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temperate, and to the utmost of our power keep the com-
mands, that this will be a *sufficient* foundation for accept-
ance with God."—I answer and a *poor* foundation too
with all its sufficiency. For although it be a principle of
justice founded on the nature of things, that the debtor be
discharged, when he has paid the utmost mite of his debt;
yet if on the contrary, instead of discharging the debt, he
be daily increasing it, can he then on the principles of rea-
son, or justice, expect a legal discharge.—Surely not.
Now God's law demands that we love him with the utmost
exertion of all the faculties of both soul and body, and
our neighbour as ourselves, without any reserve, or im-
termillion. But you must do more than all this in order
to purchase the pardon of past transgressions; otherwise
instead of claiming a reward, you will stand in need of a
free pardon. This shews the propriety of the figure.
But very expressive language of Isaiah. *The way*
is shorter, than that a man can stretch himself on it, and
the covering shorter; than that a man can wrap himself in it.
For the least transgression renders your duties utterly de-
fective, and therefore absolutely insufficient for your justifi-
cation.

Objection, "But if we repent, and ask forgiveness, that
will intitle us to acceptance."—Astonishing! poor, guilty
creature, talk of intitling yourself to divine favour! It is
of God's wonderful patience, and forbearance, that you
were not long ago wrapt in the flames of hell.

BUT you mistake the very nature of true repentance.
It is the gift of God. Jesus is exalted to give repentance,
Acts v. 31. This gift makes men hate sin, loath and ab-
hor themselves as sinners, renounce all dependance on
themselves, or on any thing they can possibly do, as utterly
insufficient to recommend them to acceptance with
God; and constrains them like the returning prodigal to
confess themselves to be unworthy, utterly unworthy of
acceptance, and like the penitent publican, who from a
heart-felt sense of inbred corruption, cried mightily to
God,