

Communion and fellowship to  
many of your whole good Sabbaths  
you spend there in Iniquity  
and whoredom, and blasphemy  
make Gods day a day of pleasure  
and riot and dissipation to the  
great grief and condemnation of  
your souls. By and by all your  
Sabbaths will end. you will hear no  
more the sound of the Gospel  
pardon and salvation there no  
unexpired Jes. will be tendered to  
you no more for ever. you will  
(if you still do wickedly) be  
constrained to take up your eternal  
abode in the regions of darkness  
and despair with the Devil  
and his Angels - I wish to impress  
these solemn truths upon your  
minds now. if you may now  
awake to righteousness.



that you may now begin to  
call upon God for mercy, saying  
unto him turn me and I shall be  
turned, save me and I shall be  
saved. There is no hope that you  
will ever turn from the Paths  
of vice, till you begin to pray.  
So long as you restrain Prayer  
before God, Satan will have y<sup>e</sup>  
Dominion over you. He will  
lead you captive at his will  
till he bring you to swift destruction.  
It will be in vain for you to pray  
for mercy, when you once lift up  
your eyes in Hell, being in  
your wretches. You will not be  
able to draw one drop of  
water to cool your Tongue  
in that Place where the worm  
doth not and where the fire  
is not quenched.

this you will find by and by. At present  
your mind are concerned, you  
either never think of death or judgment.

Luke 23. v. 42-43. And he said  
Lord remember me when thou comest  
into thy Kingdom. & Yes. said unto  
him, Verily I say unto thee, to Day  
thou shalt be with me in  
Paradise.

The whole History of our S<sup>c</sup> is  
replete with wonders; and must  
give every attentive Reader the  
most exalted Ideas of his Charac-  
ter. In every Part of it we trace  
a mixture of the greatest Dignity  
and the lowest Abasement. When  
he lay an Infant in a Manger  
the wise men of the East were  
conducted to him by a Star. When  
he was tempted by the Devil  
an Angel was sent from Heaven  
to minister unto him.

you must abide the awful consequences



that you may never begin to  
all upon God for mercy. saying  
unto him

He was now dying as a common  
malefactor, & crucified thro' weak-  
ness, yet he did in answer to  
the Thief's Petition assert his Almight-  
y Power to save, and gave the  
penitent wretch expiring  
at his side the fullest Assurance  
of his happy entrance into the  
Kingdom of heaven. And he said  
unto Jesus. Remember me. &  
in speaking for this subject we  
will first consider the Thief's  
Petition -

1<sup>st</sup> our Lord's Answer -  
2<sup>nd</sup> we are to consider the Thief's  
Petition -

This Petition if duly considered  
will appear a very remarkable  
one - considering the situation the  
Petitioner was in - Himself was  
not quenched -

this you will find by and by. At present  
your minds are concerned, you  
either never think of death or judgment

hung upon the cross, and our side  
extended by his side. both apparently  
in the same circumstances, & upon  
the same level having both been  
condemned to Death as common  
malefactors by the civil Power.  
The Thief must have had a divine  
Revelation made to his soul of  
the Dignity and Character of the  
Person dying along with him.  
His very Petition implies an  
Acknowledgment of our Lord's  
Power previous to his Death had  
often asserted himself to be a  
King - he maintained this Character  
at Pilate's bar - For this he  
was accused, mocked, condemned &  
crucified. It was this that excited  
the Enmity & unceasing Rage  
of the Jewish Nation against him.  
You must abide the awful consequences



That you may now begin to  
 call upon God for mercy. saying  
 unto him I am a sinner & I shall be  
 yet then did this Malefactor acknow-  
 ledge him to be a King. He believed  
 him to be the immortal King  
 of glory - He beheld the S. of the  
 Creation, extended upon the bloody  
 as tho' he had seen him upon his  
 Heavenly Throne - He proclaimed him  
 Sovereign of the invisible S.  
 He humbly petitioned him as such  
 when he had our S. had bid a  
 Dear Son to this S. he would remember  
 the poor Thief - S. remember me  
 when thou comest into thy King-  
 dom - The Thief's Petition not only  
 implied an acknowledgment of our  
 Lord's Dignity but also of our  
 Affiance in his mercy - guilt  
 He acknowledged the guilt  
 stung his conscience; he saw the  
 healing balm was nigh - He saw  
 the Fountain opened for him &  
 not quenched -

This you will find by and by. At present  
your ~~mind~~ are concerned, you  
either never think of death or judge, or

you must abide the awful consequence



that you may never begin to  
rest upon God for mercy, saying  
unto himself that all he

thou hast a Kingdom of glory  
thou art about to enter into that Kingdom  
I am - Remember me - Let me share  
thy glory - Thou art able to save  
I - I rely upon thy free mercy -  
thou wilt not deceive me, thou wilt  
not refuse my Request - Tho. he  
before manifested the strongest Confidence  
in our Lord's Power to save him, his  
Confidence was tempered with the  
greatest Humility - He did not seek  
to be highly promoted in our Lord's  
Kingdom; but was content with the  
smallest Expression of his mercy.  
I remember me - Do not forget  
my brokenness & contrition of  
Heart for my sin; do not O. P. forget  
my wickedness & misery - I am  
now dying under the severest Pains  
not quenched -

this you will bind by and by. At present  
your minds are concerned, you  
either never think of death or judgment

of body; it under the burden & agony  
of a guilty Conscience - I bare Remem-  
brance of me will, ease my Pain  
& relieve my Distress - I am so poor  
so mean so worthless, if only  
remember me and it is all my Request  
what Acceptance his Petition met  
with will appear from considering  
our Lord's Answer. It was if second  
thing Proposed -

Yes. Had never refused those who  
came to him for bodily cures, he was  
always ready to lend his Assistance to  
the poor and afflicted. He now testified  
the same Readiness to relieve spiritual  
wants - what he had formerly done  
in the Cures performed upon the  
of men, such as cleansing the Leper  
raising the dead, healing the sick  
and giving sight to the blind were  
only typical of what he came

you must abide the awful consequence



that you may now begin to  
all when God for mercy, saying  
unto him of <sup>the</sup> to do for men's souls. This  
thief was in a most desperate  
case. He had been a vile character.  
For robbery he had been condemned  
to die. He had but a few <sup>moments</sup> to live.  
He was unprepared to die - his sins  
were not pardoned - his soul was  
not sanctified. When he was first  
nailed to the cross - <sup>this</sup> was  
only chance he had to escape from  
Hell to Heaven - and over <sup>it</sup> <sup>was</sup> <sup>now</sup>  
to his humble Petition displayed the  
greenness of his Grace - He granted  
the Thief's Petition without one mer-  
it. <sup>Joseph</sup> when the innocent  
intreated Pharaoh's bitter to remem-  
ber him after his Restoration at  
Levant, the ungrateful bitter  
forgot him two long years, nor  
would have thought of him

this you will find by and by. At present  
your minds are unconcerned. you  
either never think of death or judgment  
then, but from absolute necessity! what  
different Treatment did this guilty Thief  
receive from his offended Lord. He con-  
ferred the desired blessing without  
rebuking him for any of his crimes.  
How justly might our Lord have  
rebuked him for his whole course  
of life. His late Repentance, and  
especially his wicked behavior upon  
the cross towards our Lord. if thou  
be the Son of God, said he, save thy  
self & us - now he saw the Thief  
humbled, he saw the relenting  
of his Heart, his deep Contrition  
and bestowed his mercy without  
resembling any Cardinal. He  
did not ~~require~~ require the Thief  
to do any thing in order if he  
might merit his mercy; but  
answered his Petition - This Day  
thou shalt be with me in Paradise.  
The Thief was hopeful of Heaven's reward  
you must abide the awful consequence



that you may now begin to  
call upon God for mercy. saying  
unto

Thus did he exemplify what he had  
commanded his Prophet to proclaim  
Every one if thirsteth come ye to ye  
waters &c. Our Lord's Answer not  
only displayed the Freedom of his  
Grace, but the Fulness of it also.  
After that God bestowed more of his  
People have desired. When Solomon  
asked of God wisdom, he gave him  
not only wisdom, but Riches & Honor  
in the greatest Abundance. Here  
it more infinitely exceeds the poor  
malefactor's Request. He begged to  
be remembered - our Lord promises him  
not a Remembrance merely but  
Converse to himself, Communion  
& Fellowship - neither shall this  
union, this Converse be enjoyed  
on Earth but in Paradise

this you will find by and by. At present  
your minds are concerned, you  
either never think of Death or judgment  
or

where nothing could molest nor  
break their Peace. This Paradise  
means the Place where departed Saints  
Dwell in the Presence of God. To him it  
overcometh says St. John will I give  
to eat of the Tree of Life &c. is in of most  
of the Paradise of God. St. Paul he  
by Faith contemplated the Happiness  
which the Saints enjoy in Paradise, which  
made him say I desire to be dissolved  
& to be with Christ which is far better -  
The Happiness which the Thief was  
promised in Paradise, was not to  
come hence 100 or 1000 years  
after his Death, but if very day he  
was to be with Christ in Paradise -  
neither our Lord nor his Apostles  
ever countenanced the Idea of the  
Soul sleeping till the general  
Resurrection

you must abide the awful consequence



that you may now begin to  
call upon God for mercy. saying  
unto

They taught all their followers to  
have took for I expect an immediate Entrance  
into the Kingdom of God upon their  
Departure out of this life. This over-  
sight of this of in the most  
solemn manner. what a lament does  
before this offend us on God's gracious Declara-  
tion. my Thoughts are not your  
Thoughts, neither are your ways  
my ways saith of I. For as if  
Heavens are higher than the Earth,  
so are my ways higher than your  
ways, and my Thoughts of your  
Thoughts. our finite Capacities can  
but comprehend very little of the  
ways of God. He is holy just & good  
what he ordains must be right.  
To guard this gracious & merciful  
subject against abuse we

not overlooked

this you will find by and by. At present  
your minds are unconcerned. you  
either never think of death or judge in

must suggest a Caution - Some  
probably, whose Hearts are bent on  
Iniquity may take Occasion from  
this free Grave to the poor Thief in  
his dying moments to defer the  
work of Repentance in hopes of  
meeting in the same favor in  
the hour of Death - but this Example  
does not afford the smallest ground  
for such Conduct - such Conduct  
such an Inference would be danger-  
ous in the Extremes, it would  
be the highest Presumption -  
The Case was singular as it  
respects both Christ & of Thief -  
X. was now in the lowest State  
of humiliation - He was now  
treading the wine Press of wrath  
of God alone - Divine wisdom judged

you must abide the awful consequence



that you may never begin to  
sell upon God for money. saying  
unto

Then taught all their followers to  
leave all for & expect an immediate entrance  
into the Kingdom of God upon their  
Departure out of this life. This over-  
sight of Christ of in the most  
solemn manner. What a lament does  
before this afford us on God's gracious Declara-  
tion. my Thoughts are not your  
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you must abide the awful consequences



that you may never begin to  
rest upon God for mercy. saying  
unto ~~it~~ <sup>it</sup> ~~is~~ <sup>it</sup> ~~not~~ <sup>it</sup> ~~necessary~~ <sup>it</sup> ~~therefore~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~give~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~us~~ <sup>it</sup> ~~some~~ <sup>it</sup> ~~signal~~ <sup>it</sup> ~~display~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~his~~ <sup>it</sup> ~~dignity~~ <sup>it</sup> ~~by~~ <sup>it</sup> ~~and~~ <sup>it</sup> ~~glorify~~ <sup>it</sup> ~~in~~ <sup>it</sup> ~~his~~ <sup>it</sup> ~~sufferings~~ <sup>it</sup> ~~for~~ <sup>it</sup> ~~sinners~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~Glenn~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~whole~~ <sup>it</sup> ~~creation~~ <sup>it</sup> ~~was~~ <sup>it</sup> ~~unstrained~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~bear~~ <sup>it</sup> ~~testimony~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~him~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~The~~ <sup>it</sup> ~~Evangelist~~ <sup>it</sup> ~~informs~~ <sup>it</sup> ~~us~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~while~~ <sup>it</sup> ~~Jesus~~ <sup>it</sup> ~~hung~~ <sup>it</sup> ~~upon~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~cross~~ <sup>it</sup> ~~there~~ <sup>it</sup> ~~was~~ <sup>it</sup> ~~darkness~~ <sup>it</sup> ~~over~~ <sup>it</sup> ~~all~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~land~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~The~~ <sup>it</sup> ~~Earth~~ <sup>it</sup> ~~quaked~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~rocks~~ <sup>it</sup> ~~rent~~ <sup>it</sup> ~~and~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~veil~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~Temple~~ <sup>it</sup> ~~was~~ <sup>it</sup> ~~rent~~ <sup>it</sup> ~~from~~ <sup>it</sup> ~~top~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~bottom~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~Thus~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~in~~ <sup>it</sup> ~~marina~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~parts~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~creation~~ <sup>it</sup> ~~were~~ <sup>it</sup> ~~comp~~ <sup>it</sup> ~~elled~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~acknowledge~~ <sup>it</sup> ~~him~~ <sup>it</sup> ~~there~~ <sup>it</sup> ~~fore~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~and~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~Thief~~ <sup>it</sup> ~~was~~ <sup>it</sup> ~~chosen~~ <sup>it</sup> ~~for~~ <sup>it</sup> ~~among~~ <sup>it</sup> ~~men~~ <sup>it</sup> ~~to~~ <sup>it</sup> ~~be~~ <sup>it</sup> ~~an~~ <sup>it</sup> ~~eternal~~ <sup>it</sup> ~~monument~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~his~~ <sup>it</sup> ~~Power~~ <sup>it</sup> ~~and~~ <sup>it</sup> ~~Grace~~ <sup>it</sup> ~~known~~ <sup>it</sup> ~~unto~~ <sup>it</sup> ~~God~~ <sup>it</sup> ~~are~~ <sup>it</sup> ~~all~~ <sup>it</sup> ~~his~~ <sup>it</sup> ~~works~~ <sup>it</sup> ~~from~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~beginning~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~If~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~Grace~~ <sup>it</sup> ~~of~~ <sup>it</sup> ~~our~~ <sup>it</sup> ~~Lord~~ <sup>it</sup> ~~Jesus~~ <sup>it</sup> ~~Christ~~ <sup>it</sup> ~~could~~ <sup>it</sup> ~~condemn~~ <sup>it</sup> ~~the~~ <sup>it</sup> ~~Thief~~ <sup>it</sup> ~~—~~ <sup>it</sup> ~~not~~ <sup>it</sup> ~~quench~~ <sup>it</sup> ~~—~~ <sup>it</sup>

this you will find by and by. At present  
your minds are concerned. you  
either never think of death or judgment  
crimes of such a malefactor and  
open the Kingdom of heaven for him  
it was the strongest testimony of  
justice of God was satisfied with  
atonement of our Lord and of mankind  
and be saved from wrath through him  
but such an occasion will never  
occur again, and therefore no similar  
interposition is to be expected. Jesus has  
died once for all. I will die no  
more — nevertheless we may  
derive much encouragement from  
this history. From our Lord's great  
kindness & Grace to this malefactor  
— It forbids any how ever long  
or heinous they may have sinned  
to despair — The Thief like other  
Malefactors, had most probably  
totally disregarded the means of  
Grace — neglected God's word & commandments  
and you must abide the awful consequences



that you may now begin to  
all upon God for mercy. saying  
unto

Had been so much engaged in  
the pursuit of his & duty, & he  
had never heard of before. & never  
nothing of God's gracious intention  
to so vile <sup>who sealed up of</sup> character as himself.  
He was ignorant & stubborn before  
he was brought to the place of  
Execution - yea he seems to have  
been an hardened wretch even  
after he was nailed to the Cross.  
He was at first ignorant of it  
of Angels & men were to suffer  
with him & for him - now he  
behold the Cross erected himself  
& compassion extended upon  
as a just punishment for their  
crimes - He turns his Eyes to God.  
behold the creature trembling  
around him and the Son astonished  
not glorified -

this you will find by and by. At present  
your minds are unconcerned. you  
either never think of death or judge in

He was now convinced who God  
was - he looked upon him whom  
his sins were of very moment fearing  
and mourned. He confessed his sins  
to brokenness of Heart - rebuked his  
companion, vindicated God, and  
committed himself entirely to his  
mercy - How strong must  
his Faith have been, to have  
removed every objection in a moment  
against our Lord's Divinity - He knew  
the Jews had condemned him as  
a blasphemer - and if it was of  
opinion of the whole Jewish  
Nation, to very few exceptions, if  
he was a vile impostor -  
For imposition Deceit & blasphemy  
they had arraigned him  
& condemned him to Death -  
you must abide the awful consequence



And you may now begin to  
call upon God for mercy. saying  
unto me I shall be  
unbelief might have suggested  
to the Thief, can such a Person  
who has been so despised and  
rejected in his life; whose Doctrines  
have been little received by the  
Generality of mankind - none of  
the wise men, none of the Rulers  
before have believed on him - Can he  
save can he deliver from the Pains  
of eternal Death, who cannot  
deliver himself from Death, but  
falls here an helpless Victim to  
the Rage and Fury of men,  
and is now in the same awful  
Predicament with myself -  
Surely he is man, and not G.  
and therefore all Dependence  
upon him will avail Nothing  
to the immortal Happiness of  
my soul -  
not glorified -

This you will find by and by. At present  
your mind are concerned, you  
either never think of Death or judgment -  
unbelief I say might have alleged  
such Objections has these - but how  
Differently was the Thief affected -  
Guilt first oppressed his Conscience -  
he saw himself in Danger of eternal  
Death - Fear and Apprehension were  
awakened in his breast - He anxiously  
looked out for Relief - Probably he  
first directed his humble Petition  
for mercy to the God of Heaven -  
However let his Thoughts have  
been what they may - in  
his Distress he was pointed out  
to the Lord of God who was  
then taking away the sins of  
of O. - He saw, he confessed, he  
believed and was saved - From Prison  
& Death, he was conducted to a  
Kingdom and Life -  
you must abide the awful consequences



And you may now begin to  
call upon God for mercy, saying  
unto

He attended our S. from the Cross to  
Paradise, as a <sup>as a complete</sup> triumph over Death & Hell  
Victorious Sovereign Prince —  
But how different was the State of  
the Thief's mind, from what we  
generally see on a Death bed.  
Those who defer their Repentance  
before a Death bed, ~~have~~ are generally  
as unconcerned about their souls  
as they were when in Health  
and Strength. we see men who  
have spent their lives in the  
neglect of their souls as unconcerned  
about their future State as if  
their souls were of no value —  
his hardens the Heart to such  
a Degree, and darkens the  
understanding, if the poor wretch  
apprehends no Danger, till he  
is not quenched —

This you will find by and by. At present  
your minds are unconcerned, you  
either never think of Death or judge it  
will not hurt

Drops into the Eternal world  
and finds himself lost for ever  
many of you are unconscious  
if your lives have been the same  
as this Thief — you have been  
as injurious to Society, and as offensive  
to G. as he was. I would to G. you  
may have the same happy Death  
may find God to be gracious to  
you in your last moments —  
But what little Reason have  
you to expect if such Grace  
shall be given to you in your  
last Hours — when ye are despising  
the offers of Grace and mercy  
are made to you continually —  
This I might not be attended  
with half the Aggravating Circumstances  
that were in your case —  
you must abide the awful consequences



that you may never begin to  
all upon God for mercy. saying  
unto

He might never have heard the  
Gospel. he might never have been  
invited to accept of salvation - but  
this is not your case - The sin of  
neglecting it and his liberation is of  
all others the greatest - It is worse  
than murder or robbery - And  
are you not guilty of this sin con-  
-tinually? I beware lest you trifle  
too long - lest you fill up the  
measure of your iniquity -  
A Day of Reckoning will come -  
Death will overtake you -  
You must be brought to the  
Bar of Divine Justice - How will  
you stand the Trial - your  
Judge will be perfectly acquainted  
not quenched -

this you will find by and by. At present  
your minds are unconcerned. you  
either never think of death or judge it  
with your guilt - no darkness  
of Evidence will permit you escape -  
The state of you who have not  
repented is inexpressibly awful.  
You stand upon an awful precipice  
upon the verge of an endless eternity -  
yet unconcerned - would you be so hard  
upon you this day as if some awful  
predicament was before you - I have not agreed  
openly to this punishment for  
committing several crimes for  
which you are about to suffer -  
what has brought him to ruin will  
bring many of you to the same  
awful end, unless you take timely  
warning - I mean warning by confession  
to your own consciences - many of you  
have formed uncharitable judgments  
of most abandoned of the human race  
but there you fail and sweat for  
there you are and friends - your  
body and soul - and all that there is  
will betray you to the Hell  
this world and yet you are  
you must abide the awful consequences



that you may now begin to  
all upon God for mercy. saying  
unto  
that remove - ~~what will be your~~ <sup>what will be your</sup> ~~end~~ <sup>end</sup> ~~as you~~ <sup>as you</sup> ~~to~~ <sup>to</sup> ~~it~~ <sup>it</sup>  
is before you. The ~~almond~~ <sup>almond</sup> ~~corn~~ <sup>corn</sup> ~~in~~ <sup>in</sup>  
this place are not satisfied to go to  
Hell by themselves, but by their ~~artful~~ <sup>artful</sup>  
wiles and ~~deceitment~~ <sup>deceitment</sup> are leading ~~hundreds~~ <sup>hundreds</sup>  
to ~~same~~ <sup>same</sup> ~~place of torment~~ <sup>place of torment</sup> - ~~few~~ <sup>few</sup> ~~can~~ <sup>can</sup> ~~come~~ <sup>come</sup>  
to the ~~gates~~ <sup>gates</sup> ~~but~~ <sup>but</sup> ~~who~~ <sup>who</sup> ~~are~~ <sup>are</sup> ~~led~~ <sup>led</sup> ~~there~~ <sup>there</sup>  
by some ~~infernal~~ <sup>infernal</sup> ~~spirits~~ <sup>spirits</sup> ~~that~~ <sup>that</sup> ~~tho~~ <sup>tho</sup>  
for ~~there~~ <sup>there</sup> ~~now~~ <sup>now</sup> ~~they~~ <sup>they</sup> ~~see~~ <sup>see</sup> ~~their~~ <sup>their</sup> ~~sin~~ <sup>sin</sup> ~~&~~ <sup>&</sup> ~~folly~~ <sup>folly</sup>  
in their ~~perishment~~ <sup>perishment</sup> ~~often~~ <sup>often</sup> ~~too~~ <sup>too</sup> ~~late~~ <sup>late</sup>  
for ~~reformation~~ <sup>reformation</sup> - Let me ~~intreat~~ <sup>intreat</sup> ~~you~~ <sup>you</sup>  
as ~~moore~~ <sup>moore</sup> ~~did~~ <sup>did</sup> ~~the~~ <sup>the</sup> ~~vs.~~ <sup>vs.</sup> ~~to~~ <sup>to</sup> ~~restrain~~ <sup>restrain</sup> ~~from~~ <sup>from</sup> ~~the~~ <sup>the</sup> ~~company~~ <sup>company</sup> ~~of~~ <sup>of</sup> ~~these~~ <sup>these</sup> ~~wicked~~ <sup>wicked</sup> ~~persons~~ <sup>persons</sup> - ~~avoid~~ <sup>avoid</sup> ~~their~~ <sup>their</sup>  
company & ~~society~~ <sup>society</sup> - ~~as~~ <sup>as</sup> ~~you~~ <sup>you</sup> ~~would~~ <sup>would</sup> ~~keep~~ <sup>keep</sup> ~~them~~ <sup>them</sup> ~~from~~ <sup>from</sup> ~~being~~ <sup>being</sup> ~~in~~ <sup>in</sup> ~~company~~ <sup>company</sup> ~~with~~ <sup>with</sup> ~~you~~ <sup>you</sup>  
Let them ~~remain~~ <sup>remain</sup> ~~in~~ <sup>in</sup> ~~their~~ <sup>their</sup> ~~sin~~ <sup>sin</sup> ~~as~~ <sup>as</sup> ~~before~~ <sup>before</sup> ~~you~~ <sup>you</sup> ~~are~~ <sup>are</sup> ~~in~~ <sup>in</sup> ~~company~~ <sup>company</sup> ~~with~~ <sup>with</sup> ~~them~~ <sup>them</sup>  
Do not ~~cast~~ <sup>cast</sup> ~~for~~ <sup>for</sup> ~~society~~ <sup>society</sup> ~~till~~ <sup>till</sup> ~~a~~ <sup>a</sup> ~~long~~ <sup>long</sup> ~~time~~ <sup>time</sup> ~~has~~ <sup>has</sup> ~~passed~~ <sup>passed</sup> ~~by~~ <sup>by</sup>  
but ~~be~~ <sup>be</sup> ~~determined~~ <sup>determined</sup> ~~not~~ <sup>not</sup> ~~to~~ <sup>to</sup> ~~take~~ <sup>take</sup> ~~any~~ <sup>any</sup> ~~company~~ <sup>company</sup> ~~with~~ <sup>with</sup> ~~them~~ <sup>them</sup>  
you ~~are~~ <sup>are</sup> ~~determined~~ <sup>determined</sup> ~~not~~ <sup>not</sup> ~~to~~ <sup>to</sup> ~~take~~ <sup>take</sup> ~~any~~ <sup>any</sup> ~~company~~ <sup>company</sup> ~~with~~ <sup>with</sup> ~~them~~ <sup>them</sup>  
avoiding from ~~what~~ <sup>what</sup> ~~your~~ <sup>your</sup> ~~eyes~~ <sup>eyes</sup> ~~behold~~ <sup>behold</sup> ~~to~~ <sup>to</sup> ~~your~~ <sup>your</sup> ~~ears~~ <sup>ears</sup> ~~hear~~ <sup>hear</sup> ~~but~~ <sup>but</sup>  
still to go on in your wickedness  
must ~~perish~~ <sup>perish</sup> ~~with~~ <sup>with</sup> ~~all~~ <sup>all</sup> ~~the~~ <sup>the</sup> ~~bad~~ <sup>bad</sup> ~~consequences~~ <sup>consequences</sup> ~~of~~ <sup>of</sup> ~~your~~ <sup>your</sup> ~~present~~ <sup>present</sup> ~~rebellion~~ <sup>rebellion</sup> ~~against~~ <sup>against</sup> ~~God~~ <sup>God</sup> ~~his~~ <sup>his</sup> ~~word~~ <sup>word</sup> ~~&~~ <sup>&</sup> ~~your~~ <sup>your</sup> ~~own~~ <sup>own</sup> ~~conscience~~ <sup>conscience</sup> -  
not ~~quenched~~ <sup>quenched</sup> -

this you will find by and by. At present  
your ~~mind~~ <sup>mind</sup> ~~are~~ <sup>are</sup> ~~concerned~~ <sup>concerned</sup> ~~you~~ <sup>you</sup>  
either never think of death or judge in  
your flatter yourselves you will not fair  
worse than others - if you stand of some  
chance of obtaining mercy that others  
do. and have no doubt but you may  
do well - but ~~never~~ <sup>never</sup> ~~what~~ <sup>what</sup> ~~our~~ <sup>our</sup> ~~the~~ <sup>the</sup> ~~says~~ <sup>says</sup>  
except ye repent, ye shall all ~~perish~~ <sup>perish</sup>  
perish - or in other words, except ye lead  
a new life, and have a lively hope in God  
mercy ye shall all perish. you must  
be made meet for Heaven or you cannot  
enter there. Tho' G. did exert his sovereign  
power to save this poor thief in a moment  
of death, yet you have no warrant  
to believe that he will do the same  
for you. He has given you his word  
and the ordinary means of salvation he  
calls upon you to forsake your sins  
and strive to live - he warns you  
against a wicked life - he tell you  
repeatedly that if wicked shall be  
turned into Hell. If you will not believe  
his word, and prepare to meet him  
you must abide the awful consequences



he has the means of punishing your  
unbelief and Rebellion, and will most  
certainly bring you into judgment for your  
present conduct. Thousands there are  
who like Judas in the flower of  
youth cry in vain, let me die,  
this will be your cry. It is a fearful  
thing to fall into the hands of a living  
God. Let me then entreat you this day  
to reflect upon your present unhappy  
state. you know in your conscience  
if you have not repented of your  
sins, and if you are wholly un-  
prepared for death - why will  
you continue in that awful state?  
God's Sabbath is a gift to you  
for free. may you probably commit  
greater sins on this day than  
you do all the other days of the  
week. To neglect God's Sabbath  
is a great sin, that is, not to spend  
it in the duties of Religion, or