

“ so as to clofe, and grow, and bear Fruit. By it indeed
 “ we are dead unto former Sin; but dead too and
 “ lifelefs we continue, except we are quickened by
 “ his free Spirit.---We therefore who have not been
 “ *baptized with the Baptism of John only*, but also *know*
 “ *there is an Holy Ghost*, ought to know ourselves for
 “ true Christians, by the true distinctive Character, its
 “ proper Fruit; not by a Search into a baptismal Re-
 “ gifter, but by what we find in ourselves of these
 “ Graces; by the *Seal of the Spirit*. Our Title to the
 “ Name is not good, but after this Confirmation †.”

This should be carefully attended to---it is of infinite Importance. When the Almighty plants us in his Church, it is in order that we may bear Fruit---the Fruit of Holiness and Conformity to his Laws, which lead to Salvation. He affords us all the Means of Grace, and every other Thing which is necessary for this End. For these we must assuredly account to him at the last Day; and these Blessings, if abused, will greatly aggravate our Guilt. Our Saviour pronounces a Woe on Chorazin and Bethsaida, because they had been called to Faith and Repentance in vain, had slighted the Offers of Salvation, and disregarded the Miracles that were wrought among them. He declares it will be *more tolerable for Tyre and Sidon, at the Day of Judgment, than for them*. But if we neglect Salvation, abuse the Goodness of God, and continue in Sin, we will be much more inexcusable than Chorazin or Bethsaida. *They* only had the first feeble Dawn of the Gospel Day: *We* bask in the Noon-Tide Blaze of that glorious Day. The Sun of Righteousness, just rising, faintly shed his first Rays upon *them*: He, now fully risen, pours a Flood of Light around us, and strikes us with the clearest Conviction: *They* sinned against a Redeemer in his State of Humiliation---while he was a *Man of Sorrows*, and acquainted with Grief: *We* sin against an exalted, triumphant Redeemer.

† Bishop Hooper's Works, vol. 1. Edit. Oxford, 1757. Folio.

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