed the Lord Jesus to take our nature - to come under the Law which we had broken - & to obey that Law & suffer its penalty for us: & the Lord receives and accepts his obedience and sufferings in stead of our own. "Christ hath redeemed us from the curse of the Law, being made a curse for us &c" Gal. 3: 10-13. "He shall save his people from their sins."-

Thus he bears our punishment: & delivers us from wrath: & a way ~~a~~ thereby God in justice to himself may forgive sinners.

And then He secures for us, by His own merits, the gift of the

Holy Ghost - by whom the enmity of our hearts towards God is taken away & the power of sin - whereby our supreme affections turned to God: God is reconciled to us & we to God. Christ's righteousness and sanctification avail for our Salvation.

Here is the remedy. Here is the Gospel: the good news of Salvation prepared & offered to us by our merciful Heavenly Father.

It is this good news, that our Lord Jesus commands his disciples to go into all the world & preach to every creature. It is freely & freely offered. How shall they receive the benefit of it?

3. Through faith & faith only. He that believeth shall be saved. -

This Salvation we must remember - is a free gift from God. He was under no obligation to provide it for us. He was moved

to it by His own love - his own feelings of kindness towards us in our misery & ruin. "For God so loved the world &c" "This is love and that we love God &c"

We did not deserve it: we could not claim it. ~~Nor~~

Nor since He has provided it can we do any thing to merit it. We can do no works of righteousness - we can ~~no~~ in no way prepare ourselves for a worthy reception of this grace of salvation which the Lord has provided and offers to us.

We do not come to Christ by any works of righteousness. We are unworthy of any favour from the Lord. We are without strength ungodly - lost.

How then can we receive the Gospel: this salvation of God to our perishing souls?

In the only way that we possibly can do it. What way is that? We are to receive it as a free gift: the unmerited gift of God. And by faith. We must take it & trust upon it by faith.

That is — we must with all con-
fidence receive this salvation
provided as given unto us. We
must believe that Christ is our
Saviour & with sorrow for our
sins — & gratitude for God's mer-
cy & love ~~[illegible]~~ as our God ven-
ture our souls for time & eteri-
ty into Christ's hands as our Re-
deemer. We must believe the
love which God has for us in Christ
Jesus, that He is our all suffi-
cient Redeemer — & that He is
able to save us from our death
& Hell — & prepare us for the pres-
ence of God & heaven forever.

This faith carries the whole
soul over to the Lord. It calls Je-
sus Christ, Lord & master. It calls
God — my Father. — The soul is ac-
cepted in Christ, justified, sanc-
tified & finally glorified.

It leaves the ground it stood upon & steps upon the
rock, Christ Jesus.
When we do this, the salvation of God is our

x. Who can doubt that Noah was in a lost world? The Lord prepared an Ark to save him. He commanded him to enter into that Ark: to have faith in the Ark to save him. God promised that he would save him by it & it did. He believed - he entered the Ark & was saved. And so - Here is Christ - our Ark. Prepared of God. God assures us we shall be saved in Him by Him. We enter in - we venture on Christ & we believe & are saved!

It is evident that this faith is necessary in us. We can become interested in the Lord Jesus in no other manner. Hence the command of the first addressed to the Jailor, "Believe in the Lord Je sus & thou shalt be saved." x.

Sinners have now the alternative set before them: Believe or be Damned.

1. The Gospel - the glorious plan of Salvation by the Lord Jesus Christ - has been preached to you.

(a) In the distinguishing mercy of God. Thousands never heard the glad tidings.

(b) For many years - even from infancy. Long has the mercy been continued to you: long has God waited upon you.

(c) Clearly, fully, all darkness has been removed, & the way has been set up & the way made plain to the wayfaring man.

(d) Earnestly & affectionately. With the entreaties & prayers of Ministers & Christian friends, God has seconded their appeals by the influences of His Spirit & the convictions of your own consciences.

(e) And it may be - with serious impressions to many.

You have felt your sins - the vanity of creature dependencies - the certain ruin of unbelief - & have trembled - & been almost persuaded to believe & become a Christian. -

2. This Gospel - for the great mercy of it bestowed upon you - you are accountable to the Lord. -

It comes to you unmumbered blessings: but if despised - will add to your condemnation.

You will have a lower place in Hell than Tyre & Sidon - Sodom & Gomorrah! "Woe unto thee Chorazin! woe unto thee Bethsaida &c." — You stand upon a mount on high - may take the wings of faith & fly to Heaven - or rejecting them - you may be thrust down to Hell.

Does this make you uneasy? Does this make you resentful towards God - say "I wish I had never heard of Christ - I wish I had been born a Heathen: then would I not have had so much to answer for!" As sinners have felt - so may sinners now feel. -

This is the rising of enmity against the Lord. With which reason said our Lord - "And this is the Condemnation &c." John 3: 19-20! Here is indeed the evidence that your deeds are evil - you do not wish to come to Christ that you may be saved!

On the Contrary you should

bless God for his Gospel - and seek that you may receive all the blessings of salvation, which it offers, so freely so fully, to you.

13 But, let it be known to you O sinner - God has in mercy given you the Gospel & you must account to Him for it!

3. You must believe the Gospel if you would be saved.

There are many wrong ways of believing but the one right one. he must adopt the right one - if he would be saved.

(1) multitudes profess to believe the Gospel & would be offended to be thought unbelievers. yet they pride themselves that they are firm believers in the Gospel - & are directly opposed to all corruptions of it. And so they support the institutions of the Gospel & attend the house of God - observe the Sabbath & read the Bible.

Yet their faith does not change their hearts from the love & practice of sin - to the love & practice of holiness. They continue - in sin - & are of the world forsake no principle

of religion. Christ & their Lord are great strangers. Indeed, ~~many~~ these very persons, at times, while they acknowledge God's plan of salvation, to be the ~~other~~ ~~are~~ depending upon other only true one, are secretly - if not openly schemes of salvation, besides that of Christ. -

Such belief as this - whatever good it does a man - does not go far enough. It does not embrace the Lord Jesus. They enter not into the ark.

(2). Many believe the Gospel, so as to profess it.

They not only so far as those we have just spoken of - & give a firm assent to the Gospel, as being true & good, but they feel it their duty in some way, yea: of to profess it - & connect themselves with the Church of God. And they do so.

Yet their faith does not run very deep. They are different from mere in some respects outwardly - but their faith does not carry the whole mind & heart. There is a

reserve – a holding back – a cleaving to the world – to lusts – to pride – a neglect of God's glory – injurious living in respect to their fellow men. And some inward trusting to the mere profession itself – to the righteousness of it – & to the righteousness which they do – & to their powers of feeling & past experiences.

They live not by faith upon the Son of God – they are not crucified even as he is pure. They think they are in the ark – they be convinced that they are not. They are not even hope one foot in the ark, & the other in the world. They must fall through! Such belief as this – does not go far enough. It does not heartily embrace the Lord Jesus. ✝

(3.) We need a faith – that is the fruit of the Spirit – spiritual: – wrought in us by the Lord.

We are not only to receive the Gospel as true – but act upon it as true: Not only profess to believe in it – but actually venture upon it. We must believe "with the heart." ✝

So believe that we are lost & condemned – as to feel it – & stand in awe of it: & see that all hope of

✝ (3) Others again have faith in Christ, & believe they do trust in Him & are His. Yet they will not come out & be baptized & openly profess him before the world! They think they are in the ark: but they do not wish anybody to know it. They will not let anybody see them go into the ark! Here is some great error somewhere. No – we must believe – & before be baptized – openly profess: be not ashamed of Christ before the world!

openly before Heaven & Earth.

11 carrying ourselves is quite taken away: to renounce all such hope.

We are so to believe the Gospel is to see that it is God's pure perfect plan of our Salvation - to feel our need of it - that we freely come to the Lord Jesus & cast ourselves upon him: and henceforward live to Him. -

This is the true faith - here is a deep & permanent change in the heart & life of the sinner. Be: he gives up his own righteousness & takes the lieving in Christ - he becomes holy like Christ - hates & renounces sin: heavenly like Christ - setting his affection upon things above &c. -

This is the faith which you must have in order that you be saved.

If you have it - you shall be saved from sin - all its reigning power will be destroyed in your heart, until finally you shall be holy and fitted for Heaven. This to a true believer is an unspeakable comfort!

Then - its punishment shall

no more hang over you - for Christ will take it all away - & Heaven shall be yours - to be with God & Christ eternally. This is the joy set before the true believer.

This great Salvation is yours if you will only believe.

But you answer - "How shall I believe. I would if I could". No, you are mistaken - to have a real will to believe - is to believe itself. You can't believe - because you won't.

You answer - "How can that be? I am convinced I need mercy from God - I fear his wrath - it seems to me I desire Salvation - I read I have read many Books to receive light & I pray & converse & inquire that I may learn the way - but where is the Christ? - I cannot see him - I know nothing of him, except as I am told of Him & points to him in the Bible. I feel after Him - but I find him not". — Your heart - my friend - is dead. It is your heart that needs to be renewed!

Your chief difficulty lies in your feel the sense of sin. You lack conviction of sin. It is your heart not enough in this work. You are trying to reason yourself into that needs impression. It is cold - rebellious - insensible &

18 faith - & to turn your own heart to God - & find God by the sight of your own eyes - & the power of your own hands - & the goodness of your own soul. You are depending upon creatures - to aid you & lead you to true faith. But you must recollect that the eyes of your understanding are darkened - that your heart is impenitent - your nature proud - your will rebellious, your self-esteem perfect - and although the way of salvation - the nature of faith are made as plain as the sun before your face - yet having eyes - you will see not - & ears - you will hear not - and hearts - you will believe not - unless you have imparted to you the Spirit of God - to work in you true faith. You are wholly dependent upon God for this Holy Spirit. Your look should be - wholly to God - for this Spirit: for true faith - is the gift of God.

You answer still – "Faith is the gift of God. I cannot have it unless He gives it to me. Yet He commands me to have it – and because I do not – he condemns & punishes me forever! Is this just? Is it not hard?"

Do you not here see & feel that your heart is unsubdued – and at enmity with God? You seem to suppose that it is His duty to give you faith – & he will treat you with the highest injustice if He does not – & would be cruel – & tyrannical to damn you for unbelief. Now be it known to you – that you are justly condemned in your sins – and the giving of the Gospel – makes no difference in that respect. God could have left you to perish. He was under no obligation to provide Salvation – & after He has done it – it is His own – & he can give it to whom he will. He acts in this matter as he pleases. He may give

 it to you or not - you lie at his sovereign mercy in this respect. He "hides these things from the wise & prudent - reveals them unto babes" because it is his holy will.

But say you "why you would drive sinners to despair?" Then if it be so - I will do nothing: and if God sends me faith I shall be saved - if not - I cannot help it." — No - not to despair in the sense, in which you suppose, that there is no hope! He would drive you to despair of obtaining true faith & salvation, through any power or righteousness of your own. To despair of redemption in your naturally sinful & condemned character. You must have this sort of despair. But we preach unto you hope. We tell you that you are indeed lost - totally lost - but God has provided salvation for you - & He is able & has expressed Himself willing to save all who

come unto Him. You are not then to sit still - if you do - you will certainly die. But you are to arise & seek the Lord - & as you are - throw yourself for mercy upon Him - through Jesus Christ. Wait upon Him: it is all your hope. You find faith & salvation - in God - His God alone.

I can tell you no more - than that God has invited you to come to Him - promised to give the Holy Spirit to them that ask Him: and that He will in no wise cast out them that come unto Him through Jesus Christ. I can tell you no more - than that Jesus stands at the door & knocks - & follows you all the day by your side - but you see him not - & says look unto me & be ye saved. I will save you - it is a free - gratuitous salvation - I require you to bring nothing - but come yourself - only believe - & you shall be saved. "Ask & ye shall receive - seek & ye shall find - knock & it shall be opened unto you." -

Then end of all is

'If you do not believe - in the words of the text - you shall be damned.'

You are now - have all your life been, in a state of condemnation. The wrath of God - has been impending over you & his sovereign mercy - has held it back - there: And His wrath must ~~have~~ sooner or later fall on you if you continue to provoke Him to day, or you continue to preach Him now & more of contempt of in your sins.
fore are you in the land of Salvation still. If you do not embrace this Salvation provided for you - there is no hope - your end is & must be damnation.

I meet a man going half-dead I offer to assist him to life again. He refuses my aid - I pass on - he continues in the same state & dies. So you are going next - the Lord Jesus meets & offers to you: & offers you salvation: You will not believe! He passes on - you remain as you are & die. Thus you have nothing more to do than to

reject the Gospel - & continue as you are - & you will die! Your doom is now sealed - & forever sealed - except you repent & believe the Gospel!

Remark this -

1. You are not condemned because you reject the Gospel only. No - rejecting the Gospel adds to your crimes & punishment - but you are condemned without the Gospel - as a transgressor - & contemner of God! You add unbelief to rebellion! -

2. You are not condemned because your sins are too great to be pardoned.

The salvation of God is great. The blood of Christ cleanses from all sin.

3. You are not condemned because no salvation has been provided for you - God is not telling that you believe this.

The Gospel is preached to every creature. The death of Christ is sufficient for all.

God takes no pleasure in

Heir that dieth - but rather that he turn shine.

4. But you are damned because you will not believe.. You will not accept God's salvation. You ruin yourself - you send your own soul to damnation! Your Condemnation for sin must come - when you will not escape it by believing. Life is offered to the dead: refusing life - that refusal leaves you dead for ever! Your rejection of Christ seals your damnation! Your sins need not destroy you, for God has found a ransom.

Just indeed is your condemnation as a sinner against God: and great will it be. But how much greater will it be as an unbeliever - as one who has despised God in the highest possible exercise of merciful condescension! as one who has "trodden under foot the Son of God!" The wrath which will fall upon you, will be the wrath of God & the Lamb.

In view of the awful ruin coming upon you - of the dreadful damnation that awaits you - we would urge you earnestly - O Sinner - to believe the Gospel - that you may be saved! — Do not destroy yourself: for "he that believeth not shall be damned!" —

Phene
May 10. 1824

The work of the Holy Spirit.

"Not by might nor by power, but by my Spirit saith the LORD."

Zechariah 4:6.

256 H. L. M.
257 H. L. M
392 H. L. M

Arcadia Feb. 22. 1855

Midway, 3 days meeting, Feb. 25, 1855

Zechariah 4:6.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The work assigned by God to Zerubbabel was a great work. Besides the bringing back of the people of God from the captivity & their restablishment in their own land, he was commissioned to rebuild the Temple.

The mighty work of bringing the people back is described in Ezek. 37:1-14. in the vision of the valley of dry bones. It was of the nature of a resurrection: of life from the dead. God sent them into captivity as a judgment & gave them a Promise of return. He effected their return, as a mercy & fulfilled the Promise. God claims the work as all His own. His Spirit breathed upon the slain: & they lived. vs. & He "put His Spirit in them", v.14. & brought them out of their graves & put them" in their own land". v. 14.

They by the mighty Spirit of God the people were made willing to return: all the obstacles to that return were removed out of the way.

2 The heart of the King was in the hand of the Lord & He turned their counsels & all their enemies were deprived of power to hurt them.

The great work of rebuilding the Temple was assigned to Zerubbabel. Many difficulties lay in the way: the fewness & poverty & lukewarmness of the people & the opposition of enemies.

But the assurance of God to Zerubbabel was this "The hands of Zerubbabel have laid the foundation of this House: his hands shall also finish it." Zech. 6:9.

God then encourages & exhorts him by Haggai - 2:1-5. It was the mighty Spirit of God that was to be among them: to succeed the work. So Hag. 1:14. "The Lord stirred up &c." They were moved by the Spirit of God to undertake & carry on the work to completion. Had the Spirit not been given the work had not been done.

So again in the Text. Zech 4:6-7. Here was Zerubbabel's assurance & encouragement. He was not to consult with flesh & blood - nor to look at difficulties - nor to depend upon weight nor power of any kind - but while diligently using every means his reliance was to be upon - "My Spirit saith the Lord."

Hence the glory of the work in the day of its completion was to be

gave to God. He was to "bring forth the head stone thereof with shouting crying - Grace - Grace unto it."

Such is the Text - and the Doctrine we deduce from it is this, that,

"It is only by the Spirit of God that as His people, we can accomplish the work which God gives us to do on the earth."

God is the great Creator of all things in Heaven & in Earth. He is the fountain of all being. All creatures, animate & inanimate - rational & irrational, receive their nature originally from Him - as a sovereign God he assigns them their position in His universe: & He so disposes & governs them as that they infallibly accomplish His will concerning them & so promote His glory. All are in a state of absolute dependence: & can live, move & have their being, only as God moves upon & overrules and governs them. Beneath & around the wide spread universe is the infinite mind & will & arm of God!

Now He who in the economy of the Divine Nature, brings into existence & breathes life into the universe of God: and who pervades & impresses and guides all, is the Holy Ghost - the third Person in the ever blessed Trinity: the Holy & infinite Godhead!

He is that Person through whom

4 the vast works of Deity are designed by God and fashioned into being: and influenced to their final ends. But herein there is a community of his own power & goodness & control in the Godhead, so that all are partakers.

It is the Spirit of God referred to in the Text. The third Person in the order of subsistence according to the Scriptures: eternal, almighty, ineffable, coeval with the Father & Son.

His office work is to bring into being the mind & will of God: whether it relates to the Creation - the Government or the Redemption of the world. - The creation & government are subsidiary to Redemption: that is the final end.

"The Spirit searcheth all things - yea the deep things of God." 1 Cor. 2: 10. He knows what the mind & will of God is & that He reveals and brings to pass.

1. He reveals & brings into being all the mind & will of God in the creation of all things. -

In the creation of the world. Gen 1: 1-3. "The Spirit of God moved &c". He was there present & energized & brought into form the shapeless mass.

Job says - 26: 13 "By His Spirit, he hath garnished the Heavens".

The plants & animals of earth do

die - & David says of God, "Thou sendest forth thy Spirit - they are created & thou renewest the face of the earth" Ps. 104, 30. 33:6. And in that sublime passage in Isa. 40:12-18 - in describing the creative power of God, the Spirit of God is set forth as the supreme counsellor and director of all. "Who hath measured the waters &c. Who hath directed the Spirit of the Lord: or being his counsellor hath taught him?"

II. He reveals & brings into being the mind & will of God in the Government of the Universe.

1. His influence is exerted over the invisible world of angels.

They were elect angels - when they stood upon their trial: & they were upheld by the Spirit of God, who executed the will of God - that they should stand.

And so also does He restrain & control the devil & his angels - and deliver God's people out of their hands.

2. His influence are exerted over the mind of mankind.

The word of God is replete with evidences of this. It is by His Spirit that God accomplishes His designs on=

many men, the road of the heart of the King being in the hands of the Lord, Kings, Princes, Nobles & the multitudes of the people - are stirred & moved - inclined by the Spirit of God. This omniscient omnipresent Spirit holds in His wide embrace & powerful control the Spirits of all flesh. They are all naked & open unto Him: & He acts upon them according to His will.

III He reveals & brings into being the mind & will of God in the Redemption of the world.

In its Revelation - its administration: its confirmation: its application: its establishment & its consummation.

1. In its Revelation. The glorious covenant of Redemption proceeds from Father, Son & Holy Ghost: and the Holy Spirit brings it into being. this is His office work: for thus is He sent forth both by the Father and the Son.

He reveals the great Redeemer. His wonderful Person - the manner of His redemption. The harmony

of all the Divine attributes in the Sinner's Salvation. The purposes of God in Redemption. Her glory: & they are drawn together in Prophecies & Types reaching over centuries of time - & minute in the least particular!

So when Christ came - He descended upon them in bodily shape & in marvellous ways revealed him to the Chh. & the world!

Since He came, He is still revealing the work of Redemption to the world - in Prophecies now accomplishing & to be accomplished - and the purpose & final & full & glorious revelation will be seen only in the consummation of all things!

2. In its administration. His is the work to call & set forth in the Church - all her officers - Patriarchs - Prophets - apostles - ministers: and qualify them for & give them their work. all her ordinances - Her sacred seasons, her services - Her sacraments. Her solemn assemblies: the Preaching - the hearing of the word - Her solemn prayers: her discipline. all the mind and will of God to her: God's Holy word in all its fulness & power!

The organization of the Church & all the administration of the Plan

8. of Redemption, in & by & through the Church — is of the Holy Ghost.

3. In its Confirmation.

Confirmed to men by evidences not to be disputed. The Spirit of God powerfully demonstrates the truth of Redemption.

1) What are all the Prophecies — but His confirmation? "No prophecy came — but holy men of God &c."

2) What are all the Miracles of the O. Test. as recorded with Patriarchs, but confirmation of the truth of Redemption?

The Miracles in Egypt — in the wilderness — in the promised land — by Prophets? all ~~con~~ the demonstrations of the Holy Ghost of the truth of God speaking to them & being the God of their Salvation. They all tended forward to & confirmed the truth of Christ to come.

What are all the Miracles of the Lord & of His apostles? The same Spirit confirming the truth of the Redeemer now come.

4. In its application.
That Redemption shall not be in the purposes of God without fruit. Christ Jesus shall see of the travail of His soul & be satisfied. And all those whom God has given Him - in all ages & to the end of time - shall be taught of God & brought to Christ & of faith in Him made heirs of eternal life. This is the glorious work of the Spirit of God. He effectually calls - regenerates - unites to Christ, without Him - no soul could ever be brought out of darkness into God's marvellous light! &c. The application & sealing of Redemption is all His work. -

5. In its Establishment -
The stability of the Church - the preservation of the work of Redemption on earth - is owing to the preserved power of the Spirit of God.
The enemies of Christ are not allowed to triumph. The power of all their reason - is overmatch

and by the inspiration and power of the Spirit. Their greatest foes of opposition & persecution are overcome by the almighty power of the Spirit. The Church would long ere this have been swallowed up, but for the presence & power of God's Spirit with her.

He also brings out the value & shows the happy effects of the work of Redemption on the world & so establishes it. The power of the Spirit of God & of Christ is with her & therefore is she established so that she cannot be moved. And the Spirit spreads & establishes it over all the Earth.

6. In its Consummation.

The work of Salvation shall be perfected in the called & chosen ones of God. They shall be sanctified - through all trials - & afflictions & in spite of all enemies - & fitted for God & glory!

Yea - their mortal bodies in the resurrection shall be quickened by the Spirit of God.

And He shall bear witness in the hearts of all men as

the day of Judgment - Convening them of his - of righteousness & of Judgment - and bearing witness in the hearts of the children of God that they are His - & in the hearts of the children of disobedience that they are sealed spirits sealed unto perdition.

The last office work of the Redeemer is the Judgment. and the last office work of the Spirit is his work on that day. - So will he reveal & bring into bearing the sacred & full of God in Redemption.

Here then is the Text: with its deep foundations laid in God! Here is the Spirit of God - eternal - unchanging all - almighty - omnipresent all - pervading. working in through & by all creatures in Heaven & earth - giving them direction - efficiency - & success, according to the sacred & full of God.

He must admit the truth

of the doctrine - that it is only by the Spirit of God, that as His people we can accomplish the work which God gives us to do on the earth.

From this view of the work of the Holy Spirit: we cannot but perceive & admit the truth

I. That He is GOD. - Coequal with Father & Son - partaker of the same Divine Nature & manifesting all the attributes of God.

As such He is to be worshipped - obeyed & honored by all on earth & all in Heaven. He communes with the spirits of men & even condescends to dwell in our hearts.

II. The reliance of God's people for success in the work which God gives them to do, is wholly upon the promise & presence of the Holy Spirit with them.

1. The success of the Office

the ministers is, finally upon Him. The words "Paul may plant &c" should be graven on the heart of the ministry. He must first teach us - that we may teach others: with a divine - holy - spiritual teaching. Then must He make our teachings effectual both to sanctification & Salvation. &c.

2. The success of private members - (a) In keeping on their way: and get thus attracting temptations to sin becoming meet for Heaven - themselves. (b) In faithfully praying & discharging duty. (c) In laboring for the souls of their dear children - servants - relatives & friends &c.

3. The success of Particular churches: in the instruction of children & youth - in obtaining & using the means of grace: in seeking to retain with the Lord & to implore a Revival of Religion among them. Means are of little avail: Not by might nor by power &c. -

4. The success of the Church general - in all plans for the up-building of Christ's Kingdom & the spread of the Gospel over all the earth. Great is the work

I cast the obstacles - but the promise of God - "Not by might &c."
Therefore - Give glory to the Spirit. Do putting on the Breastplate of Faith, or grave offer unto it.

III. This assurance of promise and of the assistance of the Spirit - the aid of the almighty Spirit - is the encouragement & comfort of His people, in all ages & in all times. -

He has been sent of the Father & the Son from the eternity. He is the accession gift of Christ. "I will not leave you comfortless - I will send the comforter - which is the Holy Ghost."

How precious the gift - how can bring the promise! What could we do without the Comforter. Who reveals Christ to us? Who gives peace to our troubled souls? Who supports, comforts & blesses us? Who is to perfect the good work begun in us? Who is to sanctify all the means of grace - all God's dispensations to us? Who is to be with us in our passage through the valley of the shadow of death? — Who is long suffering - bearing our grievings of sin - reviving us from our backslidings & causing us to rest afresh in the love & forgiveness of God?

Let us give glory to God & take the comfort that the Spirit is to abide with us forever.

IV Let the Church remember this great truth & act accordingly to it.

1. Not Presumptuously - Calling upon - professedly relying upon the Spirit - but using no means, or using means, carelessly, irreverently. We honor the Spirit when we cling to him in the use of His own appointed means & look confidently to him for a blessing.

2. Not with Self-Sufficiency. Relying upon our own wisdom, knowledge & power.
Or upon an arm of flesh.
Or upon means alone - however sacred & just & proper.

3 But rely upon him while we earnestly & believingly use every means & do all our duty. -
We must not by our unbelief & sin & stubbornness - Grieve the Holy Spirit.
Nor resist his influences & strivings.
But follow out His impressions: and diligently use the means of His own ordination:

16 and pray without ceasing unto our Heavenly Father that He would give the Holy Spirit in large measure to us. —

Alas! How much have we resisted Him: grieved Him, By all our lukewarmness, and coldness — & evil speakings — & ill-will & tempers! By all our formality & unbelief. Our sins have driven Him away and therefore we are cold & dead! He must return — or we shall ever lie in darkness & wander farther from God — & it may be die in despair.

Return O wanderer — and earnestly pray for forgiveness: for the Spirit of God once more to visit & revive you. Return O backsliding Church — & pray for the Spirit to be poured out upon you to revive your graces & to restore again the joy of Salvation to your Souls.

V. Let the wicked hear & learn the Text. "Not by might nor by power &c."—

You are using the means of grace. It is well—but they must be sanctified & sealed to you by the Holy Spirit.—

Unless He is poured out upon you—to quicken & regenerate you—& to work in you repentance & faith in the Lord Jesus you will forever remain in spiritual darkness & death.

You have perhaps long neglected to pray the Father for Christ's sake to send Him.

Or you have always grieved & resisted Him! Have a care lest—God withdraws Him from you! Then you will be without hope forever!

Rom 14:12.

"So then, every one of us shall give account of himself to God."

The last work of man.

Maybank Oct 13. 1855.

Dorchester, Oct. 14. 58

Newport Oct. 20 '56

Rom. 14:12.

"So then, every one of us shall give account of himself to God."

The apostle in asserting that we are all accountable to God: and that God will surely hold us to that accountability - would establish a principle of Christian practice: namely that we are not to assume the office & authority of Judges one of another: but to treat each other as Brethren - and charitably bear each other to stand or fall to our Master in Heaven - who is the final Judge of all.

We shall take the Text as an independent Statement of a great & important truth: namely - that we are all - "every one of us" - accountable to God: & that God will certainly hold us to that accountability.

1. We are all - every one of us, accountable to God.

God is the great First Cause -

2 The Creator - The Sovereign Ruler & Disposer of all things.

His own glory is His own last end in his Creation. "All things were made by Him & for Him!" - For His glory all things were created - and all things exist. What our duty set come up to this grand design & render to God the glory due unto his Holy Name - ~~has departed from it~~ fulfils not the end for which it was created - & is worthy of destruction.

The Sun is the centre of our system - he shines for all. Suppose it possible - that the Sun ceased to be that centre - ceased to bind all his planets to him - ceased to shine for all - then would the Sun not fulfil the end for which it was created - & would deserve to be hurled from his position - & be broken & annihilated!

We are the Creatures of God: his rational & accountable creatures. This is our nature. We are placed under law to God, a law which requires us to love & to serve Him with all our heart mind and strength - and our neighbour as ourselves.

By His own infinite & just authority He has imposed this law upon us. And we by obedience to

this law - glorify God. We accomplish the end for which we were created.

As rational moral Beings - we know - we feel our accountability to God. This connection of accountability is found in the hearts of all mankind - Savage & civilized - Heathen & Christian.

And, it belonging to our very nature - & springing out of our relations to God - abides with us for ever.

added to the right of creation is the right of Redemption.

Who made you? God. Therefore are you accountable to him - that you know & do all his will, concerning you.

Who redeemed you? Jesus Christ. Therefore are you accountable for the reception you give him - the faith you repose in him - the love & obedience you show to his person & his law.

Who sanctifies & preserves you? The Holy Ghost. Therefore are you accountable for His precious influence every granted to you & for all his merciful visitations to you.

While men cannot but feel & admit their accountability to God - yet it is a fact, which they are very far from seeking to under

stand & be fixed thereafter in all its power & importance to them.

It is forgotten by them in the cares of this life: in their eager pursuit of riches & honor: in the whirl of pleasure: in the excitement of lust: in the storms of passion. God is not in all their thoughts. They act as though there were no God - with whom they have their account. &c.

If remembered - it is evaded: by the consideration that they have much good in them as well as evil - which God will see & know for their good. Or evaded by excuses - that they are born to evil & cannot do otherwise - that they would do better if they could - that their condition & circumstances sweet them up to evil - &c - & evaded - when conviction enters the mind - by hiding away the heart & closing the soul from the light.

Or it is disregarded. They care not for God." What is the Lord that we should serve

Him?" He will not have to
Him to reign over us. We are
our own. We will do as we
please. He will own the risk —
we will take the responsibility.
&c.

Or it is wholly denied.
How doth God know? Will He
relinquish his dignity to look af-
ter the pottery affairs of men?
He is too great & too good to deal
hardly with his poor, weak &
offending creatures. What a
small matter is our sin to
Him? Can He take any pleas-
ure in inflicting pain upon
us? &c. —

All this springs from an
evil & rebelling heart of unbe-
lief. It is a fatal error if per
sisted in.

Nevertheless — our accounta-
bility remains. It abides on us
in infancy, in childhood — in youth
in middle life — in old age. It abides
on us when we lie down & when
we rise up — by the way & in the
house — on the land & on the sea —
it abides on us through all time —
& there is great stirring. We can
never be rid of our accountab-
ility. Our ~~our~~ annihilation

to the destruction of God alone, can deliver us from it!"

"So then, every one of us shall give account of himself to God."

You may lord your wives, your children, your servants, accountable to you: you may lord yourself accountable for your duties to them — you may lord yourself accountable to your superiors — your employers — to the laws of your country: but be it known to you — that God is our all blessed Father: that your accountability is first & foremost with Him — and in due time, you must render up your account. He will rule & govern & judge us all. — Se."

II. And this leads me to introduce the other part of the text: that God will certainly bring us to our account.

"So then, every one of us shall give account of himself to God."

1. There is an absolute certainty of this account.

"It is written — as I live saith

the Lord - every knee shall bow to me & every tongue shall confess to God." Rom 14:11. Isa 45:23

It is the unalterable decree of the ever-living - almighty - & eternal God. He swears by His own existence - that man shall give account of themselves to Him. He will bring them into his presence & make them do it. "As I live saith the Lord - every knee shall bow & every tongue"

"He hath appointed a day in the which He will judge the world in righteousness by." Acts. And that day will surely come!

Our certain & final account with God is set forth by our Lord in the parable of the Talents in Matt 25:14-30. (Read) Here it is, we are all the servants of God. He has given us talents to use: duties to do: work to perform: to every man according to his special ability. We are all here at work - under our accountability. But the end hastens on. The Lord will come & reckon with us. Therefore we must be ready to meet him!

10 accountable for yourself to God. You live alone - and you are to die alone in your account ability to God. You are to bear your own burden. No one is to answer for you. You are to answer for yourself. You are to stand before the judgment of Christ yourself - alone. You are to be judged - alone - rewarded or punished alone. Though thousands of thousands are around you - yet you must give an account of yourself.

No hesitating nor arches will fall upon you to hide you from the face of the Judge. No height of Heaven - no depth of Hell - shall conceal you. You shall be brought before God & made to give an account of yourself!

(3) And the account shall be a full - an honest & open and ~~count~~ final account. -

(a) It shall be a full account of yourself - as the subject - the servant - the child of God, a full account of what you have believed & of what you have done: of the

manner in which you have served God & your Saviour, and fulfilled your duties to men.

The account will be full - covering over all time - every moment you have had granted you on earth.

It will be full - bringing forth the counsels - the thoughts - the intents of the heart. Eccl. 11:9. 1 Cor. 4:5. Heb. 4:12. "The hidden things of darkness." - "Every idle word." - "Every work, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14 Matt. 12:36. Nothing will be left behind. Your soul will be quickened by the presence and power & spirit of God, to go over the reminiscences & to give account of all your life on earth to.

(4) It shall also be an honest & true account.

In our pride - & self-esteem & in our desire to appear well to men - and to keep the peace with our own consciences - & to establish our own righteousness, we are prone to

put the best construction on all our character & conduct, he excuse & justify our sins: he magnify our righteous-ness. —

But now — we are before the heart searching & rein trying God. No darkness clouds the mind. No concealment is possible. Every thought, word & action appears in its proper light. We can deny nothing: for all things will be true.

The hour of death is called an honest hour. It is sometimes so, not always! men die deceiving themselves & knowingly deceiving others.

But the hour when we give account of ourselves to God — that will indeed be an honest hour! It cannot be otherwise. God will see to it — that we shall be honest. We shall then acknowledge our crimes of every kind — of deepest dye! "Every man's work will be made manifest: what sort it is." 1 Cor 3:13.

&c.

(c) And will be an open account.

It is the hour when every man shall receive praise or blame from the Lord; according as his work shall be. God will be no respecter of persons at this time. He will not conceal the deserts of men. Every one will now appear in his true - his real character before the eyes of the universe. &c.

(d) And it will be a final account. -

The design of God in bringing us all to this account, is to close his government now in this world; & "to reward every man according as his work shall be." This account closes the affairs of time & opens those of eternity. As the tree now falleth so shall it lie. He that is found righteous shall be righteous still: & he that is found filthy shall be filthy still. &c.

3. And on the subject of this account, let me add the time when we shall give it to God.

That time is known only to God. It occurs immediately

14 after our death.'
Lazarus died – he was carried by the angels into Abraham's bosom.
The rich man died – in Hell he lifted up his eyes being in torments.
So we depart out of this world to our final account – and to our final reward. &c, &c.
"So then every one of us shall give account of himself to God."

I have now brought before you this ~~impression~~ portion of the word of God; with a view of 1. Directing your minds to this last work of man.
And not only the last – but the most important work which he is called to do. –
(1) The last work of man, is that he shall give account of himself to God. –
This ends his accountability to God by service for this present life & gives eternity with all its solemn realities to him.
To every kind of work, there is a beginning & an end. There is the first stroke – there is the last stroke. The house is not finished until the last stroke is given.

The garment is not complete until the last stitch is taken. The journey is not ended until the last step is taken.
The man who is charged with work of any kind - is not set free until he renders his account of the manner in which he has done it.
God has given us our work on earth to do - to do for him. He holds us accountable for the manner of our doing it - for we are not discharged until we give our account to Him. This finishes up the work on earth & gives a new life to us in eternity. The last work of the servants when their Lord came was to go & render their account to him for the improvement of their talents.
Death is not our last work. No it only is the messenger that calls us & opens the door & ushers us in to the judgment seat of Christ - that now we may do our last work. "Render unto God an account of thy stewardship."
Commit this text to memory. Repeat it from time to time, that you may have your last work constantly before you.
Every piece of work you are enabled to finish - say - this work I have

16 done - but my work is not done - my last work is before me & I am going rapidly to it. — Every night - you close the labours of the day and lie down - say my work is not yet done - my last work is before me. I shall close my eyes in the night of death, to open them & do my last work in Eternity!

Whenever you see any one dead - say - he is dead - he has gone to God - he has done his last work - but I remain - I too must die & follow after & stand where he has stood & do my last work - give account of myself to God.

(2) And who may estimate the importance of this work.

All our other works - men with & make a part of this.

On this rendering up of this account depends our everlasting happiness or misery!

But alas! How insensible are men to the importance of this work? How desperately - madly they live accumulating sins upon sins to make that last account overwhelmingly awful. They live for the present - they forget the future.

II For this last work we should seriously Prepare. Prepare to meet thy God! Prepare to give account of yourself to him!

Blessed be the God & Father of our Lord Jesus Christ - we may be prepared so as to render up our account with joy & not with grief.

And for this last work, we should

1. Prepare rightly.

The fact that our account will be rendered fully - honestly - truthfully & openly - settles the point that we shall all appear before God & one another as sinners - yea as great sinners.

Consequently all hope of our being able to stand in judgment on our own merits in any degree is forever taken away. The whole world will be brought in guilty before God.

The question then returns upon us - How can we then render in our account with joy & not with grief? The Gospel furnishes the answer: through Jesus Christ our Lord.

He was manifested in the flesh to

18 to take away both the punish-
ment & power of sin by the sacrifice
of himself in his infinite compas-
sion - pour all that through grace
believe in him. By his obedience
& suffering under the law - for
sinners, he works out a righte-
ousness acceptable to God for
them. It is imputed to them who
believe in him - & they are justi-
fied by his righteousness. They
are regenerated & sanctified by
his Spirit - & so made anew
in God's image - they are adopted
into his family & prepared for his
service here & his glory hereafter.

We then render in our account
to God, are we condemned as
sinners? Yea truly! But the
law & justice of God have been sat-
isfied on our behalf by our Re-
deemer. "Who is he that condem-
neth? It is God that justifieth."
"Who shall lay any thing to the
charge of God's elect &c?"

We render in our account,
The evidences of good works the
fruit of faith in Jesus appear
in us. We are acknowledged as
his: accepted in him. We ren-
der our account therefore

in Christ, and through this righteousness we are accepted & saved & blessed. Matt 25: 31-46.

Our right preparation therefore now consists in our true Repentance for all our sins before God: Faith in the Lord Jesus Christ for justification & life eternal. There is no other preparation.

2. And it should be made thoroughly.

Our hope in God's forgiveness should be well grounded! Oh! how awful to expect to render in our account through Jesus Christ, and then to be rejected by Him! "Lord, Lord, have we not eaten and drunk in thy presence &c" — and He shall say — "I never knew you — depart from me &c!" — &c, &c.

3. We should if not prepared — prepare Speedily.

And for the plain & powerful reason, that we know not when our Lord shall come & call us by death to our reckoning! And now, your state is one of condemnation & of imminent danger!

You have no Repentance

20 for your numerous and great sins! No faith in the Lord Jesus Christ - that you may be justified by His righteousness! No sanctification of soul - that you may have the witness and seal of the Spirit that you are His disciples & the children of the Heavenly Kingdom!

You are wholly unprepared! O remember your last - important work. Prepare to meet your God to render in an account of yourself. Preparation will cheer your dying hours. When you appear before the Judgment seat of Christ, you will see your Redeemer in your Judge - and you will through Him render in your account with joy!

4. And if prepared - then let us live in Preparation - and take the Comfort & peace of it.

We are daily drawing nearer to our last work - our final account. - Let us keep it in view & ask of God a daily & growing preparation for it.

And learn to take the comfort & peace of this Preparation.

We have cast our load of Sin upon the Lord Jesus. Our cares for eternal life are all rolled upon Him. He is "the Lord our Righteousness." We can look at death & judgement, peacefully. We leave our souls in His hands whom we love - who will never leave nor forsake us. The soul can say, If Jesus is mine & I am His, I am prepared to die - I am prepared to give my last account - and then comes Heaven - glorious happy Heaven. If I have all this in hope - all this peace - what need I more? Let me praise God for his unspeakable mercy to so vile a sinner. Let me consecrate myself to Him more.

Afternoon service - Exposition of Matt. 24th