

And are they who claim the privileges, but imitate the perverseness of Ephraim and Judah less guilty at the present hour? Think, my Brethern! of the mercies you have realized in your persons, property or friends. Think of the light you have enjoyed under the Gospel of the Son of God. Think of the means which God has employed to reconcile you to himself. Think of the infinite ransom which He has given for your souls, think of the warnings He has sent you, of the time He has afforded you, and the strong encouragement He has held out to you, and then say, whether a state of impenitence in your case; or what amounts to the same thing, a state of wavering and uncertain devotions, is not a state of deep and aggravated sin?

These momentary relentings you are apt to think will mitigate your guilt in the sight of a holy God. But you mistake the case: they will rather tend to aggravate it, and deepen its crimson dye. They are registered in heaven, to shew that you were conscious of what you ought to have been, and to prove that means were employed to bring you to a holy state. They will be enumerated, on the day of account, to exhibit the violence you were constrained to do to your feelings, in resisting the Grace of God, to confirm the solemn fact, that when you resigned yourselves to the world again, you did it against the strong convictions of your conscience, against the best feelings of your heart, against the dictates of an enlightened judgment. Oh let nothing conceal from you the solemn fact, that such a state as yours is a state of aggravated guilt; for one day or other, this truth must force itself upon your convictions.

The language of the text suggests *the danger and misery of such a state*; it implies that something must be done to reclaim such characters, that some expedient must be tried more painful than any which has hitherto been employed. God is too merciful to relinquish without