

of those who obey not the gospel of God. There may be those now present who are not obeying it. With a name to live, you may be dead; with a form of godliness you may be destitute of its power; with a profession of coming to the "fountain opened for sin and for uncleanness," you may be unwashed from your filthiness. But if so, how awful is your case! "This," says our Lord, "is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Now this is your condemnation. You not only abide in that death—in trespasses and sins, into which you are naturally sunk (a guilt sufficiently great) but when your forgotten and insulted God comes forth to you not in wrath, but with the yearnings of a compassion of which the incarnation and sufferings and death of his beloved Son are the measure, saying to you, yet "will I sprinkle clean water upon you, and ye shall be clean," you add this to all that you have done, that you reply, nay, but we will keep our sins, we will wallow on in the mire as we have done. And do ye thus requite the Lord, O people foolish and unwise, and yet hope to escape his righteous judgment? How shall you escape if you neglect so great salvation! "He," we read, "that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant where-with he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" "It is a fearful thing to fall into the hands of the living God."

All we address are not hardening their hearts against the Lord. Some of you are awakened. You are convinced of your uncleanness, and you see that unless it shall be removed it must bring upon you everlasting destruction from the presence of the Lord. Therefore hath fearfulness surprised you, and you are asking, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Unto you, my hearers, is the word of this salvation sent. How shall not the blood of Christ purge your conscience from dead works to serve the living God? You have no need to die in your sins, for the Redeemer is come out of Zion to turn away ungodliness from you. You have no need to be outcasts from the face of your God because of your uncleanness; for in the opened fountain of the blood of the Lamb you may wash your robes and make them white. Come to this fountain, and let its waters be sprinkled upon you. Come to it with the prayer, "Purge me with hyssop, and I

shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness." Come to it thus, and you shall be purged and made clean; you shall have joy and gladness—a joy and gladness not in seeing your sins to be trivial, but in seeing them to be infinitely more sinful than you had ever before conceived, and in seeing your calling to be to join in God's holy condemnation of them. A new song will be put into your mouth, even praise to your God at the remembrance of his holiness. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

But methinks I can hear a voice from the hearts of many, saying, "Where is this blessedness of which you speak?" and they are those who cannot be said to have altogether neglected the great salvation, but who notwithstanding much to occasion misgivings, we would fondly hope are the children of God. This joy of the Lord, this vividness of tasting that he is gracious, if they were ever yours, are yours no more; your harp hangs now upon the willow silent and unstrung, and you utter the painful complaint, "O that it were with me as in times past!" Why is this? Is the fountain of consolation less full than in the day on which you first drank from its reviving streams? Is access thereunto less free to you than then! O! let me guide you, my dear brethren, to the true reason why your state is so depressed—your conscience so full of trouble, your communion with God so broken and interrupted, your life—if life it may be called—so fluttering and ready to expire. The reason is, you are not uniting yourselves to the Saviour by a living faith. You are not abiding in him. You are not feeding upon him in your hearts. Were it not so, would you be in the state in which you often are? It could not be. "He that eateth me," saith Christ, "even he shall live by me." How shall not the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God! But hear the heavenly voice still addressed to you. Come this day anew to the fountain opened for sin and for all uncleanness. Come to the Table of Communion, and behold Christ's body broken, his blood shed for you, for many for the remission of sins; behold this provision, and approach and eat and live for ever. Feed upon this provision not to-day only, but to-morrow and the day following, and evermore; until your service here is exchanged for the service of the upper sanctuary, and he whom your souls love, calls you to drink of the fruit of the vine, new with him in his Father's kingdom.