

2. It is in vain to say that the Gospel is not
the cause of poverty.

1 Tim. 6: 8. 9. 10. The wages of sin.

The Distribution of rewards & Punishments in the
Day of Judgt. will be in perfect agreement with the
works of men. The Pious will be exalted to
Happiness & if wicked to Damnation to misery. The
Gospel makes no distinction in respect to this. It
provides ample relief for the humble penitent
but rather aggravates than removes of condemnation
and of punishment. At the same time of Gospel
teachings unto us an important fact, viz. if of Pious
of godly is the proper Virtue and Deserved
recompence of their own works: whereas the
Reward bestowed upon of godly is the free un-
merited Gift of God in X. or his Law. The
Ap. St Paul has been showing this of whole of
this Chap. If of Gospel increases instead of
relaxing our obligations to good works; and if
it will avail for Salvation to those only who
have their trust unto Holiness - but in the
next he assures us, that they who are saved will
be saved by a more out of Grace; whereas they
who are not saved will perish utterly through
their unbelief.

in the condemnation of the ungodly, they having by
their punishment upon themselves by their own testimony
being witnesses, while He will be glorified in the
salvation of the godly having made them meet to
be partakers of his glory by his free grace
for the sinner's death, &c. in the words before
us, we have a short, but accurate description of

1. man's desert -
2. by God's mercy - 1. man's desert. By death we
must understand everlasting misery, and by life
everlasting happiness - This is the true sense of
Ap. meaning - we readily admit of temporal
death was introduced by sin, for sin entered into
the world by sin - but temporal death cannot
be what is meant by Ap. in the text, because the
death procured by sin, stands in direct opposition
to of life which is bestowed by G. and which is expressly
said to be eternal - the gift of G. is eternal life.
By death therefore we understand an everlasting
punishment from G. Presence any of glory or his
power. together with the suffering of his vengeance
in place of everlasting punishment prepared
for the devil & his angels - This is the final penalty
and this is what St. Paul means by
our death

2. It is in vain if you endeavor to alter
the plain Ensigns of scripture upon this
subject: and to substitute annihilation or any
other doctrine for eternal misery - Language cannot
be more clear and expressive than the scripture
are upon this subject. when men object to the
plain meaning of scriptures, and pervert the
doctrines contained in them, God in his righteous
displeasure gives them up to their own deceptions
so that they believe a lie. This he did with the
Jews of old - and he acts with men in of some way
at of present time. our Mephist. in his Account of
of Day of Judg. declares of himself as of Judge of
quick & dead will doom of wicked to a Participation
of of misery inflicted upon of fallen Angels, and
of their punishment shall be of of very long
duration it of ~~eternal~~ of of righteous judgments
there shall go away &c. we may ask who shall
prevent this punishment? has any man an
Arm like G. if he can oppose his will? or will
any man's unbelief secure him from this punish-
ment? The best of men as well as the most wise
and learned have in every age taken the ungodly
sense of G's word, and have returned their testimony
upon it without fear or doubt -

and glory freely as a gift to all who will accept of it
them. But the revelation is to all who wish to obtain it. The revelation
is to those who have no money, to come and receive
it at his hands without money & without price - In this
God has strongly marked off different grounds of a true new
covenant within, and a true acceptance - mercy is
awarded to one as wages earned. The wages of sin is
death, and Happiness is conferred upon of other as a
gift - The gift of God is eternal life. Indeed our minds must
be humbled, and we must be willing to accept of salvation
as a gift, for if we carry any price in our hands -
we cut ourselves off from obtaining the desired blessing.
The gift of Heaven is bestowed says of A. only thro
J. J. X. All possibility of regaining Happiness by the
covenant of works was at an end when man had fallen
from his original Purity - By the deeds of the Law
no flesh could be justified after that period. But another
and a better way is opened up to us to obtain it. Thro J. J. X.
by whom you may have boldness and access to be introduced
into the presence of our God - Thro Christ as a mediator
He can exercise mercy towards us in perfect consistency
to his own Honor, and Thro him as of appointed Channel
He will convey to us all the blessings of Grace & Glory.
But there be surprises if we come to him thro J.

and receive his blessings for it is no other way
unto of Father, but Thro of Son, for no man can come
unto of Father by him, so neither is there any way of obtaining
blessings, but by receiving out of of Father's hand. He
hath treasured up for us in H. J. X. is our Redeemer
he is our mediator and he has procured every blessing
for us by his own Death and sufferings, and all who
come to God Thro him shall obtain everlasting life
for he is able to save to the uttermost all of come to of
Thro him. we have now shown man's desert in
consequence of sin, and God's mercy Thro J. X.
and shall conclude this subject with an address 1. to
those who are living in any known sin - we will
suppose you are free from any gross sin or vices, but if
you are neglecting of great concerns of your souls or
attending to only to a divided Heart - Consider then I
beseech you what you are doing - Do neglect the concerns
of your souls is a great sin in itself. By so doing you
are earning as if A. expects it, wages every day
every hour, every moment. whether you think of it
or not, you are earning wages, and the day of
reckoning is near at hand when they shall be
paid you by a just and holy G. Every act, every
word, every thought is increasing of him if shall
be paid you - and who can calculate the amount of

any will soon find out - this will find you out -
they are all known to God, and he will reveal your
iniquities in due time. How many of you received of
engages of your sins you would long ago have been in
if eternal world. God has showed you to if present
moment - reflect on your past conduct and present
state, reflection begets remorse, remorse repentance
and repentance reformation - until you repent
and reform you can never be safe or happy. for
the way of transgressors is always hard - beg of G.
that he will give you his grace, if you may lead
a new life and have a lively faith in G. and say
so, frequently shall not be your need -
Lastly let me speak to those who have obtained
mercy & deliverance from - numberless are of
considerations of G. excite your gratitude for the
mercies you have received - Consider of great resp. of
if G. has been forgiving you - the riches of G. glory
has been conferred upon you - the free resp. to it
has been bestowed - and above all the means G. have
been used if you might be partakers of these mercies, even
the appointment of G. only begotten son to be
saviour and living Head - Consider these things &
say, and then judge what ought to be the
frame of your minds, what are the
affections sh. you have to him?

How wither when weaning to find the system of their
and unreasonably and evil be seen, care you
honestly do you desire to be without the yoke of the
contraction to any Lord have as I should - Col. 3. 10
I would not live always - David. Oh if I had
L. St. John, cried come f. Jer. and St. Paul
I desire to be L. This feeling is common to true
believers, but to none other - The wicked often
wish for death, and too often without remorse
selves, not that they may be delivered from their
lives, and enjoy God, or glory; but merely to be
be delivered from their guilty conquest, which
which they are unable to bear, but the way
long for death, that they may be holy within
holy - precious in the sight of G. is this your
The Angels of G. wait around the dying bed of
righteous, to conduct them to glory the moment
Souls take their departure from their mortal frame
when poor Lazarus died he was carried to heaven
what a change did he experience, saying go
ye - it is the rich men who are in misery
and the poor who are in glory - as it is written

any will soon see that this is not a
thing are all known
Due to the presence of
short. So, his humble believe beyond
state of tears. you are not far from your eternal
prayers have not long to suffer beneath
weakness of your corruptible body. you
shall be clothed with your glorious
you have nothing to fear. In death
you are. Yes, has conquered death for you, and
renewed the grave also. St. John says, I heard
ye & I. Dry up then your tears ye mourning
sins. The promised land is before you - you
bear the marks of Jordan. and when you come
of that river you will enter the heavenly
land. Remember for your comfort, that no
holy ones ~~driven~~ in crossing Jordan, the
land stood as a wall unto them on their right
and on their left - whom then suspect there of
success is this promise - say then with David
through &c. Let these considerations and
promises of your Covenant with the
All-powerful God be your comfort and all.

will not be long before you who love God will be
in the Kingdom of God. you will then
round his table - where there will be fullness of joy -
where our prayers will never break off, and
with never end - from near them his holy servants
shall be in full assurance of faith, if you will celebrate
wedding in a better and happier of the mysteries
of his Cross and Resurrection, when his everlasting love
shall be unfolded to his people - then shall he be brought
to pass the saying it is written - G. shall wipe away
all tears from their eyes, and there shall be no more
death neither sorrow nor crying, neither shall there
be any more pain for the former things shall be
passed away - such my beloved is the blessedness
of awaiting you in the Kingdom of God - you may
saw in tears, but you shall reap in joy, for these
tears shall be wiped away - Comfort one another
with these words and so much of increase you
see of day approaching - All the divine promises
must be fulfilled to you - for in the Covenant of
Grace all are ordered and done - All you have to
do is to commit your souls unto God in wedding
and be satisfied that you will have sufficient cause
to sing the song of Moses and the angels, saying
wonderful are thy works O G. Almighty
with thy ways than King of Kings.

Gratitude should you feel towards G. who
has used such mercy towards you, and towards your
mother whose mediation alone you have obtained
the divine mercy - you were not better than others -
in want of of multitude to do evil as others did while
you were in G. you were then without G. about which
how miserable were your state at that time - alone
than the matchless grace of G. Let a sense of his goodness
never keep you always humble and thankful -
God hath manifested his love to you, but you cannot tell
the reason why - you can only say he thought as in
in my low estate for his mercy towards me ever
being that you may increase duty in the knowledge
of your Lord & Saviour. H. if he may continually be
more precious to your souls - and when you appear
in his holy table - to commemorate his dying love
think what he has done for you, and what he is doing
every day - he is now in heaven gone to prepare a
place for you, and he will soon come again to take you
to himself, that where he is there his servants may be
also - never in mind of gift of G. bestowed upon you is eternal
life - long & bye you will see him as he is, face to face
and then you will be fully satisfied - in the Spirit must
have tribulation - this has been in every age been the portion
of God's People, and will continue until he shall
come a second time to be glorified in his saints
and you to take up your cross & follow him.

Failures of he himself as if he
who are in all doing the wicked to
whereas they who
sequence of their own desert -
words before us we have a short but
accurate description of 1st Mans desert
by Gods mercy - by death in this passage we
are not to understand natural death, but eternal
death. It is readily admitted if natural death
was introduced by sin; but if cannot be the
whole if is meant by the Ap. in y words
before us; because the death pronounced by sin
stands in direct opposition to the life which is be-
stowed by G. which is expressly said to be
eternal life by death therefore we understand
an everlasting punishment from G. - together
with a suffering of his vengeance in eternal
fire - this is the penalty due to sin - it is in
vain that persons endeavour to soften down
the expressions of Scripture upon this subject
and substitute a ⁿ annihilator for
misery - our blessed S. in his account of it

of Gratitude should you be the wages of sin the
the remuneration of rewards and punishment
is of Day & Judgment will be in his while
Agreement to of works of men - The right
will be enacted to Happiness; the wicked do
to missing - The Gospel makes no difference
it respect to this - It provides Relief for of penitents
but rather aggravates, than removes the Punish-
ment for of Iniquity - but it opens to us an
important Point - namely if of Punishment of
of Ungodly is of proper Punishment, and Deserved
Remuneration of their own works; whereas if
reward bestowed upon of Godly is a free un-
merited Gift of God for of sake - The Ap. has
been showing through this whole Chapter
if the Gospel increases, rather than retards
our obligations to good works, and if it will
avail only for Salvation to those, who have their
Punishment to themselves - but in if Text he affirms
to take up, your cross daily.

1st. Pay - Declares of he himself as if for
rich and dead, will demand the wages
of the money collected by
fallen Angels and of their Punishment
exactly of the same nature as the
that shall get - now is this more of of
Desert of Sin - The word we translate wages
means, provisions, which in the earlier part
of the Roman Empire constituted the only pay
of the Soldiers - His wages certainly were no
higher than Justice demands. Thus the penal
evil of eternal Damnation, is just no more
than a just recompence for the moral evil of
Sin. it is as if Ap. says the wages due to Sin -
It is worthy of remark, that this awful doom
is not spoken of as the Penalty of many or of
great Sins. but of Sin. of every Sin, whether great
or small - Every Transgression of God's holy
Law is Sin for Sin is of Transgression - All Sins
are not of equal malignity, yet there is not any
Sin, but what deserves God's wrath and Indignation
or against is lasting curse is not

...remed. for us is everyone. Now we
The then is the desert of every man; & the
is of moral and decent, as well as of the inner
...where for all have sinned. There is no man
...all have rendered themselves obnoxious to the
...of the Law, and the punishment of eternal
to 2. - This is an awful consideration, that all
...come guilty before G. all have exposed y^r
...to the danger of eternal death - Having stated
the situation that all mankind are in, by transgressing
the divine Law, by which our hearts may well
be alarmed. Let us now turn to a more
pleasing subject namely Gods mercy. what
was the second thing to be considered -
notwithstanding our ill-deserts G. hath tendered
to us eternal life. G. is not willing to say St.
Peter - He hath opened the gates of Heaven, and
invited sinners of every description to enter
in - now has he required any thing to be done
in order to purchase an admittance into it
he offers it freely as a gift to all it will accept
of it. Yes invitation is given, but what is the
...duty.
...he hath done...