

THE  
**NATIONAL PREACHER.**

Go....Teach all Nations....Matt: xxviii. 19.

VOL. III.

NEW-YORK, FEBRUARY, 1829.

No. 9.

**SERMON LII.**

BY BERIAH GREEN, A.M.

BRANDON, VERMONT.

THE LONG FORBEARANCE OF GOD TOWARD SINNERS.

2 PETER, iii. 9.—*The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to-us-ward, not willing that any should perish, but that all should come to repentance.*

WICKED men, in the days of the apostle Peter, perceived that Jehovah long delayed to punish sin. This delay encouraged them to hope, that He would *never* punish it. The apostle viewed the subject in a very different light. He was as forward as themselves to notice and acknowledge the “long-suffering of God,”—the delay of Justice to smite the sinner. But a very different construction did he put upon the divine forbearance. God had not forgotten his threatenings; but, “unwilling that any should perish,” He was waiting, in His “long-suffering to-them-ward,” for transgressors to “turn from their evil ways.”

It is the object of this discourse, to illustrate the affecting truth, THAT GOD WAITETH LONG FOR SINNERS TO REPENT.

I. *At all the different stages of life, through which they pass, God waiteth for sinners to repent and obey his commands.*—Men are capable of obeying God, when they are *very young*. Obedience to His commands is the work of the *heart*; and every body knows, that a little child is capable of exercising the affections of the heart. When little children, then, are capable of knowing, that there *is* a God; that He is their heavenly Father; that He is great, and wise, and good, they are capable of fearing Him, of loving Him, of obeying Him. And at every step of their course through life, from childhood to youth; from youth to manhood; from manhood to old age;—from the cradle to the grave, they are capable of obeying God; and at every step of this course, God is waiting for them to repent and devote themselves to his service.

For the sake of illustration, let it be said, that, at *four years of age*, a child is capable of repentance and obedience to the injunctions of the Bible.—When the sun rises on the day, that makes him four years old—that makes him capable of religious affections and doings—God looks down upon him, and waits for his repentance. Hour after hour slides away, until mid-

Whoever thou art, delaying sinner, it is in my heart earnestly to *plead with thee*. How canst thou go madly on in the road to death! Who can think of thy coming doom, and not feel compassion? O, slight not thy God, thy Saviour, thy Judge, who *waits* for thee to-day. Hasten to His feet; for His brow is gathering frowns: "His wrath abideth on thee:" and to-morrow He may swear, *You shall never see my rest!* O, then, "a great ransom cannot deliver thee!" Then there must be *weeping, and wailing, and gnashing of teeth for ever!*

---

## SERMON LIII.

By BERIAH GREEN, A.M.

EVANGELICAL TRUTHS OFFENSIVE TO THE UNRENEWED BUT JOYOUS TO THE BELIEVER.

MATT. xi. 6.—*And blessed is he, whosoever shall not be offended in me.*

In the immediate connection of this passage, we are informed, that John the Baptist sent forth two of his disciples, to present to Jesus Christ this inquiry: "Art thou he that should come, or do we look for another?" It is not perhaps easy to determine, by what motive John was influenced in sending such a message. Amidst the gloom of the dungeon in which he was confined, some remaining doubts respecting the character of Jesus Christ might have perplexed and troubled him, from which he would gladly be freed; or it might have been his object, to give his disciples an opportunity of listening to the instructions, and witnessing the miracles of Christ, in the hope that they would devote themselves to the person and cause of the Son of God. In reply to the inquiry of his illustrious forerunner, Jesus sent an account of the deeds of power and mercy which were daily wrought by His hand. The blind, He informed him, received their sight; the lame walked; the lepers were cleansed; and the deaf heard; the dead were raised, and the poor had the gospel preached unto them. Works like these most clearly evinced his Messiahship; and, however ill-adapted to the condition of a king, the circumstances in which Jesus then appeared, might seem to be; however His character, and movements, and doctrines might offend Jewish prejudice, and hurt worldly pride; He assured John, that he was a truly happy man, who should cordially confide in Him as the Saviour of the world.—"Blessed is he, whosoever shall not be offended in me."

The only term in the text which requires explanation, is the word "offended." In its literal meaning, it describes the condition of one who has stumbled and fallen upon some object which lay in his way. In the New Testament, it is used in a figurative sense; and describes a state of

error and sin, and especially that most destructive error, of rejecting the Gospel of Christ. Hence, some who rejected the claims of Jesus to the Messiahship, on the ground of His obscure birth, are said to have been "offended in Him:" they spurned the overtures of mercy which He made, and thus involved themselves in guilt and ruin. Many things in the character and instructions of Jesus were at war with worldly pride and prejudice. Not a few would turn away from His efforts to bless and save them. Happy, however, *truly happy*, were they who should confide in Him as the Saviour of the world.

The declaration of the Saviour, thus explained, it is my present object to illustrate and apply. In doing this, I shall proceed on the ground of the following statement:—

**THE PARTICULARS IN THE CHARACTER AND INSTRUCTIONS OF JESUS, WHICH ARE MATTERS OF OFFENCE TO THE UNRENEWED MIND, ARE SOURCES OF HAPPINESS TO THE CHRISTIAN.**

The points, which, in this discourse, I shall bring forward to illustrate and sustain this statement, you may find in the **TWO-FOLD NATURE OF JESUS**; in the **DOCTRINES** which He taught, especially the doctrines of **ATONEMENT**, of **THE NECESSITY OF DIVINE INFLUENCE**, and of **DIVINE SOVEREIGNTY**; and in the **PRECEPTS** by which He bound his disciples, **TO BE HUMBLE, and WHOLLY DEVOTED TO HIS SERVICE.**

**FIRST**; In the **TWO-FOLD NATURE OF JESUS**, *the unrenewed mind finds matter of offence, but the Christian a source of consolation and joy.* In examining the pages of the Bible, it is easily seen, that two classes of attributes, clearly distinct, and exceedingly different from each other, are ascribed to Him. On the one hand, in tracing His course from the cradle to the cross—from His birth to His death—we see Him exhibiting all the attributes (sin only excepted) which pertain to the human family. He grows in stature, and increases in wisdom; he hungers and thirsts; weeps and rejoices; feels aversion, attachment, indignation; he keenly suffers beneath the various trials to which he is subjected, falls into the hands of his enemies, and dies on the cross. On the other hand, he is presented to our view as the true God, omniscient, omnipresent, almighty; the creator of all things; the upholder of all things; the searcher of all hearts; one who can forgive sin; the Judge of "the quick and the dead." In these different views of the character of Jesus, the unrenewed mind—especially if it be of a philosophic turn—if it be affected with intellectual pride—finds many difficulties. The attributes ascribed in the Gospel to Jesus, seem to such an one to be inconsistent with each other. He proudly, perhaps peevishly, demands, How can God be united with man? How can "two distinct natures be combined in one person?" How is this consistent with the divine dignity and majesty? What becomes of personal iden-

tity? Who can explain; who understand; who believe a doctrine so full of mystery? Thus, perplexed and embarrassed with the difficulties which he finds in the character of Jesus, "he is offended," and involves himself in the fearful error of rejecting the Gospel.

But the two-fold nature of Jesus opens to the mind of the *Christian* a deep source of consolation and joy. In His human nature, he beholds in Jesus a "faithful and merciful high-priest," who can be touched with a feeling of his infirmities; who, having been subject to the fiercest assaults of temptation, can pity and succour the tempted; who, having Himself been a "man of sorrows and acquainted with grief," can sympathize in his sorrows; who, having Himself felt, and keenly felt, almost every variety of suffering, can "lift up the bowed down," "strengthen the feeble knees," "bind up the broken heart;" who, having Himself been subject to the horrors of a most dreadful death, can sustain and cheer his people, even on a dying bed. And then the human nature of Jesus, veiling the insufferable glories of His godhead, invites the Christian, borne down with a sense of guilt, to approach Him with holy boldness, to pour his own desires into His blessed bosom with the sweetest confidence.

In His divine nature, the Christian sees in Jesus a Saviour, who is always with him; who is acquainted with all his thoughts and desires; whose eye searches his inmost soul; who can forgive his sins; tread down his foes; bear him forward in the rugged path of duty; who can sustain him amidst tempests, floods, and fires; who can open before him the gate of heaven, and crown him with eternal life. What could he ask, which might promote his safety, consolation, eternal blessedness, which he doth not find in Jesus? In His character, he finds the very attributes which he needs in a Saviour and Redeemer. While he leaves the worldly man, blinded with his own pride and self-sufficiency, to sit in judgment, if he dares, upon the character of the "Word, who became flesh and dwelt among us," and to spurn His overtures of mercy, because that character was not conformed to the dogmas of human philosophy, himself is unspeakably happy in a cordial confidence in Jesus as the Saviour of the world.

A SECOND illustration of the subject of this discourse, I find in **SOME OF THE PECULIAR DOCTRINES WHICH JESUS TAUGHT.** The first doctrine which I shall mention in this connection, is this:—*The penitent sinner is pardoned and saved simply on account of the atonement which Jesus made by His death upon the cross.* In the New Testament, this doctrine is taught with great clearness; the utmost stress is put upon it. At one time we hear the Saviour declare, that "except we eat the flesh, and drink the blood of the Son of man, we have no life in us;" at another, we read the assertion of St. Paul, that "through His blood, we have redemption, the remission of sins, according to the riches of his grace;" and again, we listen to the song of heaven, and learn, that the "ransomed of the Lord" ascribe their

salvation "unto Him who loved them, and washed them in His own blood." How often does this doctrine, thus stated, offend the unrenewed mind! One man can see no propriety in permitting the innocent to suffer for the guilty; another thinks it a strange and unnatural statement, that the Son of God should die for the sons of men; a third can see no necessity in the case, which could call for the endurance of the agonies of crucifixion. Why, he demands, as if he were fit to be the counsellor of the Most High, why could not God forgive sin without an atonement? One man can see nothing in the doctrine of the cross, which is suited to the dignity of human nature; and another verily believes, that it is fitted to relax moral obligation, and encourage men to live on in sin. Thus pride throws a hedge around the cross! Thus hundreds, thousands, tens of thousands, stumble and fall on the Rock of Calvary! Thus are they offended with a crucified Saviour! The redeeming kindness which bursts forth from His bleeding brow and bleeding heart, they spurn! But O, how different are the feelings which a view of Christ awakens in the bosom of the believer! The cross, he perceives, is the very expedient which his necessities as a sinner hastening to the judgment demanded. On this ground he may be forgiven, and the authority of the divine law maintained, and the integrity and glory of the divine character preserved. While, therefore, he looks upon the cross,—to adopt the beautiful and truly touching illustration of the immortal Bunyan,—while "he looks upon the cross, his burthen is loosed from his shoulders, falls from his back, and is lost in the sepulchre beneath. Glad and lightsome, he says with a merry heart, 'He hath given me rest by his sorrow, and life by his death.' See him, while he stands to look and wonder—filled with surprise, that the sight of the cross should thus ease him of his burthen. He looks and looks again, even till the springs that are in his head send the waters down his cheeks." In the cross, moreover, a display of the divine perfections, clear, attractive, glorious, arrests his attention, and moves his soul. Here, "mercy and truth meet together; righteousness and peace kiss each other." The lustre in which the sacrifice of Jesus exhibits the mingled justice and benevolence of the divine character, fires the Christian with love to the ever-blessed God—binds him to His throne—constrains him with joy to obey the divine commands—and to repose the liveliest, sweetest confidence in the divine promises. From the bottom of his heart, he sings, "God forbid that I should glory, save in the cross of Christ!"

The Saviour taught, moreover, *that divine influences were necessary, to bring men cordially to embrace the gospel.* "No man," he asserted, "could come to Him," unless he was "drawn by the Father." And in accordance with this doctrine, He assured the apostles, that he would send the Holy Spirit into the world, to convince men of sin, of righteousness, and of judgment. All the Christian graces, moreover, are set forth in the Bible, as "the fruits of the Spirit." Different men view this doctrine in a very different light, and with very different feelings. You have heard,

perhaps, and shuddered as you heard, the man, who gloried in the strength and acuteness of his mind and the purity of his morals, demand, "What are these boasted effects, which are ascribed to the operations of the Holy Spirit? Are they not repentance, faith, submission to the divine will, obedience, generally, to the commands of God? And are not these the proper exercises of the human mind?—produced by the influence of motives, just as the mind is wrought upon in its ordinary exercises? What need, then, of referring such results to the agency of the divine Spirit? Is it not irrational, unphilosophical, to do so? How can I receive a doctrine which is so much at war with my philosophy? Weak men may rely upon the promised aid of the Holy Spirit in their efforts to win heaven. I know not, that I need such assistance. Why should I ask it? Such mysticism I cannot but reject." Where these views have not been expressed in words, have you not *seen* them—*every day*, have you not *seen* them acted out in human conduct? Are you not acquainted with thousands, who stubbornly or stupidly refuse to offer a single prayer to Heaven for divine assistance in "working out their salvation?" Nay, hearer, art not "*thou* the man!" living from day to day, without one earnest aspiration for the aid of the Holy Spirit? And is not thy pride this moment hurt—art thou not offended, while I assure thee, on divine authority, that without this aid, thou wilt never take a single step in the "way that leadeth unto life?"

But will you permit me to repeat what I heard the humble Christian say, while marking with intense solicitude the path of duty and of usefulness? I heard him say, "I am commanded to let my light shine—to do good—to fill up life with acts of beneficence—with deeds of piety and usefulness. I am to do my utmost in my family, in the circle where I move, to multiply the trophies of redeeming grace—to extend the limits of the church. Nor am I left to confide in the efficacy of moral suasion—in the unaided power of such instruction as I may be able to impart, and of such motives as I may be able to set forth. Alas, I might as well hope to still the tempest, as to subdue the human heart by moral suasion! It is made of 'sterner stuff,' than to yield to such an agency. But in the power and grace of the Holy Ghost, my confidence is fixed. He is my Almighty Helper—He can break the hardest heart—bow the stoutest will. He can crown my efforts of faith and love with the highest results, and the largest success. I am commanded, moreover, 'to grow in grace'—to press forward in the straight and narrow way. But I am not left to my own unaided strength. Alas, what were that to resist the violence of inbred lusts, and the impulse of temptation! But I am permitted to cast myself upon the Holy Spirit. He can make my strength equal to my day—can bear me on in the face of the most trying difficulties—can make me conqueror, and more than conqueror, over every enemy of my soul!" And he lifted up his eyes, beaming with joy, and blessed God for "His unspeakable gift."

Again; *The moral government of God*, as set forth in the Bible, awakens very different feelings in different bosoms. It is to the unrenewed mind a

bitter thought, that God "hath mercy on whom he will have mercy;" and ordereth all things according to the counsel of his own will. The doctrine, that God is sovereign in the bestowment of his favours, he cannot bear. How often does it fill his heart with envy and his mouth with blasphemy! How often have you heard it said—it is well if you yourselves have not indulged such thoughts—that according to this doctrine Heaven is partial, unjust; influenced by "respect of persons;" that it places the character of God and the dispensations of his grace, in an odious light!—I shall not soon forget the frank acknowledgment of a man, of vigorous mind and large attainments,—a man who had gloried in the purity of his morals and the integrity of his character, that in view of the discriminative grace of God, he permitted *even the fires of hell to prey upon his heart*. And when he remembered, that Jehovah would make all things, even the designs and movements of his most fiery foes, subservient to his most holy purposes, *his soul was tortured*. He burned to make war with Heaven, and wrest the sceptre from the Most High! If you have been conversant with "revivals of religion," when the human heart is exhibited in its nakedness, you have witnessed similar acknowledgments. How often have you seen the enmity of the "carnal mind" waked up and drawn forth by a view of the absolute, universal government of God! But not so the Christian! The discriminative grace of God, he contemplates with deep delight. But for this, himself—all men—had perished. He regards it, as the last effort of redeeming kindness, to save at least a remnant of this ruined world. And when he remembers, amidst all the darkness and confusion of the scene around him, that Jehovah will bring order out of confusion, and light out of darkness—will make "all things" promote the glory of His throne, and the happiness of the universe, he opens his lips in songs of thanksgiving and praise. To him, it is a sweet thought—a thought full of calm and pure enjoyment, that "the Lord, He is God." And when from the everlasting hills, the song of triumphant, exulting Heaven breaks upon his ear, with all his soul he responds, "Alleluia! for the Lord God omnipotent reigneth!"

A THIRD illustration of the subject of this discourse, I find in some of the PECULIAR PRECEPTS OF JESUS. The first precept, to which I would direct your attention, binds us to be *clothed with humility*. We are required to become like little children; to esteem others better than ourselves; to imitate the example of Jesus, who did not hesitate to perform for his inferiors the most humble offices. No injunction can be more directly at war with the cherished tendencies of unsanctified nature. 'What! must I take my place in the dust—own, that I am vile, guilty, hell-deserving—admit the accuracy of the description, which sets me forth as a loathsome and odious creature—approve of the sentence of condemnation, which would consign me to final and eternal wo! Must I accept of the favour of God, as an undeserved benefit!—on my knees, cry for pity! Must I ascribe every

blessing I enjoy ; every favorable prospect and good hope, to the mercy of Heaven ! Must I, in this spirit, be contented with all the allotments of Providence ; find matter of devout thankfulness amidst my heaviest afflictions and severest trials ; “ esteem others better than myself ; ” occupy with diligence whatever station of usefulness falls to my lot, however obscure ; and finally, resign up my breath to Him who gave it, with the prayer of the publican, “ God be merciful to me a sinner, ” upon my lips ! To obey this injunction, were to dishonor myself—were to fall, voluntarily, from the elevation to which the God of nature has raised me. How can I embrace a religion, which bears so hardly upon whatever is generous, dignified, aspiring in man ? Thus are unrenewed men offended with the gospel—thus do they refuse “ to humble themselves under the hand of God. ”

But in obeying the injunction, “ Be clothed with humility, ” the *Christian* finds a deep source of pure enjoyment. Self-abasement, he perceives, is appropriate to his character and prospects. No sooner does he take the place, assigned by the wisdom of God, than a calm delight sweetly spreads itself upon his soul. A full acquiescence he feels in the dispensations of grace and the arrangements of Providence. He is no more tormented with the aspirings of pride, the fires of envy, the goadings of discontent. In whatever state he is, he has learned to be content ; whether he sways a sceptre or sweeps a chimney, he occupies with cheerfulness his appropriate station of usefulness, and looks forward with joy to a place at his Master's feet in heaven. What Christian cannot modestly appropriate to himself the apt, delicate, and striking description, which Bunyan gives of one in the valley of humiliation—“ There was a kind of sympathy betwixt that valley and him. He would now be up every morning by break of day, tracing and walking to and fro in the valley ; he would even lie down, embrace the ground, and kiss the very flowers, which grew around him. ”

But nowhere do unrenewed men stumble more frequently, or fall more grievously, than upon the injunction of the Gospel, *which bids us to devote our all to Jesus Christ*. They cannot but see, that we are called to give up life itself, if the interests of the Christian cause required the surrender. In accordance with this statement, they hear Jesus say in the plainest terms, that whosoever refuses to forsake all he hath for his sake cannot be his disciple. Time, talents, property—spirit, soul, and body—whatever we are, have, can accomplish, the Gospel demands at our hands. This demand is directly opposed to the insatiable cravings of selfishness—that selfishness, which in some of its thousand forms, reigns predominant in every unsanctified bosom. Smitten with the love of pleasure—ambitious of renown—or poisoned with the “ lust of lucre, ” the unrenewed man cannot bear the thought of “ giving up his idols. ” “ What has he more ? ” To devote his all to Jesus Christ ; to live only to please Heaven ; to aim in every enterprise to glorify God and build up the church ; to lay out all



his time and strength in efforts to do good :—this is too much. His heart grows cold within him, to think of such a course. He looks upon it as a protracted martyrdom—a living death! He is prepared, therefore, sourly and stubbornly to resist the injunction, which binds him to pursue it. Like the young ruler, who went away “sorrowful” from Christ, when he bade him forsake all and follow Him, he resolves to gratify his selfish feelings at the hazard of damnation! Is not this the steadfast resolution of hundreds and thousands, both within and without the pale of the visible church?

But O, how different are the feelings of the Christian! No sooner does he consecrate himself, as a living sacrifice to the Son of God, than a thousand sources of enjoyment, of which he had never dreamed, are opened around him. He is brought into the society of the holy angels—of the King of glory. The presence of the Redeemer spreads the air of heaven upon every thing around him. He is a co-worker with God!—is engaged in the same enterprises—is pursuing the same sublime designs. His interests are identified with the interests of Jesus. “Holiness to the Lord” is inscribed upon whatever he is, and hath. As the servant of God, he not only moves under the “great Taskmaster’s eye,” but beneath the protection of His shield—amidst the light of His countenance. What has he to do with corroding care—with tormenting anxiety? What to him are the aspirings of ambition—the lust of pleasure—the graspings and gripings of avarice? He leaves those, who will, to plot and plan; to tug and sweat; to run, and wrestle, and fight, that they may snuff up wind and feed on ashes. *His* life is “hid with Christ in God.” *His Master* will provide for his interests—care for his welfare—secure his happiness. In the service of such a Master, he exults “to do with his might what his hands find to do,” and thus employed, he feels, that there is a step only betwixt him and heaven.

Well might Jesus declare, that he, who was not offended in Him, was blessed; for those very points, in which unrenewed minds find matters of offence, obviously and largely contribute to his happiness.

The subject discussed in this discourse illustrates *the wisdom of conducting our religious inquiries with modesty and candor*.—Thus conducted, our attention will be directed—not to the difficulties, with which religion may seem to be embarrassed, but—to *the facts by which it is supported*. These, we shall easily perceive, present a body of most substantial evidence, quite sufficient to sustain the claims of Jesus to the Messiahship;—quite sufficient to work the deepest conviction in our minds of the truth of His doctrines, and of the divine authority of His precepts. We shall thus find, even amidst the most formidable difficulties, which the unrenewed mind discovers in Christianity, deep sources of the purest enjoyment. We shall thus most certainly and effectually promote our true interests and happiness.—Difficulties may, indeed, force themselves upon our

notice. These may seem to be formidable, perplexing, embarrassing. They may seem to obscure the brightest truths—to weaken the most powerful evidence. They may awaken the most painful doubts, and apprehensions in us, respecting the stability of our religious hopes. We may be ready to join in the message, which John the Baptist sent to Jesus; and with him to demand; “Art thou he, that should come, or do we look for another?” But what if we should say to ourselves—The most obvious facts in the natural world—the very facts, which we daily witness—are encumbered with various difficulties, which we are utterly unable to explain; ought we not then to expect, that the sublime truths of religion would present points of inquiry beyond the reach of the human mind to investigate and comprehend? May not the difficulties, which embarrass us, be owing altogether to the feebleness of our powers—to the limited and narrow range of our thoughts and reflections? And after all, do we not learn from daily observation and experience, that difficulties cannot justly be opposed to evidence? Must we not, on this ground, deny the most obvious occurrences, deny even our own existence? We may not then array the difficulties, by which religious truths seem to be embarrassed against the evidence, by which it is sustained. And what shall we say; do we stop to settle difficulties, before we permit ourselves to enjoy the blessings of Providence, respecting which questions might be asked, that we could not answer? Do we refuse to partake, hungry though we may be, of the “finest wheat,” till we comprehend the processes of vegetation and nutrition? Do we refuse the advantages of thought—the pleasures of friendship and of love, until we have settled every inquiry, which might be raised respecting the nature and operations of our minds? And shall we be madly inconsistent only in religion? Shall we reject the evidence, which clearly and fully supports the character and authority of the very Saviour, of whom we stand in most pressing need, because questions may be asked respecting Him, which we are not wise enough to answer? For the same reason, shall we spurn the victim, who died for us, and whose blood alone can wash away our sins—refuse the offered aid of the Holy Spirit, who alone can enable us to win our way to Heaven—and rise up in rebellion against the government of God, which alone can effectually protect us from our foes, defend our rights, secure our various interests? To humour our pride, and gratify our selfishness, shall we live in disobedience to the commands of Jesus? This were to involve ourselves in the grossest folly. It is our wisdom, for it is our happiness, to lay hold of the blessings of the Gospel;—blessings, which modesty and candor in conducting our religious inquiries, will lead us to hold in just estimation. Let those who will, be held back by difficulties, which grow out of their own ignorance and imbecility, from accepting the offered, needed benefits of gracious Heaven; be ours the happiness of cordially believing in Jesus, as the Saviour of the world. By His agency, did not the blind receive their sight and the lame walk? were not the lepers cleansed, and did not the deaf hear? were not

the dead raised up, and to the poor was not the Gospel preached? Jesus, Master, Heaven forbid, that we should be offended in Thee!

By all the regard you have for your best interests and highest happiness, I exhort you, my hearers, to break through every difficulty, which would hold you back from a cordial confidence in Jesus Christ as the Saviour of the world. Tell me, do ye not need a Saviour, who can be touched with the feeling of your infirmities; who can sympathize in your sorrows; upon whom you can look as a faithful and merciful high-priest? Believe in Jesus. Do you not need a Saviour, who can search your inmost souls—forgive your sins—tread down your foes—sustain you in the dying hour—raise you to heaven? Believe in Jesus. You cannot contemplate His character, as set forth in the Bible, without seeing clearly, and feeling deeply, that He is the *very Saviour* your necessities require. Trample, then, on every obstacle which would hold you back from His feet. Do you shiver with fear when you hear eternal Justice, from the top of Sinai, utter the irrevocable decree,—“The soul that sinneth it shall die?” From your inmost soul, do you long to find a victim, by whose blood the authority of the divine law might be maintained, the glory of the divine character preserved, and your crimes washed away from the book of God’s remembrance? “Behold the Lamb of God, which taketh away the sins of the world.” Hasten to His cross. Break through every impediment, and fasten all your hopes on Him. Do you tremble lest the evil tendencies of your nature, combined with the assaults of temptation, should lead you far away from duty and from peace? Do you distrust your power to break off your guilty habits—“to overcome the world?” Do you long to bear the image of the Son of God? Remember, then, “He is more ready to give his Holy Spirit to them who ask, than are parents to give good things to their children.” Cast yourself upon this promised aid of the Holy Ghost. Lay open your bosom to His gracious influences; and even in the “narrow way,” you shall “run and not be weary.” Is your spirit tired of the darkness and storms which settle on this world? Do you see little but vicissitude, confusion, distraction? Look upward, I beseech you. The Lord reigneth. Confide; in the face of general rebellion, confide in His wisdom, power, and goodness, and you shall see Him walking on the tempest, guiding the whirlwind, controlling the thunder-bolt. Would you be assured of the joys of Heaven? Give up your whole heart to the spirit of holy obedience—wait at the feet of Jesus—be clothed with humility—devote your all—your spirit, soul, and body, to the Son of God—and even now may you catch “the beams, and breezes, and blessed visions of Heaven.”