

1822. Oct. 4. 1826. At Waltham, Conn.

for Prep. Lecture. Friday P.M. 1st Sem. (preached) }

Oct. 6. A.M. Kensington Conn. Comm^o

Oct 13. P.M. Britain (Berlin) Conn. Mid Sch. house.

Nov. 24. P.M. Methuen Mass.

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

Mar 2. P.M. Wilmington Mass.

Mar 30. A.M. Andover Chapel.

Nov 30 P.M. Reading. Mass.

1824. Feb. 29. Eveng. Boston, N. End meeting

Apr. 18. A.M. Medford New.

1825 Aug. 7 A.M. Dedham, in Boston

Heb. 2. 3. How shall we escape, if we neglect so great sal-
vation?

The epistle to the Hebrews, is generally supposed to have been
written by the Ap. Paul during his first imprisonment at Rome, &
directed to the converts among his brethren according to the flesh,
the Jews. The object of the Ap. is to prove to these converts, by a
reference to their own Scriptures, the exalted character of the great
High Priest & mediator in whom they had believed, — the sufficiency
of the atonement which he had once made by his blood, — & the
importance of their pressing forward in the Christian course with

with persevering diligence & ~~and~~ ~~our~~. Seeing then, says he, that we have
a great High P. who is passed into the heavens, Jesus the Son of God, let
us hold fast our profession. For we have not an H.P. who cannot be
touched with the feelings of our infirmities, but was in all points tempt-
ed like as we are, yet without sin; - let us therefore come boldly unto
the throne of grace that we may obtain mercy, & find grace & help in
time of need. (Heb. 4. 14-16.)

In the preface of this subject, the Ap. makes it his first
object ^{to show the loftiness & dignity of} ~~to exalt~~ the character of the Mediator; & upon this topic
he enters in the very commencement of his epistle. God who at sundry
times &c. Heb. 1. 1-4.

The Ap. then proceeds by a number of
quotations from the O.T. to establish the fact which he has thus asserted.
Heb. 1. 5-14. - and then from the excellence & dignity & ~~importance~~, of the
of this character of Christ, he immediately infers the importance of
that revelation which he was sent to teach. 'Therefore, says he, we
ought to give the more earnest heed to the things which we have heard;
lest at any time we should let them slip. For if the word spoken
by angels was steadfast, & every transgression rec'd a just recompense there-
ward - how shall we escape if we neglect so great salvation?
- i.e. the salvation which our Lord came to promulgate.

In discoursing upon this text we will consider the following
topics. -

- I. what is the salvation here spoken of.
- II. why it is called - great. ~~salvation~~.
- III. what it is to neglect this salvation.
- IV. the consequences of this neglect.

I. we are to inquire, what is the salvation here spoken of?

The context informs us, that this salvation is no other than the gospel of our Lord J. C. - the dispensation which he came to unfold & to complete, by which a door was opened to sinners for pardon & reconciliation with an offended & an angry God. God, says the Ap., who at sundry times, & in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. (Heb. 1:1.) - & in the ~~place~~ which immediately follows our text he affirms that the sal^{ve} which he refers, is that which began to be spoken by the Lord, & was confirmed unto us by those who heard him. It is the gospel, the of Christ, in opposition to the law, or the word spoken by angels, which the Ap. intends to signify by the phrase in our text, & he assigns ^{by a figure of speech} out the term salvation, because it is through the gospel alone, - through the ~~promises~~ hopes & the promises which it holds forth, & the means & the methods which it points out, - that sinners can obtain the salvation of their souls.

The gospel of our Lord J. C., my brethren, is founded on the supposition that all men are sinners, ^{that all are} in a state of alienation from God & at enmity ~~with~~ him, - that all have gone astray seeking after that which in itself is false, - & that there is none that doth good, no not one. In this state of rebellion & guilt, - they are absolutely shut out from the mercy of God, & exposed to his eternal wrath & vengeance. It is while they are in this last condition, ^{dead} ready to perish forever, the J. C. appears & calls on all ^{men} every where to repent of their sins & believe on him as the Son of God & the Saviour of the world, & lay down his life upon the cross, to appease the wrath &

to satisfy the vengeance of ^{his Father} God, so that ~~he~~ ^{God} may be just & yet the justifier of him that believeth on ~~Christ~~ ^{Jesus}. (Rom. 3.26) This my brethren is the sum & the substance of that gospel which Christ preached, & which is the salvation mentioned in our text.

II We are to enquire why this is called a great salvation?

1. It is called great, from the character of him by whom it was promulgated; which it is the very object of the Ap^{to}, elevate & dignify. It was ~~at first~~ spoken by the Lord, & was confirmed unto us by those who heard him. It was spoken by the Son of God, whom he hath appointed heir of all things, & by whom he made the world, &c. (Heb. 1. 3, 14) It was spoken, in short, by him who was equal ~~to~~ ^{one} with the Father, ^{by} him, who in the beginning was with God, & who was God, (John 1. 1, 2) - who was in the world, & the world was made by him, & the world knew him not - by him who was made flesh & dwelt among us, & we beheld his glory, the glory as of the only Begotten of the Father, full of grace & truth.

2. ~~The salvation mentioned in our text~~ ^{This} is called a ^{salvation} great, from the magnificent apparatus of miracles & prophecy by which it was accented. God also bearing witness, with signs & wonders, & with divers miracles & gifts of the Holy G. according to his own will. It was upon the signs & wonders which he wrought, that our Lord rested the whole proof of his being sent from God. When John sent unto him ^{two} of his disciples, ^(Matt. 11. 2 & c) to say unto him, Art thou he that should come, or do we look for another, - Jesus only answered them. - Go & shew John again those things which ye do hear & see: the blind receive their sight, & the lame walk; the lepers are cleansed & the deaf hear, the dead are raised up, & the poor have the gospel preached unto them; and

again. If I do not the works of my Father, believe me not: but if I do,
though you believe not me, believe the works. The Ap^l also were enabled
to offer the same species of evidence while they spoke boldly in the
Lord, who gave testimony unto the word of his grace, & grand signs &
wonders to be done by their hands. It was not, however, the miracles
of Christ or of his Ap^l alone, which related to the gospel dispensation
& surrounded it with so much splendor & ^{glorious} magnificence. The whole
train of Divine interpositions, & ^{promises} all the mighty deeds which God
wrought in behalf of the Israelites of old, had an ultimate refer-
ence to the coming & the preaching of our Lord. In that awful
sentence of ~~noe~~ & death pronounced upon our first parents, after
they had eaten of the forbidden tree, - of which sentence the ^{momentary} effects are
still ^{eternally} felt by every son & daughter of Adam, - a dawn of hope was
yet held out in the annunciation of that seed of the woman who
should bruise the serpent's head. When God spake to Abraham that
in him & in his seed should all the nations of the earth be blessed, -
the promise was the forerunner of that last great command of the Lord
Jesus. All power is given unto me in heaven & in earth: go ye therefore
& teach all nations, baptizing them in the name of the F. & of the S.
& of the H. G.: teaching them to observe all things whatsoever I have
commanded ~~them~~ you: & lo, I am with you ^{always} ^{even} unto the end of the world.
When also God descended on Mt Sinai, in clouds & ^{thunder} ~~thunder~~ ^{thunder} ~~thunder~~, - in a wild
commotion of all created elements; & laid upon the ^{Jews} people all the ob-
servances of the ceremonial law, in which the blood of bullocks &
of goats was ^{he} offered as an atonement for the sins of the people,
it was but a shadowing forth of that still greater sacrifice which con-

is to be in the pouring out of the blood of the Anointed, & which was consummated in the midst of supernatural darkness, & the throes of a convulsed world.

3. The salvation spoken of in our text is a great, from ~~from~~ the costliness, ^{means & the} of the sacrifice by which it was provided, — the condescension, the sufferings & the death, of the Son of God.

He, who in the beginning was with God & who was God, — ^{— even he} being in the form of God, tho' it not a thing to be eagerly desired, that he should remain equal with God, but made himself of no reputation, & took up on him the form of a servant, & was made in the likeness of men; & being found in fashion as a man, he humbled himself, & became obedient unto death, even the death of the cross. (Phil. 2. 6-8) — Being rich, yet for our sakes he became poor: (2. Cor. 8. 9.) & for what? — that we through his poverty might be rich: — that we, rebels against God's law & government, & despisers of his longsuffering mercy, might be enabled, & invited by the most melting & amazing condescension, to come & make our peace with God. ~~yea, God hath commended his love towards us in that while we were yet sinners — yet enemies & scoffers of his goodness — Christ died for us.~~

It was for this end; that Christ veiled his divinity in weak & mortal flesh. For this the son of God, became the son of a poor & humble mechanic, for this he endured the pains & the sorrows of human life; & bore with patience the scoffs & bitter taunts of enemies, & the falsehood & treachery of friends & kindred, near & dear unto him. For this he ~~visited~~ ^{was} an outcast, & in his native land, despised & persecuted, & having not where to lay his

head. For this he underwent the agony in the garden, when his soul was exceeding heavy, even unto death, when such was the intensity of his suffering that his ~~soul was exceeding heavy~~ sweat was as it were great drops of blood falling down to the ground; & the subject of his earnest & thrice repeated supplication was, O my Father, if it be possible, let this cup pass from me.

But this was not the will of God. Jesus was to bear the full weight of his Father's indignation against sin & against the sinners of our fallen race. He was to make an atonement for the sins of the whole world. For this he laid down his life on the accursed tree; & endured the shame & the death of the vilest & the guiltiest malefactor. Tortured with pain & agony, the Son of God hung for hours, suspended by his bleeding hands & bleeding feet, & exposed to the brutal scoffs of surrounding enemies, who were gazing their eyes on his sufferings. At length, he died. Creation felt the shock: the earth trembled, the rocks were rent, the graves were opened; the sun veiled his light, & all things ^{rejoiced} ~~for~~ & proclaimed, "It is finished." Here were perfected the holy ^{& gracious} purposes of God toward man; — now he could himself be just & yet the justifier of him who should believe on Jesus. Yes, it was in this great condemnation, that God commended his love toward us, in that while we were yet sinners, — aliens from God & rebels against his government, — Christ died for us: & purchased by his blood a great salvation.

4. The gospel of Christ is a great salvation, in comparison of the preceding dispensations.

Abraham believed in the promises of God & it was counted to him for righteousness. With the eye of faith he looked down, through the long vista of ages, & beheld the accomplishment of the words of ^{God}

All anterior revelations ~~indeed~~, - to the antediluvians, to the patriarchs, to Moses & the prophets, - all refer to the glorious gospel which was to be ~~revealed~~ ^{unfolded} in later days. This was the glorious time, which prophets & holy men of old desired to see. This was the time, when the full & God's purposes were completed, & ~~his~~ ^{the} revelation of his will perfected.

The ^{particulars} points in which the gospel of Christ surpasses all former dispensations, are, the character of the prophet by whom it was promulgated, even Christ himself. - the ^{costliness} immensity of the sacrifice by which it was established, & the more perfect revelation of God's will by which it was accompanied: - more especially ~~the~~ regard to a future state of rewards & punishments, - for which we are indebted to the N. T. alone, - & lastly, the relation in which Christ now stands to this dispensation, in that he has ascended up into heaven, & sitteth at the right hand of the Majesty on high, & is able also to save to the uttermost them that come unto him, seeing that he ever liveth to make intercession for them. This is a particular in which all former dispensations fall infinitely below the gospel, - I well entitled it to the appellation of a great salvation.

III. we are to inquire what it is to reflect this salvation?

The gospel requires us to repent of our sins & believe in the Lord Jesus Christ, & ~~thence~~ ^{thence} ~~it~~ ^{itself} directs us to love the Lord our God with all our heart, & with all our soul, & with all our strength & with all our mind; & our neighbour as ourselves. This is no half-way matter; - we cannot fulfill part of the requisitions & leave the doing the others. We cannot serve God & mammon. If we yield any thing to Christ we must yield the whole; - if we keep back any thing we keep back the whole. He that is not with me, says Christ, is against me; & he that gathereth not with me,

scattered abroad. (mate. 12.30.) This salvation then, is neglected, not only by the ^{evidently} ~~openly~~ vicious & profane, who fear not God, & regard not man, - who profess to disbelieve the existence of God, or openly set him at defiance; - but by all who do not comply absolutely with his requisitions; whatever may be their professions of respect or love towards him.

1. It is neglected by all who question the authority of the S. Ser. God is known from the works of his creation, & from our dependence on him we derive the duties of ^{love} gratitude & worship. But it is the Scriptures alone, that give us a knowledge of his character his designs, & of the greatness of his love & condescension, in sending his son to die for a lost & guilty world. It is in them alone, that we are taught our duty, & the terms on which we can regain the approbation & favor of the most High, & secure to ourselves an everlasting abode at his right hand, where are pleasures forevermore. Believing & obeying the Scriptures, we shall secure ourselves that great salvation, - denying & renouncing them, we neglect it.

2. This salⁿ is neglected by all those who, though ^{verbally they} allow the authority of the Scriptures, yet ⁱⁿ a ^{disregard} ^{& neglect} of their precepts.

When ^{such as} ~~in~~ are these better than ~~those~~ who openly deny ^{the authority of} the Ser? The force of education, or of conviction may have fastened on their minds the impression that the Ser are true; & that is all they know or care about them. They consider them perhaps as specimens of simple, pathetic & sublime composition, & may occasionally gratify their taste or their curiosity, by the perusal of a striking description or an interesting narrative. But when the present feeling has been gratified the Bible is again consigned ^{usually} to its place; - if in the dwelling of the world

they, — to fit out a ~~shelf~~ ^{shelf} in a library, made splendid by the labors & the
prowess of the binder; — or in the abode of the humble, — to be forgotten in
some obscure corner, ~~covered with~~ ^{covered with} ~~in~~ ^{& enveloped in} dust & cobwebs; — until another
touch of curiosity, — or the ~~hazard~~ ^{inquisitiveness} of another heavy hand shall drag
~~the sacred vol.~~ ^{it} for a few moments from its place of quiet & almost uninter-
rupted ~~rest~~ ^{repose}. In the mean time, its counsels are forgotten, its
precepts disregarded, & the great salvation which it teaches is neglected.

23. This salvation is neglected by those, who, professing to receive
& obey the Scriptures, do yet teach another Gospel.

God, as we have ^{before} said, demands the homage, — the unreserved
submission of the whole heart, & the whole soul, & an implicit acceptance
of the whole & every part of the ~~method~~ ^{method} of salvation. If God has said
unto man, Thou shalt surely die! who is he that shall say, thou
shalt not surely die. — If God has said, 'the wicked shall go away
into everlasting punishment, — who is he that saith, — 'the wicked
shall not go away into everlasting punishment? — If God
has said — the Word in the beginning was with God, & the Word was God,
— who shall say that the Word was not God? Whosoever, says
Christ, receiveth me, receiveth him that sent me. (John. 1. 48. et) and,
'whosoever shall be ashamed of me, & of my words, of him shall the Son of
Man be ashamed, when he shall come in his own glory, & in his Father's
& of the holy angels.' What is man that he should add unto the
Word of God? — what is man that he should take from the Word
of God? The salvation revealed in the Gospel is complete, & he who adds
thereto or takes therefrom, mars its beauty & perfection & changes its char-
acter & identity. This my brethren, is a neglect of a more aggravated

Species, & of ^{most} alarming consequences. Though we, says the A. - have an
angel from heaven, preach any other gospel unto you, than that which
we have preached unto you, let him be accursed. ^(Gal. 1. 8.) These are they, of whom
(The Lord hath spoken by the mouth of the prophet Isaiah. 29. 13-16.)

3^d. This great salvation is neglected by all who resist the usual
operations of God's Holy Spirit.

Is there any one in this assembly, who, at some time or other
in his life has not felt ~~the~~ his soul the weight & importance of the
things that pertain to salvation? You, my brother, have stood by
the open grave, which was yawning to receive the body of ^{some} one of your
fellow being, - you have seen him wrapped in his shroud & in-
closed in his coffin - & you have beheld him thus consigned to his new
home, - that his dust might mingle with its kindred dust. - You
have stood by the bed side of some friend or relative, - perhaps of one
who was the delight of your eyes & the joy of your life, - you have be-
held the pallid cheeks, & the glassy eyes & the quivering lips, from which
the breath of mortal existence was ~~going~~ ^{departing} forever. You have seen one
after another of your acquaintance & friends disappearing from this
earthly scene. We aged, where are the companions of ^{the} your ~~former~~ ^{former} of your
life? - We who are in middle age, where are the friends of your youth?
We young where are the playmates of your childhood?
They are gone from this world forever; While you, my brother, have
looked upon all these scenes, & ~~pondered~~ ^{pondered} the departure of so many whose we
ought to meet your view, has ~~the~~ thought never entered your soul -
- soon my turn must come? - and then has it never come over you
like the gush of many waters, to think, what ^{in that dead hour} ~~the~~ will be my des-
tiny? and have you not ~~then~~ at such a time looked upon God, &

then looked upon yourself, & felt that you were not his friend? - I have
you then never gone to your bible, & read that you were a sinner, &
exposed to the wrath of God, & then has your conscience never told
you that your condemnation was just? - & in the midst of your
terrors, have you never strove to pray to God, & to amend your
life, & to do works meet for repentance? - & although the Bible
has told you to cast yourself entirely on the mercy of God, through
the merit of a crucified Redeemer, have you ever done it? -
- have you suffered the ordinary cares & the business of this world to
wear away ^{your} ~~these~~ impressions, until at last you have thrown
aside your bible, & lived on in your former course of indifference
& unconcern? ^{my bro: then were thy strugglings of the H. S. & I have resisted them till I have} ~~It is you my brother,~~ who have neglected a
great salvation; - it is you who are exposing yourself to certain
& aggravated condemnation. For if, says the Ap^l, ^(Heb. 10. 26-31.) we sin wilfully after
after that we have rec^d the knowledge of the truth, there remaineth us
more sacrifice for sins; but a certain fearful looking for of judgement
& fiery indignation which shall devour the ~~mita~~ adversaries. He that
despised Moses law died without mercy under 2 or 3 witnesses: Of
how much sorer punishment, ~~think~~ suppose we, that he shall be tho^t
worthy, who hath trodden under foot the Son of God, & hath counted
the blood of the covenant, wherewith he was sanctified, an unholy
thing, & hath done despite unto the Spirit of grace. - It is a fearful
thing to fall into the hands of the living God.

[5. Professing Christians neglect this great salvation, when
they sit down in inactivity, & use no exertions to make progress in
knowledge & grace, & every Chrⁿ exercise. It is to such as these that the
Ap^l is addressing himself in the epistle from which our text is taken

(Act. 5. 11, 12)

can. When speaking of the character of our great H. P. he goes on to say of
 him we have many things to say, & hard to be uttered, seeing we are dull
 of hearing: for when, for the time, ye ought to be teachers, - ye have
 need that one teach you again, which be the first principles of the or-
 acles of God; - & we become such as have need of ~~striving~~ ^{striving} & not of
 strong meats. If, my br - the christians of that day, under the
 ministry of the Ap' themselves, had need of ^{such} cautions, & were open
 to such checks, does it not behoove us ~~of the present day,~~ ^{of the present day,} to
 examine well the foundations of our hope, & the particulars of
 our practice? Because we have professed ourselves the fol-
 lowers of Christ, & have thus obtained a name to live, do we sit
 down contented, & remit all exertion? When we have done
 all this, we have but begun: - we have but put on our ar-
 mour as soldiers of the cross, & have ^{not struck one blow} ~~not mingled~~ in the spiri-
 tual warfare. We are armed, but we have not fought. The
 true Christian is never idle, but always engaged - he is always
 making progress in the path of the Lord, & subduing one enemy
 after another, untill the last enemy approaches, & then even
 death is swallowed up in victory. Is this my Chr. br. our char-
 acter? Do we lay aside every weight, & the sin that doth easily beset
 us, & run with patience the race set before us? - Does every one of you
 pray to God in his closet & in his family; do you study diligently
 the Holy Scri, to learn the will of your Father, & when you have learned
 do you make it your meat & your drink ^{do you} ~~do~~ his will? - Do you
 keep yourselves here from ^{the} ~~the~~ passions of anger, of revenge, ^{of covetousness,} of avarice.
 If your consciences, - ^{if your consciences as usurers} ~~if your consciences~~ ^{may} ~~to~~ ^{to} any
~~indeed~~ ~~you~~ ~~do~~ these things, you are neglecting your immortal salvation.

IV. We are to consider the consequences of neglecting this salvation.
Under this head, we can do nothing but refer you to the word of God, contained in the N. T. It is there alone that we have the revelation of God's will towards man, after he shall have lived & moved a little space upon this mortal scene, & then have gone hence to return no more. There we are taught, that he goes to a state of immortal existence, beyond the grave, where the cares & the sorrows & the shadows of this world are known no more, - but God is all in all. In that word we are also taught that this life is a state of probation; & that the separation which takes place here between the righteous & the wicked, - between the sincere followers of Christ, & those who neglect his salvation, - will be continued in eternity: - that the friends of Christ, eternally, will be a state of immortal reward & blessedness, - & to his enemies, a state of never ending punishment & woe. He that believeth, & is baptized, says Christ, ^(Mark 16:16) shall be saved, but he that believeth not, shall be damned. But the most striking exhibition of the great day of acc^t, & of the consequences of neglecting the great salvation, is in the language of our Saviour, (Matt 25: 31-46.) - figurative indeed in some parts, but concluding with a most positive & solemn declaration. (Matt. 25. 31-46.) -

1. The punishment threatened on all who neglect this salvation is very great & dreadful. 'Depart from me ye cursed into everlasting fire, prepared for the Devil & his angels. - where their worm dieth not & their fire is not quenched. Though from the derivation of the word & the idea of the gehenna, a hell, of the Jews, it

be not certain that the use of the ~~same~~ fire, in these passages
be any thing more than figurative, to express the highest ^{possible} degree
of pain & torment, - yet the use of it for this purpose, gives
the most terrible idea of that punishment reserved for all those
who neglect the great salvation. If we add to this the stings of
conscience, - the growings of that worm that never dies - &
the remembrance of the time when the sound of mercy was in
their ears, & they might have listened, & insured eternal happi-
ness - & perhaps the constant sight of the happiness of the
just, - without one beam of hope to glimmer on the night of
their despair - we present a picture, ~~at~~ which ~~the stoutest~~
may well appal the stoutest heart, - & excite the alarm of the most
hardened sinner.

Secondly 2. This punishment will be eternal. We rely, at present,
for the support of this assertion solely on the passage which has
just been read. These shall go away into everlasting punishment;
- but the righteous into life eternal. The ^{everlasting & eternal} words which qualify
punishment, & life, are in the original, the very same. If it be eternal
life, it is eternal punishment; - if it be not eternal punishment
- it is not eternal life. If the punishment of those who neglect
their salvation, is to come to an end, - the felicity of the righteous
is also to come to an end. There is no possible escape from this
reasoning, without violating all principles of language, & ^{and} ~~the~~ a
plainest & most positive declaration of the word of God. The whole
tenor of scripture assures us that that the happy state of the
friends of God will continue forever, & this assertion of our Lord Jesus
Christ, gives to the woe of the wicked, the same duration.

Thus, my br^r, we have endeavored to show, that the Salvation
spoken of in the text, is the plan of redemption through the merits & suf-
ferings of our L^d J. C. — that this is a great salvation, from the char-
acter of him by whom it was promulgated, — from the splendid apparatus
of miracles & prophecy by which it was accredited, — from the costliness of the
means & of the sacrifice by which it was established, — & peculiarly great in
comparison of all preceding dispensations, seeing that our Great H. P. even lived
to make intercession for us. We have also attempted to show, that this
salvation is neglected, ^{not only} by the openly profane & vicious, but by all,
however moral they may be, who deny the authority of the H. Sc^{pt} —
— or who, receiving ~~them~~, yet ^{utterly} disregard them; — or professing to obey
them, yet teach another gospel; — & that this salvation is also neglected
by those who resist the ordinary operations of God's H. S. — & even
by professing Christians, who sit down in sloth, & do not mortify their
members upon earth: (Col. 3. 5.) — and lastly, the consequences of this neg-
lect, we have shown to be a future state of punishment & woe, great
dreadful & eternal.

He that hath ears to hear, let him hear.

In the ^{presence} light of these truths, my Christian br^r (I on this solemn
occasion, when we are about to surround the table of our Lord, & cele-
brate the dying love of our Redeemer,) — it becomes us to meditate upon the
greatness of that love & of that condescension which has provided for
us, this great salvation, — upon the richness of that mercy, ⁱⁿ which it pleased
God to send his Son to commend his love towards us, in that while we
were yet sinners, Christ died for us: while we were yet sinners, — it

was, that this ineffable ^{mercies} ~~love~~ ^{compassion} was manifested to us, - while we were
yet in the gall of bitterness & the bond of iniquity, - while our thoughts,
& ~~our~~ motives, & ~~our~~ desires, & affections were utterly alienated from God,
& utterly apposed to his law, & to his love: - yea, while we were without
hope & without God in the world, & ~~we~~ were going on in the pride of our
own hearts, & according to the desire of our own eyes, just as we should
were ~~God~~ ^{we} annihilated, & ~~ourselves~~ ^{by} independent & eternal. Then it
was that the blessed word descended, & was made flesh & dwelt a-
mong us, - then it was, that despised & rejected of men, he yet laid
down his life for them, & having made peace through ~~the~~ blood of his
^{cross} he reconciled all things by himself unto the Father. (Col. 1.20.) being set forth as
a propitiation through faith in his blood, to declare the righteousness of
God for the remission of sins that are past; through the forbearance of
God - that he might be just & yet the justifier of him that believeth in
Jesus. - ^{Rom} ^{Rom}
read ^{Rom} C. 12. 1, 2. . ^{Rom} Ch. 8. 31 - 39.

Are there any present, who have as yet neglected this ^{precious} sal-
vation? So you say yes, the subject addresses itself with overwhelming
interest. You have seen the greatness of the salⁿ, which is offered you,
- you have seen the useful consequences of reflecting it. Do then
reflect, the return which you owe to the Father for his infinite compas-
sion, - to the Son for his infinite condescension & suffering, & to the
Holy Sp^h. for all his precious influences & convicting operations?
When ^{for instance} ^{even here on earth} on ^{this} solemn season of Communion, you behold your friends & your
neighbours & your kindred, ^{worshipping their God,} coming around the table of their Lord, & thereby
covenanting to be his forever, - ^{when} ^{you} yourself withdraws from the holy rite
& thereby say, ^{that} you will not be his forever, - do you remember that

^{voluntary} etia
This separation will be an eternal separation? Do you remember
that when Christ shall come to judge the world, those who have loved
him here, & have ^{here celebrated his ordinances} come around his table, in humble penitence & faith,
will be placed at his right hand, in the fruition of our mortal ^{joy} ~~life~~
~~and~~, — while those who have here neglected his great salvation &
turned their backs upon his holy ordinances, will go away into
outer darkness, & to the eternal endurance of unutterable woe? O,
do not any longer forget God, — do not any longer live as if
there were no God. Repent of your sins, & believe in the Lord J.C. — sub-
mit yourself to God without reserve, & cast yourself a knowledge
the worthlessness of all your own endeavours, & rely solely for your
hopes of acceptance on the merits of ^{a crucified} ~~the blessed~~ Redeemer. Make no
delay: now is the accepted time; now is the day of salvation, ^{the time which is} ~~the~~ ^{now} —
~~now~~ ~~may~~ ^{may} shine upon your grave. ~~Soon~~ ^{soon} — the stroke
of death will ^{come, & will} ~~reach~~ you from this world, — & then, if you will be
not anchored upon Christ, — you must sink — to eternal ruin.
Amen.

Oct. 3. 4. 5. 1822.

That sun, which now beams forth so gloriously, is fast descending,
— & ere that sun shall rise again, — your soul may have passed
into eternity, & have received its everlasting doom. — Or if a few
more days, or a few more years are suffered to roll over you, yet

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