

into another state; that this other state must be regulated by your present character and conduct; that there is a state of happiness for the holy, and of misery for the unholy; and yet—you act as if you had no souls; as if there were no future state; as if heaven were a delusion, and hell were a chimera! You say that you believe Jesus Christ came from heaven to earth to seek and to save the lost; that he was delivered for the offences of men, and rose again for their justification, and returned to heaven, that he might intercede for them and send them down all the blessings of his salvation; and you come to hear his truth proclaimed to you Sabbath after Sabbath; and, such is the force of habit, you would be quite uncomfortable did you not listen to these things;—and yet—you are quite content to have no experience of this Savior's pardoning mercy and sanctifying grace! I might pursue this train of remark; but from what has been said, you see how clearly a charge of the most marvellous unbelief and absurdity may be made out against you. You kiss the Savior, like Judas, and like him you betray him for this world's goods. You call him Lord, but you do not the things which he says. You sleep as quietly in your beds, after we have assured you, upon his authority, that you are in danger of eternal perdition, as if you had never heard a word about the matter! and it is more than probable that some of you will do so this very night! And how is this? Is it not marvellous? Well may Christ be grieved and wonder! Is it not marvellous insensibility to what you acknowledge to be so valuable and important? Is it not a proof of marvellous unbelief, to disregard a blessing which you yourselves allow to be attainable? Is it not a marvellous disregard of all the thunders of the divine wrath, which you must confess are hanging over your heads? O that you were willing to follow up the convictions of your own minds! that you would not attempt to get rid of them in an unhallowed way! that you would cherish them by reading the Scriptures and pious books, by meditation, by prayer, by intercourse with Christians, and by the use of all the means which God has appointed to save souls from the wrath to come!

4. I speak to those, also, who, though not loving sin, but truly convinced of their sinfulness and consequent danger, hating sin, and desirous of being freed from it; yet go on for weeks, and months, and even years, without *finding the mercy which God has promised*.—without obtaining the blessings of pardon, of adoption, of holiness, of consolation, of the Holy Spirit's influence. Come, and let me expostulate with you. There are many such in all our congregations, and in all our societies. It is a fact, that if we have a thousand members, we find at least a hundred, to whose general seriousness we can make no exception, whose conduct is marked by regularity; who yet cannot, with satisfaction to their

ministers and fellow Christians, declare what God has done for their souls. 'There are, no doubt, therefore, some such present this evening. Now, let me expostulate with you: look at your case. O that I may be assisted to say something which shall lead you this night to lay hold on Christ! something that shall convince you that, when he opens his arms to receive you, you have *no right* to run away from him; that you have *no right* to close your ears to his inviting voice; that it is *your duty* as well as your interest, to lay hold on his mercy, and to receive the blessings which he has pressed on your acceptance in the exuberance of his kindness! Now, what does he say?—"Come unto me. all ye that are heavy laden, and I will give you rest. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But I need not repeat these promises; what you want is, not the *knowledge* of them,—you have heard them read a hundred times;—no; what you want is, to *believe*, to *embrace* them. These promises point out you—you yourselves—as the very persons who want these good things. And O, consider that these promises are confirmed—confirmed by a solemn oath; "that by two immutable things, in which it was impossible for God to lie, they might have a strong consolation, who have fled for refuge to lay hold on the hope set before them." You have heard God's *promise*.—now hear God's *oath*. O, infinite condescension! You doubt his word—shame on you! but he does not desert you for your sin. Now, hear it, penitent! hear the oath of thy God. We have it on record in his own book: it is written for your comfort. Listen—"As I live, saith the Lord God, I have no plea ure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die?" God tells you, by his life, that he is ready to save you—to save you *now*. And this promise, and this oath, have been sealed by the blood of Christ; and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And this promise, and this oath, have been confirmed by the resurrection of Christ. By this we are taught that the sacrifice he presented was accepted—that God is satisfied; and that there is nothing even in his justice to hinder him in pardoning you. Hence the language of the apostle to the Hebrews: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect!" and so on. O, what comfort is contained in these words!