

1822, Oct 27. P.M. Southington Conn.

Dec. 15. A.M. Andover Chapel.

1823. Feb 9 P.M. Andover S.P.

Oct. 12. eveng. New Haven, Middle Conn.

Matth. 16: 26. For what ^{is a man} shall it profit a ~~man~~, if he shall
gain the whole world, lose his own soul? or what shall a man give
in exchange for his soul?

The kingdom had long since departed from Israel; - & the
royal race of ~~Israel~~ ^{monarchs}, illustrious for their descent from the 'man after
God's own heart, in ceasing to tread in his steps, had also ceased to sit
upon his throne. The scourge of foreign a distant conqueror had ^{formerly} driven
~~the people~~ ^{the people} from their native land, - to which after seventy years,
a remnant had returned & rebuilt the temple of their God, & rees-
tablished the institutions & the worship of their fathers. But they were
for the most part, without a head, without unity, & without meaning, -

hence they became in turn the prey of every great, & of every petty
conqueror, who chose to direct his course across their territory, - un-
till at length they fell within the ~~flam~~ ^{hand} wide ~~extents~~ & relentless grasp
of Roman power. They ~~were~~ now deprived of all their civil rights
& privileges, - were made the tributaries of a distant & haughty peo-
ple, & were dependent for their liberties, & for their lives indeed, on
the will of a governor selected at Rome, - unacquainted with their
language, their customs & their laws, - & ~~regarding~~ ^{regarding} with ^{equanimity} ~~decision~~
the nation whom he was sent to ^{govern} ~~plunder~~. It was in this state of
absolute slavery, - when they had apparently reached the very lowest ^{grade} ~~of~~
of civil degradation, - that they were hoping & looking for the accomplish-
ment of the prophecies of their scriptures, which foretold to them a glorious ex-
- when a Star should come out of Jacob, & a Sceptre should rise out
of Israel; (Num. 24:17) - & they believed the days had come, when the
Lord had promised that he would raise unto David a righteous Branch,
& a King should reign prosper, & execute Judgment & justice in the
earth, - in whose days Judah should be saved & Israel should dwell
safely? (Jerem. 23:5, 6) - and they had turned their eyes on Bethlehem
as the place whence that One should come forth, who was to be the
ruler of Israel; (Mic. 5:2) who was to stand forth in the strength of the
Lord, in the majesty of the name of the Lord his God, - & who was
to be great, unto the ends of the earth. (Mic. 5:4)

It was the great & fundamental error of the Jews, in all these
expectations, ~~was~~ ^{they believed} that the Messial who was thus to appear
in their behalf, was to be a temporal Prince & Saviour, who ~~was~~
^{would} deliver them from the power of the Romans; & make of them

a mighty nation & lord over all the earth. They thought he ^{it}
was, ~~in that way~~ ^{that he was} to ride forth in his chariot, conquering & to conquer, (Rev. 19.2.)
breaking his enemies with a rod of iron, & dashing them in pieces
like a potter's vessel: - and so deeply were they imbued with this
spirit, - among the high & the low - the rich & the poor - that when
Jesus appeared, the son of a humble mechanic, ~~an~~ ^{educated} ~~poor~~ ⁱⁿ and distant & des-
pised city, - and claimed to be the Messiah, - the deliverer of nations
& the King of the Jews - he was looked upon with contempt - and
when by the mighty works & wonders which he wrought, he produced con-
viction in all ^{honest} minds, that he was ^{indeed} a teacher sent from God (Joh. 3.2)
& multitudes began to flock unto him, & to follow him, ~~as a temporal~~
~~prince~~, - yet all this time they followed him as a temporal prince,
who was to restore the independence & ~~revert~~ ^{renew} the power of their nation,
- and even when he had chosen to himself twelve individuals, who
were to be with him, & minister unto him, & be instructed in his doctrine
& ~~spread~~ ^{to spread} it in the world, - ~~yet~~ even they could not be ~~persuaded~~
but that the Master whom they followed, was soon to have all power
on earth as the Lord of a mighty empire, - & that they should receive
the outpouring of his earthly bounty, & be the chief ministers of his
authority. So very late as forty days after his resurrection, when he
now on the point of ascending in glory to his Father, these twelve sho-
len disciples, - ^{notwithstanding all the predictions & express declarations which Christ had given them,}
still hoping for or expecting the enjoyment of temporal
rewards & blessings, - plainly put the question in a body, - "Lord, wilt
thou at this time restore again the kingdom unto Israel?" So diffi-
cult is it, ^{to eradicate} ~~for~~ the prejudices of the unrenewed heart ~~to be eradicated~~, - im-
planted as they of ten are by education, & cherished by ^{habit &} a spirit of ~~pride~~
self ^{complacency} ~~conceit~~. The H. S. - it must be remembered, - ^{had} ~~was~~ not ^{yet been} ~~they~~ given.

It was against this deeply-rooted prejudice, among his countrymen
& immediate followers, ^{that} a very considerable portion of our Lord's public
ministration was directed. It was one great object to convince them
that his Kingdom was not of this world, - that he came to bear witness
of the truth (John. 18:37), to erect a Kingdom ^{only} in the hearts of men
which should continue beyond this world, & endure ~~forever~~ ^{forever in the heavenly}.
He taught that whosoever became heirs of this Kingdom, must be prepared
to ~~despise~~ ^{give up} all things here, - to forsake the wealth & the honors, & the power & the
influence, & the pleasures ^{yea even purest & holiest} of this world. 'He that loveth father
or mother more than me is not worthy of me; & he that loveth Son or daughter
more than me is not worthy of me: - and he that taketh not his cross &
followeth after me, is not worthy of me. (Matt. 10:37, 38.)' Everyone that hath
forsaken houses or brethren or sisters, or father or mother, or wife or children, or
lands for my name's sake, shall receive an hundred fold, & shall inherit e-
ternal life.' (John. 14:29.) [This endless state of being, - this life beyond the
grave, Jesus was the first to unfold, - & to proclaim: the worthlessness of
all things ^{else} in comparison ^{with} of securing an immortality of blessedness, - & a-
voiding an eternity of woe. The Jewish prejudice of which we have
been speaking, & the general scope of the teaching of our Saviour, is
no where more strikingly illustrated, than in the latter part of the
chapter from which our text is taken, (Jesus) Matt. 16: 21-27.

The sentiment which we deduce from our text, - & which it
will be the object of the present discourse ^{to} unfold & ^{elucidate} illustrate, is,
the inestimable worth of every human soul. We shall endeavour to
illustrate this sentiment by several considerations, drawn both from the
world & from ~~the next~~ ^{the next} eternity.

I. We infer the value of the human soul, from comparing it with every living thing around us.

When we take a survey of the ~~universe~~ universe, we perceive in all its great divisions, ~~a~~ gradations of magnitude, of ~~utility~~, of ~~beauty~~, of ~~power~~ ~~of power~~, ~~of power~~. If we limit our view to the globe on which we dwell, we find from earth, & rocks, & inextinguishable, we pass through vegetable, up to animal life, in all that meets our observation, a similar arrangement. From the meanest vegetable which makes its home in the mountain's ^{bow} summit, & scarcely be distinguished from the rock to which it clings, - to the lofty tree which forms with its luxuriant boughs, a ^{wide} large & grateful canopy, - & perhaps annually pours forth its profusion of beautiful blossoms, - & perhaps annually ripens its stores of pleasant & refreshing fruit; - we find the wide interval occupied by ~~various~~ other plants & other trees, of such endless variety that no two ^{species} have ever yet been, or ever will be found possessing an exact resemblance. As we pass onward to the animal kingdom, ~~we notice~~ ^{from} the animal flower, attached to the rock, of the ocean, & ~~hardly differing~~ ~~from a vegetable production~~ ^{hardly differing} from a vegetable production, up through the long & connected chain of insects that flutter in the breeze, & of reptiles that crawl upon the ground, & of fish that swim the sea, & of birds that ~~cleave~~ ^{glide} the air, & of beasts that roam the earth - we are constantly progressing & ascending, - till at length ^{to mortal existence} the long series terminates in man. Man is the lord of this lower world: - and ~~while~~ his dominion extends over the earth, & over the air, & over the waters. While all these various classes, of vegetables, of insects, of reptiles, of fish, of birds, & of beasts, - in ~~all~~ their locations, their properties, their habits & their ^{of their various capacities,} instincts, - all proclaim the hand of God, & the intelligence of their creator, - ^{while} the more minutely & distinctly they are considered, - the more strikingly do they declare the wonders of his goodness & of his power & of his wisdom;

- shall the soul of man, - the only existing thing upon this globe, that can appreciate the ^{grandeur} ~~grandeur~~ of creation, & apprehend the magnificence of invention & combination ^{so largely} ~~which~~ scattered around him, - shall this soul not be a thing of value ^{of interest,} ~~in the~~ sight of man, of angels, & of God?

It may not be unprofitable, my bⁿ, to dwell for a moment on a few of the particulars, wherein the superiority of man ^{the rest of} ~~over~~ ^{the} ~~uncreated~~ nature consists; - because the more we ^{reflect} ~~dwell~~ on our place in the scale of being, & compare ourselves with all that is around us, the more are we led to look through nature up to nature's God; - & to acknowledge the duties which flow from the relations in which we are placed towards him.] We will not enter into the metaphysical distinctions which draw the line of separation between the instinct of brutes & the reason of man; but ^{will} only glance at ^{2 or 3} ~~of~~ the most obvious & important ^{attributed} ~~faculties~~ to which man is indebted for his eminence as lord of creation.

1. The first ^{which} we would ^{adduce} ~~mention~~ is the power of ~~invention~~; ~~by~~ which we have ~~intend~~ ^{acquire} the ~~power~~ of discerning & employing means, for ~~the attainment of any proposed end~~ ^{discerning the relations of things, & forming conclusions} ~~from~~ ^{of} ~~particular facts~~; - or ~~it~~; i.e. of deducing particular inferences from particular ^{relations} ~~facts~~; - or general conclusions from a multitude of particulars. We ^{assign} ~~adduce~~ this power the first place in our discussion, because it is that from which spring all the distinguishing characteristics of the human soul. In the great mass of the brute creation, it will be acknowledged by all, that nothing of the kind can be ^{beyond the sphere of instinct} ~~discovered~~; & in those rare in-

stances which are by some supposed to mark an approach to the reason-
ing faculty, - we believe ^{perhaps} that nothing has ever transpired, ~~which~~ ^{except}
~~may be in the capacity of the fox, the tricks of the monkey,~~
or the half-reasoning of the elephant, which may not satisfactorily be
accounted for by a reference to their training, - or to the faculties of mem-
ory & imitation. Here then is an eminence, in which man stands as-
lone, & looks around him over the whole creation of suns & moons, stars,
& earth, with its mountains & its valleys, its rocks & its sands, its min-
erals & its vegetables, & all that lives & breathes & moves, - & beholds
~~nothing~~ ^{disconnected, nothing} ~~isolated~~, - but all things connected & united as the parts of
one great & ~~incomprehensible~~ ^{unbounded} whole. He alone, while he looks back-
ward on the past & forward on the future, can trace the chain
which binds together the long & complicated succession of events
which ^{take place} ~~pass~~ around him, & from the experience of the past, predict
in many cases for a long time to come, the course of the succession ~~for the future~~. In short,
there is nothing under heaven, which man ~~looks upon~~ ^{views} entirely by itself.
When ~~any thing~~ ^{any thing whatever} becomes ~~the~~ ^{to him} subject of attention, he immediately compares or
contrasts it with some other object, - or he views it as preceding
or succeeding some other object, - i.e., as being either a cause or an effect.

* It is this ~~faculty~~ ^{faculty} which has been the source of all the discoveries
which ~~have been~~ ^{are} considered as ~~imparting~~ ^{investing} ~~to man~~ ^{to man} dignity & the hu-
man intellect with so much dignity. It is ~~by~~ ^{from} this faculty, that the
relations of mathematical truth have been ~~explored~~ ^{explored} & ~~to~~ ^{to} any extent
which is utterly inconceivable ~~to~~ ^{to} the ~~mass~~ ^{great} of mankind; - it is ~~by~~ ^{from} this, that
the mind of man has been enabled to soar to the heavens, & detect the laws
by which the planets, even even the sun, & other suns & other systems, are

governed in their orbits, & move through their appointed courses in
harmonious ^{arrangement} ~~formation~~. [It is this faculty which has enabled man to
investigate the laws of light, & of vision, so beautiful, & so interesting, &
~~to explore & determine~~ by which he can explain whence ^{is derived} ~~comes~~ the ra-
diance of the bow of heaven.] In short it is this which puts it in
his power to wander at will among the wonders of nature, & day
after day & year after year to detect, & explore, & determine new relations,
~~other~~ ^{unknown before} links in the chain which binds the universe together, & which
after all its convolutions returns & terminates at the place whence it went
forth, — even at the ^{eternal} throne of God.

But the most important distinction which this faculty gives
~~to man~~ ^{to man} over the brute creation, is the power of deducing from all
that he sees, & from all that he knows, — the existence of God. To him
who reflects for a moment, ^{on all that is around him or} ^{the mode of} even on his own existence alone, the conclusion
is irresistible, that there is a something, which we see not, & which is
yet the intelligent cause of all that we behold. To this something,
— this intelligent first cause, we give ^{the} appellation of God. Here there
is a momentous deduction, which is universal among men, — but to which
no other living thing in this world ever has attained or ever can ^{attain} ~~arrive~~.
Here ~~the~~ the human soul stands alone, — ^{stands the} ~~is~~ ~~the~~ ~~link~~ ~~between~~ ~~the~~ ~~worlds~~ ~~of~~ ~~mat-~~
ter & the world of spirits, — ^{forms} the connecting link between earth & heaven. ~~The~~
~~power of making this deduction stands as a barrier on the human mind~~

From the existence of God, His character as the Creator & Govern-
or & preserver of all things, are derived at once the duties of love & grate-
tude & worship, on the part of all ~~natural~~ beings. The power of com-
prehending & of rendering these duties on this globe, belongs ^{exclusively} only to

the human soul, - I stamp on this soul a value, in the sight of God, of
angels, - I will fair would add, - of men, - beyond the value of all the material
creation. If God has thus created man, with all these powers & faculties, he
must take pleasure in the exercise of them, & in receiving the returns of love
& gratitude & worship from the objects of so much care, & the recipients
of so much beneficence. In this respect man is the sole representative
of this lower world. All things indeed ^{praise} ^{through the} ^{offer} ^{of God} ~~praise~~, - but all things else
are ~~passive~~ ^{in their nature} - while man alone is active. - "The heavens, indeed,
declare the glory of God, & the firmament sheweth his handy work; day
unto day uttereth speech, & night unto night sheweth knowledge; nor is
there any speech, nor language when their voice is not heard." (Ps. 14. 1-3)
We, - fire & hail, snow & vapour; stormy wind fulfilling his word;
mountains & all hills, fruitful trees & all cedars; beasts & all cattle, creep-
ing things & flying fowl, - all join to praise the Lord. (Ps. 148. 8-10)
Nor is there to the reflecting mind, an object on this earth of more delight-
ful contemplation, than that general burst of joy & exultation which
is heard from every grove & field, & fen; - from the ^{whole} ~~congregation~~ ^{of} ~~of~~
animated nature, - in the season of Spring; - when fields & trees & animals
are awakening & springing into renovated life & vigor. It seems as if it were
the universal chorus of creation, pouring forth from their fullness of their joy, the
praises of their God. Nor can we doubt that the God of love & mercy de-
lights in this, - praises, - inasmuch as they bespeak the happiness of
his creatures. But ^{considered} ^{only in his present life} ~~it~~ ~~pertains~~ ~~to~~ ~~offer~~ ~~a~~ ~~nobler~~ ~~tribute~~: it is
his, to worship God, because he knows that God exists, & has created him,
& preserves him, & surrounds him with comforts & blessings, - ^{because} ^{God} ~~has~~ ~~elevated~~
him above the beings by which he is surrounded, & has made him in his own image, &
^{has} ^{set} ^{him} ^{as}
Lord of this lower world.]

He ~~considers~~ ^{esteems} this power of knowing God, & of rendering him a voluntary homage, as the most important, & the most sublime characteristic of man, - considered merely as an inhabitant of this earth. This power is the ^{direct} result of the faculty which we have mentioned - of discerning the relations of things.] But there are various other important faculties, which distinguish man from the brute creation, & go to enhance the value of the human soul, - all of which, ^{they do} ~~are~~ not immediately result from the one which we have ^{already} considered, - are yet most intimately connected with it]

(1. The first to which I would draw your attention, - is the power of employing instruments for the ^{attainment} ~~accomplishment~~ of ^{any proposed} ~~particular~~ purpose; - whether of speculation, or of practice. The solution of a ~~scientific~~ proposition in intellectual or moral science, & the production of an effect ~~in morals,~~ in the material world, or in the conduct of our fellow beings, - demand different instruments indeed, - but they demand that these instruments should be applied in the same manner, & under the direction of the same faculty of the soul. In this faculty also, beyond the sphere of instinct, the brute creation are utterly deficient. The beaver indeed erects his dam, & builds his house, - but he does it ^{only} from the ~~same~~ principle which leads the bird to build her annual nest. But the invention of man, & the powers of his soul are conspicuous in the adaptation of means for the accomplishment of his purposes. By availing himself of the lens of light & of vision, he has, by his inventions, enabled himself to ~~discern~~ ^{discern} millions of miles of shining objects, beyond the utmost limits of ~~the human eye~~ ^{the eye} of man, & to direct ~~the path~~ of a ship through the pathless tracks of

ocean, by the motions of stars undiscernable to the naked eye. He has sub-
dued nature to his service, & made the elements his ministers. The
winds waft his fleets to every corner of the globe, - the waters
by their force give motion to his most ponderous & complicated ma-
chines, - & of late, by the combined action of water & fire, he has brought
into his service a power more stupendous than either of the former,
& which promises to supersede the use of the very elements of nature.
But why, my son, do we dwell upon these things, - or why compare
the beings who are capable of producing these effects, with the races
of animals ^{so infinitely below} ~~above~~ them? - Because this very comparison enhances the
magnificence of these results; - & by ~~dwelling~~ ^{reflecting} on the ~~contrast~~ ^{immense disparity}, you are po-
sibly reminded of the value of ~~your~~ souls that are within you, & of the
greatness of that Intelligence which has created you, & which preserves you.

[2. Another particular, in which the soul of man is elevated far
above the brute ^[Of all these particulars, the most important, perhaps] creator, consists in the fact, that in all its ~~faculties~~
attainments ^{the world of man has the power of being,} it is constantly progressive. Individual animals, by a
long course of training, & by ~~putting inquisitive~~ patiently & perseveringly
operating upon their appetites & passions, & their faculty of imitation,
have indeed been brought ~~to a state~~ to perform many actions, beyond
the ordinary habits & instincts of their race; - but they ^{have always} ~~are~~ been
anomalies, & have exceeded their acquired powers only at the
command of a master, - & never of their own accord. But animals
when left to themselves make no progress in sagacity or instinct, what
they are in one year, - that they are during all their years. Their in-
stincts are varied by place & by climate, - but not by time. The redoubt-
ful bird builds his nest in our day, as he built it in the days of our fathers; - the
dam & the dwelling of the beaver, have been the same in every age. But

compare the mind of the man in ^{the} vigorous life, with his mind in child-
hood, - or even in youth. Compare your own mind, ^{my friend} as they exist at
present, with what they were 10th, 5th, or even 1 year since, - I mark
the multiplied accessions of ideas which you have received. You may not
have devoted your days & your nights to study, - you may not be what the
world terms learned, - in that science which is stored away in the lumber
room of ages, - but you have that practical knowledge, which springs from
necessity & observation, & which is of all others the most useful in the
ordinary affairs of this world. How much of this knowledge are you
constantly imbibing? [That day is lost indeed, in which you have ac-
quired no new idea, either from observation, from reading, - or from your
own reflections. Or compare the race of men in the present ^{day}, with those
in the dark ages, in their various discoveries & inventions, - the telescope
the microscope, the mariner's compass, ^{with all their important consequences,} -
the art of printing - which diffuses among ^{the mass of men} that which before was
confined to the few. ^{All these & the consequences which have flowed from them} ~~They are~~ the results of the combined progress of a
multitude of minds. One follows after another, & each advances far
thence than his predecessor, & thus all are constantly extending the cir-
cumference of the circle of human knowledge.

This faculty of acquiring knowledge, - this propensity to improve -
ment, forms a ^{important} distinguishing characteristic of the human soul. It is this
which calls into exercise, & gives a spring to, all the other faculties, - which
causes ~~him~~ never rest satisfied with his present attainments, - but to
go on ^{exploring} ~~searching~~ the hidden things of nature, & grasping in his
desires the past, the present & the future. It is indeed a power, which
lifts him up from earth, & leads him to his God; - take it away, &
you reduce him almost to a level with the brutes.

One time, my be, compels us to omit the ^{particular} consideration of many
of the powers of the ~~human~~ soul, ~~as that~~ ^{as that} of mutual intercourse, - by
which the most delicate shades of emotion, ^{in the profoundest investigations of reason,} are transmitted from one
bosom to another, - or spread out before the gaze of the aged of distant
ages; - that social faculty - which gives to man his highest earthly comforts - & on
which depends ^{as a great measure} the exertion of his capacity for ^{constant} improvement: * he can
only ~~pause~~ ^{pause} for a moment on the faculty of foresight, ^{which the mind} [This indeed is
possessed in common by man, & by various tribes of insects & of animals,
- but with an important difference in its characteristics. In the one it
is instinctive, - in the other, rational.] ~~as those dreams~~ [not that by
which the mind roams over futurity, & delights itself with dreams of happiness
& unity in golden hopes, as baseless as those dreams. Of this, ^{we say} ~~we say~~ we
by ~~perceive~~ ^{observe}, that ^{in earth} hope is an inmate of only of the human
soul, - for that alone does she ^{send out} ~~send out~~ ~~as the darkness~~ before us, her
mind yet animating beam, over the dark ocean of the future. But
the foresight which we here intend is that which ^{tempts} ~~tempts~~ to active exer-
tion in order to ^{make provision for} lay up subsistence for the time to come.] 2. In the
former it is limited to the ensuing winter, in the other it extends through
life, - year, to succeeding generations. The instinctive ^{foresight moreover} ~~foresight~~ is
~~found~~ only in those classes of animals, which could not support exis-
tence without it, & whose races would therefore perish with the year.
^{It springs} ~~It springs~~ ^{is derived} ~~is derived~~ from instruction, or from experience, - since ^{it is possessed by} ~~the animal~~ of this
year's birth, abandoned almost from infancy by its parents, ~~as it is~~ ^{as high} the
^{as high} perfection as by those of greater age. It springs not from present feeling
nor from the necessities of the present season, - but involves the idea of a fu-
ture. This fact renders the particular instinct which we are now noting

a matter of deep & curious speculation. Other instincts are prompted by present wants. ^{The fox digs his hole &} The bird builds her nest, - to supply a necessity which is already felt. But here we behold an animal making provision against a want which he cannot now feel, - & of which, - unless you endow him with a soul, - he can have no possible conception. To our apprehension, this circumstance ^{inexplicably} proclaims the immediate finger of ^{the} Deity, perhaps more strikingly, than any other species of animal instinct; - & leads us, ^{by comparison} ~~from the analogy~~, to estimate ^{the importance} ~~the value~~ of ~~that~~ ~~the~~ soul of man, in ^{whom} ~~which~~ this faculty is not the result of a direct impression, but ~~is~~ a consequence ^{flowing from} of the exercise of other faculties, & other powers, which the God of nature has ^{implanted in his breast} ~~found out in his~~ - that he might raise him above all the visible creation, - & prompt him to seek for himself the comforts, ⁱⁿ ~~and~~ the ^{realms} ~~realms~~ of human existence, & enable him to fix his gaze, ~~and~~ his hopes, & place his affections, on another & a higher state of being, when this corruption shall have put on incorruption, & the mortal, immortality.

[If, then, my friend, as in the rapid glance which we have taken, we compare the human soul with the very living things around us, in its capacity for discerning the ^{mutual} relations of things, & of rising through a multitude of particulars, to general conclusions, - of looking abroad through ~~the~~ ^{the} universe, & exploring the hidden things of creation, & estimating & admiring & enjoying the wonders & the magnificence of wisdom & power on every side so profusely displayed, - & of ^{ascending} ~~rising~~ through them all to the existence & the attributes of ~~God~~ ^{God} himself, - & of rendering to him the ^{voluntary} tribute of love & gratitude & adoration, - & if we regard the capacity of the soul ^{for} the adaptation of means to the accomplishment of particular ends, - & for constant exertion & progress in knowledge, - & for its ^{communicating} ~~its~~ perceptions & emotions, & for sending forth its thoughts over

the future, — ^{if we consider} all its thoughts, & its hopes, & its grasping of things
past, & things present, & of things to come, — its power of soaring
beyond creation, & resting its contemplations on the Divinity
itself — even if we limit our view to ^{the present existence} ~~the world~~, & suppose the soul
annihilated at death, — we may ^{yet} well exclaim in the impres-
sive language of our text, — what can a man give in exchange
for his soul?

II. We infer the value of the human soul, from the fact, that
it is immortal.

The doctrine of the separate existence of the soul after the death
of the body, ~~and~~ of the eternal duration of this existence, has been very
generally received, among all the nations of the earth. Among the
Philosophers of antiquity it was the topic of frequent & profound
discussion: & it was ^{perhaps} established by them on ~~a strong~~ a foundation of
^{as strong} probabilities, as human reason & capacity, unassisted by revelation, has ever
been able to collect. Their chief arguments were drawn from the nature
of the soul, as ~~inferred~~ ^{inferred} from the objects which it is capable
of producing — from its ^{desires & its hopes, & its longings after immortality — from its} powers & its capacities, — more particularly
from its immateriality, — ^{for, if it is immaterial, said they, it can never die, — & from} its evident ^{propensity} ~~propensity~~ toward a point of ac-
quisition, to which there is every reason to believe it does not arrive
in this life. What though, when age approaches, & nature decays, & the
silver cord is loosed, & the golden bowl is broken, & the pitcher is broken
at the fountain, & the wheel broken at the ^{perimeter} ~~fountain~~ — what though, ^{at such a time}
clouds should rest upon the soul, & its perceptions should be dim, & its
emotions faint & few, & it should wear the colours of decay, — is it
not probable that when freed from its mortal timent, & existing knee

+ advance in its acquirements to

I unmingled, the souls will be reunited & incorporated in all its power
& ability to make cupid & certain progress, ~~to~~ a point ~~of~~ ^{beyond any assignable} limit.
eg: - Death says one of the Greek Philosophers, resembles sleep in
this, - that ^{in sleep} the soul partakes most of the divinity, - & often
shoots forth into the future & foresees remote events -
~~since the events of the future,~~ - for then, say he, it is probable, that
it is most free from restraint - most relieved from the shackles
of its material prison. (Gen. Crisp. Gr. Mag. p. 82.) Such was the sub-
stance of the reasoning on the subject among heathen nations, - &
though it ^{therefore probably} ~~proves~~ nothing, - yet it was enough to create a practical &
almost universal belief.

It has often been matter of question, whether the Jews
under the dispensation of the Old Testament, had any notion
of a future state. Yet to one who reads his bible without aiming to
support a system, it would seem evident that they did possess a
some idea, at least, in regard to a separate state of existence, - however
vague & indistinct may have been their views of its character.
^{They shall the dust return to the earth as it was, & the spirit shall return to God who gave it. (Eccl. 12:7)}
The word in the original, which in our translation is sometimes
rendered - hell, & sometimes the grave, might ^{perhaps after the} more properly be trans-
lated, the place of the dead, - ~~the receptacle~~ & signify a great hollow place
under ground, - the abode of ~~all~~ the souls or ^{the} shades of all who have
ever died. [The philosophy of the Jews, as well as of the Greeks & Romans,
seems to have taught them that the earth was a vast plain, - above it was ~~the~~
heaven, the dwelling place of God, - ~~beyond the solid firmament which~~
~~was fixed in the original creation,~~ - beneath it, and ~~opposite to~~
the heaven, was the place of the dead. Hence, the prophet Isaiah
exclaims, in that part of ^{his} sublime denunciation, against the king
of Babylon, when he introduces the spirits of ^{former} ~~ancient~~ kings, ^{as} rising up to
meet him: - "Hell from beneath is moved for thee to meet thee at thy com-

ing: it stineth up the dead. for those, even all the chief ones of the
earth; It hath raised up from their thrones all the kings of the nations.
All they shall speak & say unto thee, Art thou also become weak as we?
art thou become like unto us? Thy pomp is brought down to the ground,
& the noise of thy viols; - the worm is spread under thee, & the worms
cover thee. How art thou fallen from heaven, O Lucifer, son of the
morning! how art thou cut down to the ground which didst weaken
the nations. For thou hast said in thine heart, I will ascend into heav-
en, I will exalt my throne above the stars of God: I will sit also
upon the mount of the congregation, in the sides of the north: I will
ascend above the heights of the clouds; I will be like the most High.
yet thou shalt be brought down to hell to the sides of the pit. (Is. 14:
9-15) [Key ~~reference~~, at least, a representation of another state of be-
ing, - however little it may vary from those infernal regions, described in
the ^{classic} poetry of ~~the classic ages~~ heathen ^{nations}. In later ages, the laws
appear to have carried their ^{researches} ~~reflections~~ ^{concerning the soul;} further, ^{perhaps} ~~perhaps~~ ^{perhaps}
~~perhaps~~ something from the Romans, to whom they were now
under subjection; ~~in relation to them~~ for in the time of Christ, we
are told of the two great sects which principally divided the nations
between them, - ~~first~~ the Sadducees, ^{who} said that there was no resur-
rection, neither angel nor spirit; ~~but~~ the Pharisees ^{who} confessed both
(Act 23: 8.)

To those, however, who lived under the gospel dispensation, the ques-
tion respecting the immortality of the soul, is set at rest forever. Jesus has
descended from heaven, & brought life & immortality to light through the gospel, &
He has revealed ^{unto} men that this corruption must put on incorrup-
tion, & this mortal must put on immortality. (1 Cor. 15: 53). The whole gospel
(^{of God} ^{unto} ^{the} ^{living} ^{unto} ^{him}) is about ^{the} ^{dead} ^{but} ^{of} ^{the} ^{living}, for all live unto him.

establishes just upon this fact; - & subadds to the ^{worth} value of the soul, as compared with every thing around us, the momentous & ennobling characteristic, - that it is ^{alone, of all things here,} ~~is~~ ^{to exist forever.} ~~is~~ ^{importance of the future} ~~is~~ ^{continued & improved, - unaltered value}

III. The value of the human soul may be deduced from the circumstance, that ^{the future state to which} ~~it~~ ^{is} subject ~~to a~~ ^{is a} future state of endless reward, ^{or} punishment.

That this life is a state of probation, & that every soul of man will hereafter be recompensed according to the deeds done here in the body, - is the dictate of human reason, as well as the precept of inspiration. In this motto, it is evident that "all things come alike to all: there is one event to the righteous & to the wicked; to the good & to the clean & to the unclean: to him that sacrificeth & to him that sacrificeth not, as is the good, so is the finner; & he that sweareth as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event ~~to~~ ⁱⁿ all (Eccl. 9: 2.) Such indeed is the obviousness & the magnitude of this evil, that it was urged ^{even} among the heathen, as a proof of the necessity of a future state, in which the actions of this life might receive a just recompense of reward or of punishment. To confirm & illustrate, & press home ^{this awful truth} upon the minds ^{& consciences} of men ~~this subject~~ ^{fact}, it ^{is} ~~the~~ ^{one great} ~~subject~~ of the revelation which we have from heaven.

The views of heathen nations on this subject were vague & various, as the tribes by which they were entertained. One leading resemblance however runs through them all: the rewards of the future were to consist in sensual gratifications, - the punishments, in animal pain. The ideas of the Jews appear also to have been indistinct; although one can hardly fail to be persuaded, that the idea of ^{some kind of} future retribution was familiar

to them. "Let us hear, says the Preacher, (Eccel. 12:13, 14.) - the conclusion of the whole matter, Fear God & keep his commandments, for this is the whole duty of man. For God shall bring every ~~man~~ thing to judgment, with every secret thing, whether it be good or whether it be evil."] The soul that sinneth, - saith the Lord by the pr. Ezekiel, - it shall die. (Ez. 18:4) - when a righteous man turneth away from his righteousness, & committeth iniquity, & doeth in them, for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, & doeth that which is lawful & right, he shall save his soul alive. Because he considereth, & turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. (Ez. 18:26-28.) That the prophet cannot be here speaking of merely natural life & death, must be obvious to ~~the~~ understanding of every one.

[The resurrection of the body would seem also to have been a ^{subject} part of their ~~contemplation~~ ~~belief~~; - since the Pharisees admitted it, - & Daniel affirms that "many of them that sleep in the dust of the earth shall awake, some to everlasting life & some to shame & everlasting contempt. (Dan. 12:2.)] and Isaiah exclaiming, - "The dead men shall live, - with my dead body shall they arise. I will awake & sing, ye that dwell in dust; for thy dew is as the dew of herbs, & the earth shall cast out her dead." (Is. 26:19) [These, & various other passages, would seem to be intimations, at least, - & we can call them nothing more - of that life, & that death, beyond the grave, which the gospel was clearly to unfold.

The gospel came, & the revelation ^{which it brought, lies before us in all its purity & in} ~~of its important consequences~~ ~~of its important consequences~~ all its ^{important consequences} ~~important consequences~~ these things are written, says the beloved Apostle, that ye might believe that Jesus is the Christ, the Son of God, & that believing ye might have life through his name. (Joh. 20:31). This is the record, that God hath given to us eternal life, & this life is in his Son. (1Jo. 5:11) The Father himself declares, that God, so loved the world as to give his only begotten Son, that

2. 3:16.

whosoever believeth in him shoud not perish but have everlasting life,
the same sentiment is stamped on every page of the New Testament. On
the other hand we are told by the same, that he that believeth not upon
the son shall not see life, but the wrath of God abideth on him: (Jo. 3:36).
St Paul declares that unto them that are contentious, I do not obey the truth,
but obey unrighteousness, God will render indignation & wrath, tribulation
& anguish, upon every soul of man that doeth evil. (Rom. 2: 5, 9) ^{also 2 Thes. 1: 9}
question, which ^{can conscientiously be} ~~is~~ ^{asked} here, regards the extent of this future punishment.
While the more humble Chr, who reads his bible & learn his duty & the
will of God, - believes, I will believe, that the punishment of
the wicked will continue forever, - then are others who affirm that it
will not continue forever. It may suffice us here to observe, - that
all the representations of the New T. make the retributions of the right-
eous & of the wicked, commensurate in their duration. If you go
about to affirm, that the term translates eternal & everlasting, when
applied to the punishment of the wicked, does not ^{imply the} ~~mean~~ ^{ever} endless dur-
ation, you must carry your principles of interpretation through
& admit that it does not ^{necessarily} mean endless duration, when applied
to the life of the righteous. If you receive hole of its terrors, you must
^{accept} ~~not~~ ^{to} heaven of its joys. The system of the gospel is a whole, made
up of parts connected with & mutually dependent on each other. If you
take away one of these parts, you take away ^{all that is dependant on it,} ~~the~~ gospel you take a-
way ^{But} the gospel. The future states of the righteous & of the ~~wicked~~
one uniformly represented by way of contrast, - their duration
is ^{always} denoted by the same word, - the epithets by which they are
qualified are ~~of~~ the same, as to ^{intensity} ~~magnitude~~; as to character,
they are always, opposites, & repugnant. If then you explain away all

those expressions which seem to imply an endless state of punishment, - you do away, at the same time, the force of those which seem to promise an endless state of happiness. You thus destroy all the hope of the Christian, - you throw a cloud, dark as the ^{very} belief of Atheism over the future, - you make the gospel, which professes to bring life & immortality to light, to be ^{but} a mockery of the hopes & fears of the soul - you strip God himself of his attributes, & subject him, like yourselves to annihilation; - for the same terms which affirm that God exists forever, - are employed to mark the duration of the sin - ~~and punishment.~~

[But, my br, such consequences can never follow from the language of the eternal word. We have only to apply the principles which strip the terms eternal & everlasting, of their meaning, & convince its absurdity. "My sheep, says Christ, hear my voice, & I know them, & they follow me; & I give unto them eternal life, & they shall never perish, neither shall any pluck them out of my hand." (John 10. 28. 29) ^(3ωνν αιωνιον) According to the principle in question, this declaration must be read as follows. - & I give unto them long life, but not life without end; - & they shall not perish for a long time; - neither shall any pluck them out of my hand. This is one specimen, - & he who faithfully applies this principle throughout, - will find that the whole tenor of the language of the scriptures is in direct & utter opposition to it: ^{that} he must ~~abandon~~ ~~give up~~ ~~his~~ ~~principle~~ of interpretation, or he must give up his Bible.]

We come then to the conclusion, that the human soul, in its present state of existence, is in a state of trial, - when opportunity is afforded of fixing its own character, & of thus determining its future condition: - that when the soul shall have shaken off the mortal

habiliments, - it will exist with higher powers, & unclouded faculties,
& will enter on a state of being, - a state of happiness or of woe,
- in which there will be no change, forever & forever. ~~The option~~
~~is before us~~, Our eternal portion is declared, - the option is be-
fore us - & whatever we choose here, - whether it be eternal life
or eternal death - that will the Judge award us. To all who
^{are} crowding through the narrow door which leads from time
to eternity, the Saviour is proclaiming: He that is unjust, let
him be unjust still; & he which is filthy, let him be filthy
still; & he that is righteous let him be righteous still; & he
that is holy let him be holy still: and behold, I come
quickly: & my reward is with me, to give to every man accor-
ding as his work shall be. (Rev. 22: 11, 12.)

Have we not now, my dear, laid before you proof enough
of the inestimable value of ~~that~~ soul which animates your bosom?
- in comparing it with every being that is around you, & ascertaining
it to be the intermediate link between the visible & invisible creation?
- & susceptible of an immortal existence beyond the grave, - an existence
which is to be forever joyous or forever wretched? Are there not motives
enough in these considerations, to induce you, to estimate your soul
at their proper worth, & make them eternal welfare the first & the
highest object of your ^{constant &} eager exertions? If these are not, alas! - you will
hardly be persuaded, though we rose from the dead!

IV. There is one more consideration, which goes to show the
intrinsic worth of the soul in a ^{most} striking point of view: i.e., the
deep interest which superior beings, & even God himself - have taken in

its ^{immortal} ~~eternal~~ welfare.

God had great designs in the creation of the universe, — even the exaltation of his own glory, by a magnificent display of his own perfections. For this, the heavens & the earth, & all that in them is, sprang into existence, — & at the light, the morning stars sang to gether & the sons of God shouted for joy. (Job. 38, 7.) For this he made the earth, the flowers of its fields, & the conch shells of its groves, & prepared it to be the habitation, & the empire of man. For this, he created man himself, a being of two natures, & destined to be the inhabitant of two worlds, — & placed him on the earth as its lord & proprietor, — that ^{here} he might unfold, & exert, & improve those faculties & powers, — ~~that he might acquire~~ which God has implanted in his bosom, — that here he might acquire a knowledge of God, & ^{imbueth} ~~acquire~~ those principles, — & form that character, — which should determine ^{forever} his destiny in ~~the~~ other world, — ~~to fix it in eternal duration.~~

But when man had transgressed the command of God, — & had impiously brought on himself a known penalty, — & was left without excuse, — then God began to manifest the interest which he felt, that the souls of men might be delivered from the penalty, & made partakers of immortal felicity. He held communication with them, — guilty as they were, — & condescended to impart directions, by following which they might regain his favor. When men were still averse to his precepts, & refused instruction, despising their own souls, (Prov. 15: 32) God selected a family for his peculiar people, & became their Lord & their God, — their Lawgiver & their Judge, — their Father & their Friend, — & gave them prophets & rulers who were men after his

own heart, - who set before them on the one hand invitations & motions
to obedience, - & on the other warnings & threats against departing
from their God: & when all these manifestations of God's mercy, & good-
ness were almost in vain, - he exclaims by his prophet, as if in aston-
ishment at the result, - Hear O heavens, & give ear O earth: for the
Lord hath spoken, I have nourished & brought up children & they
have rebelled against me. The ox knoweth his owner & the ass his
master's crib: but Israel doth not know, my people doth not
consider. (Is. 1: 2-3) ~~By another prophet he directs us to say unto them,~~
As I live, saith the Lord God, I have no pleasure in the death of the wicked:
ed: but that the wicked turn from his way I live: turn ye, turn ye
from your evil ways; for why will ye die, O house of Israel. (Ez.
33: 11) But when all that God had yet done for man was
not enough to reclaim him, - & even this favored nation set at
nought all his counsel, & would none of his reproof, - & all the rest
of the world, because they did not like to retain God in their know-
ledge, had long been given over to a reprobate mind - then it was
that God ~~determined~~ ^{condescended} to make known the riches of his goodness & forbear-
ance & long suffering: - then it was that the eternal Son of God conde-
scended & put on the veil of our infirmities, - & made himself of no
reputation, & took upon him the form of a servant, & was made in the
likeness of men; and being found in fashion as a man, he humbled
himself & became obedient unto death, even the death of the cross.
(Phil. 2: 7, 8) - & all to save that soul, that dwells in the hollow of every
one of us. If ^{all} this, my br, does not establish the value of the human
soul - then God is nothing; & Christ is nothing, ^{& you stray from nothing -} - there is nothing beyond
the grave, - & you have nothing to do but to eat & to drink, for tomorrow

you die & return to the nothing whence you sprung.

But all this is not so. God does exist, & Christ has died
- ^{they were} ~~we~~ again, that the human soul may have an opportunity
to ^{be blessed} ~~be~~ forever. Christ came as a teacher sent from God, - & the
great subject of his teaching was, the value of the soul, &
the means of its salvation. It is Christ himself who exclaims
in the striking language of our text - what doth it profit a
man, if he shall gain the whole world, & lose his own soul,
or what can a man give in exchange for his soul? what in
deed will be the value of all this world's goods, & favours & smiles, when
the body comes to lie down in the narrow house, & the soul goes
away to stand before ~~the~~ Judge, & begins to apprehend its own
worth? It is also Christ himself who affirms, that there is joy
in heaven over one sinner that repenteth, more than over ninety
I have just persons, who need no repentance: & again he ev-
phatically repeats it, - there is joy in the presence of the angels of
God, over one sinner that repenteth. (Luke 15: 7, 10.)

In short if we look through the whole course of the man-
ifestations which God has made of himself in his works of crea-
tion, of providence & of redemption - those splendid displays of
magnificent perfections, - we find them all having reference
to the soul of man - ^{of man} that compound being who belongs both to
time & to eternity, & is the heir of ^{destined} ~~some~~ immortality, either of ble-
ssedness or woe! ~~That men were wise! that they understood
this, that they would consider the latter end!~~ (Deut. 32: 27.)

We have close our discussion, & if any of you, say to, require
more solemn & more powerful arguments to convince you of the value of your

& of the ^{importance} of securing ^{their} eternal salvation,
souls, ^{will find them where} you ~~must~~ stand before the bar of God. These
truths will ~~come~~ upon you with overwhelming conviction, that
the soul for which God has done so much, — the soul for which
Christ ^{has} died, is not a thing to be ^{lightly} bartered for the pleasures of this
world, — not a thing whose immortal welfare ~~may~~ be trampled under
foot, ^{only} or made the subject of ^{careless} ~~their~~ contemptation. O that men were
wise! — that they understood this! — that they would consider their
latter end! (Dunt 32: 29.)

Oct. 10, 11, 22-26

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In this subject, my bⁿ, those of us who profess to have un-
derstood the value of our souls, — to have made our peace with God,
— & thus to have secured our salvation, — ^{every one} shall find matter of
deep & earnest consideration & self examination. The most impor-
tant question which we can put to ourselves on this side the
grave, — that which comes home to our bosoms with the most
overpowering interest, is this — Have we felt the full worth of our
souls — have we certainly secured their immortal welfare.
Perhaps, perhaps not less important will ^{readily} occur to us, in
our situations & prospects — do we feel the full value of the
souls of ~~the~~ fellow men, — do we make all the exertions
in our power to promote their salvation. What answer
can we give, my bⁿ, to these momentous inquiries? Have
we not reason to fear, — have we not reason to acknowledge with

confusion of face that we have come short of our duty to God
to our fellow men, & to ourselves! O let us rise up from
our number of death, - I come unto God with humble &
broken hearts, - I pray for his grace, that we may
save our own souls, & the souls of multitudes of erring
yet immortal beings.

To you, my dear Sir, ^{if ~~any~~ ^{there be} present,} - who
have not yet felt the worth of your souls, - who have
not yet even attempted to secure an interest in the things
beyond the grave, - our subject addresses itself
with deep solemnity & dread. How bodies, - now so
vigorous & elastic in the prime of youth & of health,
- those bodies must die, - & be laid in the grave, - & your
dust must mingle with its kindred dust: - and
then - your souls!! -

I would feel myself to be a dying man,
- I would feel that I stand in the presence of my Maker,
- I am speaking in his name; - I would feel that I soon
must stand before his bar, - & render an account, how
I have this day spoken unto you. - I would therefore
speak to you, as to dying men - I would warn you

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Of the infinite value of your souls, — I would warn you
to turn from the way of your ways, & flee from the
wrath which is to come, — * I do thus warn you, —
so that if you will pursue the downward course,
& bring everlasting destruction on your immortal souls
— your blood may not be upon my head!

(Do not go away & forget this warning, — let it
not be to you as the lovely song of one who hath a pleas-
ant voice' (Ezek. 33. 32.) — but remember, you are to give an
account ^{at} ~~before~~ the bar of God, for the manner in which
you receive & act upon this warning.)

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147 II L 2

148 II L 2

149 II L 2

150 II L 2

them

* ~~It is his faculty~~ which enables him to look back through the long lapse
of ~~ages~~ ^{time}, & on the pages of history, to behold the character & the various cus-
toms of his race, - to trace the rise & fall of empires, & the motives &
the purposes, & the performances of those who have called themselves great upon the
mortal scene - to travel up & down the highways of time, & mingle &
identify himself with the men of other generations & of other climes, of
whose ^{very beings} ~~existence~~ all other races have, ~~long~~ ago, been blotted from ~~existence~~ ^{the world}