

1. John. 3. Chap. v. 5. we know if he was
manifested to take away our sin &
in him is no sin -

Amongst the numberless advantages
wh. of Light of Divine Revelation has
conferred upon us, one of particular
Importance is, of Strength of the motives.
wh. it suggests to us for our liberation
of sin. As Fleetham could devise no
Argument ^{what related} beyond to our own welfare
and ^{of Job} Society at large. But Christianity
discovers unto us wonders of wh. un-
-assisted Reason could form no
Conception: It declares to us that mag-
-nity G. himself assumed our nature
for the express purpose of counteracting
the venal effects of sin, and of

2. Destroying its power. To those persons
therefore who have embraced Chris-
-tianity, here is an argument if it is wholly
invisible, if once it be admitted into
your mind, and suffered to have its due
operation upon the Incl. St. John
awaits himself of it in the passage
before us. He is labouring to shew to
the Christian & if they must asperse
after universal Holiness, and purify
themselves, even as their Father Master is
pure. and the more effectually to
enforce this Exhortation, he makes this
unconquerable ^{appeal} to all Christians
without exception - ye know if he
was manifested to take away our
sin, and in him is no sin -
The destruction of sin being of great
End and Design of our redemption
also

3. we will first shew unto you St.
John's Appeal. and 2^{dly} found upon it a
particular Address 1st we are to
The great end of our Saviour's Incarna-
tion was to take away sin. For this pur-
pose was of him a God. Sin had separated
man from God & God from man; and it was
impossible if they sh^d. be reunited in
mutual love and unity unless this
evil was removed. for God cannot dwell
your sins and your Iniquities have
separated between you and me
but removed it could not be as to its
guilt and power by any efforts of
man - man was in himself rendered
helpless and hopeless by his Transgression
either by ^{of guilt or dominion} of his free
its man could not deliver himself nor
by eternal ruin, neither could the
highest Archangel help him

his case was too desperate. G. therefore
of his own free love and money laid
help upon one of us mightly, even
upon his co-spirit, his co-eternal son.
whom he sent into of G. on this bene-
volent purpose to put away our sins
by the sacrifice of himself. for G.
sent not his son into of G. to condemn
the old. The Prophet ~~saith~~ ^{said}, which
had a clear view of the benefits, for
we should derive from of him of G.
becoming incarnate, when he said
he, (meaning the Father,) will
have compassion upon us - he will
subdue our iniquities, and thou wilt
cast all our sins into the depths
of sea. so of when they were
sought for they should not be found.
For this generous and merciful

purpose of G. was well fitted by reason
of his own spotted character. This Idea
I conceive is particularly intended at
in our text. for in him was no sin -
we admit of the communion between
the two clauses of the text does not
at first sight appear. but we apprehend
of mention of his spotted character
is intended to convey this Idea; namely
of being himself without sin, he was
fitted for the work assigned him, and
could present an offering unto God
such as our necessities required. He was
able to do and suffer all that the ends of
God's injured law & justice ^{demanded} ~~required~~
under the law it was especially
appointed of the Lawgiver that he should
that in his person the penal law

was set apart four days before it was
shaved on purpose that it might be
closely examined, and thus be proved
fit for its destined use. The S. J. too
went up to Jerusalem 4 days before
his Crucifixion, and underwent
strictest Examination at different
Tribunals, and was declared innocent
by Pilate his Judge, who openly pronounced
to his condemnation publicly avowed
if he found no fault in him, neither
had King Herod to whom he had
sent him. The Thief upon the Cross
declared of J. suffered innocently
The Centurion who attended upon his
Execution said surely this was an
innocent man. Thus all his bitterest
Enemies unwillingly attested of he

5 was ~~not~~ indeed a Lamb without blemish
and without spot, and that being just
himself he was in every way fitted
to suffer for us who were unjust. This
made the A. P. say of him that made him
L. His another view also his spotless
Character serves the great end of
his mission; for being without guile
himself, he has set us a perfect
Example, and the best possible way
of avoiding sin is to imitate his
Example and to tread in his steps
ye know says of A. P. if he was
none who believed in A. was upon
- out of the End for A. he came into
of A. The whole Scripture bore testimony
to this - All the Types of Moses
Law shadowed it forth - They all pointed
to the Redeemer - The Law was given
by Moses L

All the Prophecies by beginning of of
d. attested that it was in this way of of
Seed of woman d. It was in this way
of he was to finish Transgression d. This
was to be of work of M^r. Disturbing
his Reign. A ~~Le~~ Septuagint of Righteousness
d. The very name of Jesus given to him
before he was born imports this
Thou shalt call his name Jesus said
of Angels. The work he was to do was well
known to all of Prophets, to all who
believed on him previous to his In-
- carnation. All the faithful Jew of
promises about of the Messias in
the Apostolic Age, they knew well
if he was manifested to take ^{their sins} away.
many of them saw him suffer
and hear the voice of of d. and his own
body on the Tree.

6. This truth is acknowledged by all
who profess to believe the Christian
Religion at the present day, we shall
therefore make the same appeal to
you, and in the 2^d. place turn upon
it a particular & d. refs.
As Christians you all know of J. came
to deliver you from Sin; but we
would ask do you all consider it as you
ought. I would address you who live in
world & carnal Sin. Do you ever
seriously consider what has been done
to rescue you from bondage? Do you consider
if for of living God, Jehovah who is
the Great Creator of the universe, for
by him all things were made, came
down from Heaven, and assumed your
nature, and died upon the Cross
for ^{your} ~~our~~ Redemption. Ask yourselves
then whether he would have done this

if Sir had been so small an evil as
you think it to be? can you think of
such means would have been used for
your recovery if the State to which Sir
had brought you was not beyond
measure terrible? And no misery
awaited you, or a misery only if
was light and transient. Do you suppose
if G. W. have had recourse to such methods
of delivering you from it? or if after
he has used such means to take away
your Sir, you incur no danger by
holding it fast? you may make
a mock at Sir if you please
now - you may roll it as a
sweet morsel under your
tongue, but you will not

7. think so lightly of it, when you
come to stand in the presence
of your Judge. ¹⁰ when if P. Jes shall
remind you of what he endeavored for you
to deliver you from Sir, what will you say to
him? will you then make the foolish
Excuses you know so? no verily, your
mouth will then be stop'd: you will then
be amazed, and confounded at your pre-
sents, and Impiety; and it will be no
consolation to you, no mitigation of
your anguish, that ~~you~~ there are
so many thousands and millions in ge-
neral condemnation to yourself.
The ~~old~~ ^{new} ~~dear~~ ^{dear} ~~Scots~~ ^{Scots} thought it impossible
thought it impossible, that such a judgment
sh^d. be effected when was need of the
impending deluge

notwith standing their can believe the
flood came and swept ^{it} all away
no doubt but many amongst ^{it}
consolated themselves ^{to} the Idea while
the Ark was preparing, if they w^d
be in no worse situation than their
neighbours. but I w^d ask did they find
when the ^{the} flood came their Liberator
left a ^{the} falling, or their Liberator left
accute because others suffered also
now will ye who now forget God find
his wrath less tolerable, because
multitudes are in the same con-
demnation. And the Lord never come
you w^d have had to endure the
wrath of G^d, but since he has come
and you have despised him, you
sin is greatly aggravated, and you ^{will}
have to bear the wrath of G^d

even the fury of whom you crucified a
fresh. St. Paul mentions in the 6. Chap of
Heb. the awful state of all such persons as
crucify the Son of G^d afresh. He very ~~renew~~
Remembrance of the means that infinite
mercy has used to save you from
eternal death, which you now despise
will make Hell itself more ~~is~~ terrible
may the punishment of Sodom & Gomorrah
be light in comparison of yours
who disbelieve the Gospel. This our Law
has told us. Oh if you were wise and would
consider this ere it be too late. you know
not how sorry you may be placed before
the Hope of Redemption. There is but a
step between you and death at any
time, a flash of lightning may strike
you dead in the twinkling of an eye,
or the bite of a serpent may close your
Eyes in death —

you who are living in open and wilful sin
or in any known secret sin are trusting
to your own eternal happiness. Awake to
righteousness then and sin not. The night is
far spent to many of you, and if day
of clarity is at hand, be instructed then
to cast off the works of darkness &
we would not only address those who are
living in wilful and habitual sin, but all
those also who are placing their hopes of
eternal happiness on their own righteousness
and vainly imagine if by their own
endeavours they can get to Heaven -
you know from the word of God, if it
was intended to take away our sins
how then can you presume to imagine
if you can remove sin by any efforts of
your own. Do you imagine if there is
any such virtue in your tears
and prayers and other deeds, if you

will rely upon it, I rather than on of your
own blood etc. or if there any such strength
in your own resolutions if you will
trust in it. For if submitting to sin, rather than
to the grace of our Lord Jesus Christ. Does it never strike
you if whilst you are entertaining such
proud thoughts as these, you are endeavour-
ing to remove the Lord Jesus Christ from his office
and actually declaring if whatever
he may be to others, he shall not be
your Saviour? why will you thus presume
to set aside of every end for which he came
into of this world? He assured, he never came to
make you, your own Saviours, but
to offer you a free and full Saviour? to cut money
neglect this Saviour? Now, no longer - it is not
by works of righteousness if you have done
or can do, if you are to be saved, but by
the Divine mercy through Jesus Christ. For by the deeds
of man no flesh can be saved -

be assured, if if you continue to trust in
your own righteousness you must unavoid-
ingly perish, for there is no more giving
to. I would also address a few words to you
who whilst you profess to believe in X.
are making unworthy of your Profession.
I call on you also to consider this subject
you profess of if X. has been your
Saviour, and if you therefore expect if no con-
demnation will come upon you, but
I would ask, do you think if X. will be satisfied
to perform his office? do you
suppose if he will take away your sins
as far as relates to their guilt, and leave
you unmortified as it respects their power.
What he never will do, and he declares if he
never will - only hear how strongly St.
John speaks on this subject in the words
following our text, whosoever abideth in
X. (and you profess to do so) shall not

whosoever shall hath not seen him, neither
known him. Little children let no man
deceive you - he if doeth righteousness to the
what now will you say who profess to be-
long to X. and who are still under the dom-
inion of Pride, Envy, malice, wrath
~~covetousness~~ covetousness, and whose conduct
in your families, instead of exhibiting
an image to the Father, is that of being humble
and meek and lowly, and constraining
all to admire the excellency of virtuous
conduct, you make all your influence
to despise Religion, because it produces no
good in you. what will you say, whose
Hearts are secretly full of Lewdness, and
whose Tongues are full of Deceit. will
you profess to belong to X.? be assured he
will never know such Characters in
of last Day. There are also others who profess
to know X. who are ~~unwilling~~ unwelcome
and grasping, and will take every advantage

of the Ignorance and necessities of those
who have any business to do so that of
a large W. rather deal to men who
make no profession of Religion than
to such as you - Such conduct brings of
greatest disgrace upon Religion, and will
be attended to the heaviest judgments -
Such Characters may boast as they will
about the freeness and fulness of G^d's love
but they shall never taste it. They shall
have no part in it. If ye love me say your
Sav^r keep my commandments - he it saith
if he loveth me & keepeth not his. This is of
great Criterion by which every individual
may be judged, and has been decided upon
he it doeth righteousness. Having now
addressed those who are living in wilful
and habitual sin, those who found their
hopes of mercy upon their own righteous-
ness, and those who profess to believe in
Christ while sin has dominion over them

I shall conclude this subject to a few words
to those who are bowed down to dispond-
ing fears and then I think all in this long
negation will find themselves amongst the
number of some of those Characters I
have mentioned. All I have yet described
are young, down to destruction, tho' in
different roads. ~~These~~ ^{There} who are living in wilful
sin, those who are trusting to their own
righteousness and those who profess to know
Christ in words deny him. Examine
then yourselves and see whether or not
you may not be found amongst one or
other of these Classes - Deal faithfully
with your own souls as is the sight
of G^d and judge yourselves if you may
not be judged - while you have an
opportunity to return into the right
way - and to obtain mercy

blessed be G. if white the & at large time
that hour there are always a few
humble penitent souls to be met at home
and there - If there be any such disponding
characters here this day I would not over
look you, because you are of excellent ones of
the Earth - It is for you if of every Creation
itself exists - you are the salt of the Earth
however little you may think of your
selves or the & at large may think of
you. From the deep love you have of
of exceeding sublimity of love, you are
ready to say my sins are too great to
be forgiven, or my lusts are too strong
to be subdued - But I would ask, is
it possible to effect the work he has under-
taken - was he manifested to take away
your sins and has he proved incor-
rupt to the task? are we not told
of of blood & fire. But if his grace is

sufficient for all who trust in him? what
reason then have you to be afraid? what is
there in your case, if renders you an
Exception? have you sinned worse than
a Noah, a Job, a David, a Peter and a
Saul of Tarsus? All these we know stand
in mercy - and many more such char-
acters mentioned in holy writ - then
you surely have no cause to dispond. As if
Heaven ^{was} high above the Earth so
G. mercy towards you of heaven -
would G. have given you a desire to flee
but if unable to come, if he had not
intended to impart unto you his Spirit
would he have given you a Spirit of
Grace and Supplication, if he had not
intended to bestow his pardoning mercy
upon you? all holy desires proceed
from him. Do not dishonour your
only S. & Saviour by doubting his love &
power to save

you - Know if his blood is a sufficient
propitiation, not only for your sins, but
for if this is of whole &c. It is not the great-
ness or if number of men, this that
ruin them; but their own rejection of
the means w^h infinite wisdom has
provided for their redemption. Put away
then your unbelieving fears, and look
to him to accomplish in you all
the good pleasure of his will. you shall
find that he is not only able to pardon
all your iniquities, but that he is able also
to give you dominion over sin. He
will strengthen you wth might in the
inner man; so if you will die daily
unto sin and live more unto God
then you will have your conversation
in Heaven - you will then walk by
faith and in of sight as he is in of sight
you will follow on to know the Lord

that is to know more of him; and if more
you know, and if more precious he
will be to your souls - what you now want
to remove your fears is faith - This is his
gift - Come to him for it, and he will
bestow it upon you - the more you
believe in him the more you honour
him - Remember the afflicted woman
who said within herself if I may but
touch of Herod, she touched and was
made whole. you may rejoice at the
birth of your incarnate God - are you
waiting like Simeon for the Christ
born of Israel - he may meet you
in his Temple this day - This day you
may by faith see his salvation, and
be ready to say Lord now lettest thou
thy servant depart in peace. All
the taste of the Lord is gracious, Jesus

in their best moments to be resolved
and to be at X. To you if believe he is
precious - bear continually in mind
for what the Prince of Life came into
this world for what he took our nature
upon him - for what, and for whom
he laid down his life - consider his
infinite Love, and this will have a
tendency to quiet all unbelieving
fears, and to establish the Lord in
the faith and hope of of Gospel.
If we can only be fully persuaded if
he hath loved us and given himself
for us, we shall then count all things
but loss and weary for the Excellency
of his Knowledge. Doubt not but that
he will soon appear unto all of you
who are looking for him to set
him unto salvation, and you will see
him as he is, and awake up after his
Liberation and be forever to glory.