

can exalt and comfort you ; if you renounce your own imperfect righteousness as a ground of confidence before God, and put on the righteousness of Christ, *even the righteousness which is of God by faith* ; if, persuaded that you must sink and be lost without divine aid, you cry out ‘ *Save, Lord, or we perish ;* ’ if you thus *behold by faith the Lamb of God*, trust in his atoning blood, rely on his all-perfect sacrifice, obedience, and advocacy, and in this manner *come unto God by Him*,—you have the most absolute promise that a Deity can give, of acceptance, pardon, and salvation ; for whosoever thus seeks an entrance into his kingdom and glory shall *in no wise be cast out*.

But if, on the other hand, you are so careless of your eternal interests that you have no concern about them ; or if the world has gained such an ascendancy over you that you are unwilling to renounce it even for salvation itself ; or if you are too proud to be indebted to another for those blessings which you fancy your own virtues deserve ; the Gospel will be no “ dispensation of mercy ” to you. For you, Christ will have *died in vain*, while you thus contemptuously reject his mercy, and in the most awful manner thus *judge yourselves unworthy of eternal life*.

And for what does the votary of the world forego these high advantages ? What potent influence can have lulled him into a forgetfulness of his eternal interests ? It is the *deceitfulness of sin* ; the benumbing power of selfishness on a depraved heart ; the predominance of worldly motives in a worldly spirit.