

observation
on your own
ed, that you
sojourn; or
omed to wit-

as our own
sweet counsel
" We have
ve sat down
nit ourselves
ns of Christ,
red the dan-
on of placing
t to inquire.

ially to those
as strongest,
owship of the
ortance of a
n more fully
n ever before.
young brother
e your hearts
re you, that
mad no small
a as the first
herd himself
into the wil-
et desert, into
ering in suc-
e, are deprived
tsteps of the

he same reli-
others, whom
although not
g exactly the
to that coun-
on with our-
under the se-
of her youth,
her presbyter-
on of the doc-
ship, together
alted Messiah,
doubt that a
rch embraced,
d in defence of
—would be to
e words of in-
feet of him
bringeth good

tidings of good; that publisheth salvation; that saith unto Zion, **THY GOD REIGNETH.**"

Yet, neither would we confine our friendly salutations, or our benevolent regards, to these. We know that God "hath made of one blood all nations of men, who dwell on all the face of the earth;" and in this respect we account as *brethren* the whole human race, without reference to kindred, or country, or diversity of religious belief. Remembering that all have immortal souls,—that all are sinners, involved in the common ruin of our species,—“our hearts’ desire and prayer to God” on their behalf is, that they may speedily receive the gospel,—that they may be enlightened in the knowledge of Christ,—may come to him in humble faith,—and through the efficacy of his blood, and the prevalence of his intercession, “obtain an inheritance among all them that are sanctified by faith in him.”

In virtue of the office which we have received from the Lord Jesus, we would claim the privilege of addressing a few words of friendly counsel and exhortation to all. Many of you are rarely warned from the pulpit; may we hope that you will yield the more attention to our brief address.

1. *We beseech you not to forget that the concerns of your souls are immensely the most important of all your concerns.* “What is a man profited if he should gain the whole world and lose his own soul?” Time is short. Eternity is long. The body must in a few years see corruption, and lie down with the worms of the dust. Death spares none on account of the multitude of their secular affairs. The soul is destined to a never-ending existence. Although your outward prosperity should exceed the most sanguine expectations you ever formed; although you could heap up gold as dust, and fine gold as the mire of the streets, how utterly worthless and despicable must all this appear, when you are stretched on your last bed, should your eternal destiny be still at hazard! Oh, then, to have a solid hope for futurity,—an interest in the unchangeable love of God,—in the salvation wrought out by Christ,—in the countless blessings of the new covenant! In the estimate which you shall then form, how immeasurably must this transcend in value any possible outward prosperity! Ought you not to give a decided preference during life, to that which shall be infinitely superior at the hour of death?

2. Let it be farther considered, that while the benefits we have specified are bestowed on men most freely, and independently of all worth in the receivers; or, to speak more correctly, notwithstanding their infinite demerit and guilt, *yet they never are conferred upon those, who, by neglecting to seek them, prove that they regard them with contempt.* “How shall they escape who neglect so great salvation.” “Strait is the gate and narrow the way that leads to life; strive therefore to enter in at the strait gate.” The christian life is compared to a race, it is therefore necessary for us to “lay aside every weight, and the sin that doth so easily beset us, and to run with patience the race that is set before us.” It is a keen and protracted warfare, with powerful and malicious foes; “fight therefore the good fight of faith, that ye may lay hold on eternal life.”

3. *Bear further in mind, that the eager and persevering pursuit of*