

ed by him—the glory, the power, and the dominion restored to him, well might sinful man,—and what man is not sinful?—what man could claim or hope for exemption from the sentence of God's violated law, but through the mercy of God?—well might sinful man, I say, have shut his eyes in despair, and in sullen dread, or thoughtless excess, have awaited the judgment and doom of the day of the Lord. But now the healing balm of saving love and mercy is offered us, which will effectually deprive sin of its poison, and the wound of its deadliness. While we dwell, therefore, upon the terrors of this sting of death, we need not despair; for the word and promises of God direct the eye of faith to the brazen serpent of the new covenant, which was raised for the healing of the nations, and the sting of death, thus deprived of its poison through the blood of Christ, becomes but as a thorn in the flesh to goad us on in the race of faith, in the struggle of the contest, and through the spirit of God finally to conduct us to victory. All its pernicious influence, as a cause of terror and dismay, is removed by the sacrifice of atonement, while its wholesome terrors only lead us to cling with firmer hold to the refuge set before us, only induce us to redouble our exertions, to increase our prayers for the spirit of grace, that we may be enabled successfully to resist the encroachments of sin—to free ourselves from its dominion—to evince ourselves really the children of God, by seeking a growing conformity to his will—a growing love and devotion to his person—a growing desire for his presence, fitness for his communion, and meetness for his kingdom. For this purpose it is most needful for us to remember that there is a law in our members which warreth against the law of our minds, and that while the one is a law unto life, the other is a law unto death. We must keep the danger, the power, and the insidiousness of sin always in view, in order that we may not relax in the contest, and through negligence lose the prize which is set before us. And the more we reflect, the more we impress our minds with the terrors of death in this view; the more we contrast the sinfulness of sin with the righteousness of a coming judgment; the corruption of sin with the purity of a God of holiness; the anxieties and the terrors of sin with the joys of a kingdom of peace, the better we shall be prepared to resist and to conquer it—remembering that our help is laid upon one who is mighty to save—that our strength is in the spirit of a God of power—that our hope is in the promises of a God of truth, and that as he gave up his only begotten and well beloved Son to the death for us all, he will with him also freely give us all

things. You who are still in the gall of bitterness and in the bonds of iniquity, think of the wrath of an offended God, think of the terrors of his violated law, and of his righteous judgment. Think of the consequences of his eternal condemnation. Think that death, if ye repent not, will bring all these things upon you, and flee, ere it be too late, for ye know not what a day or an hour may bring forth, to the arms of that God and Saviour which are day and night stretched forth to receive, and to rescue the humble and the penitent. He will guard you against the terrors of death—he will take away for you the sting of death. Ye shall walk through the valley of the shadow of death, and yet fear no evil, for his rod and his staff shall comfort and support you. Ye who have fled from the wrath to come to the refuge of the Gospel, think of the terrors of that enemy whom Christ hath, by his sufferings and death, disarmed in your behalf, and learn to hate it with a perfect hatred. But think of the power which it still possesses over you—think of its insidiousness, and of the weakness and deceitfulness of your own hearts—think of the awful consequences of falling back under the power of sin and of satan—of denying the profession of your faith, of crucifying afresh the Lord of life, and putting him to open shame; and zealously exert every energy—use every means and every opportunity which God's grace hath put into your power, that you may withdraw yourselves more and more from the power of sin—that you may live more and more to Christ, in closer communion with him here below, and in the hope of a still more intimate and blessed communion with him hereafter—walking by the faith of those things which are to come, desiring rather to be absent from the body that you may be present with the Lord, looking forward with joy to the prospect of those affections and ties which have sunk, or shall soon sink into the dust, springing up again to newness of life, and hallowed, and refreshed by the presence and love of God our Saviour, flourishing in the brightness and vigour of immortality; and pray that the Spirit of Grace may keep you from falling—may establish you in his way, and sealing you by its power, may preserve you from the snares of life, amid the terrors of death, and finally conduct you to glory. Amen.