

Reverend & Chast. V. 13. If ye live after
if Meth ye shall die, but if ye
It is of infinite importance to know
how State as it is before G. and to
ascertain or determine of records what it
will be in of eternal O. numberless are
if Passages in Scripture it will afford
us of desired information, upon this subject
we have said upon said &c. but there
is not in the whole inspired Volume
one Declaration more explicit, and
clear than of before us. It presents to our
view two momentous truths, &c. as
they admit not of any declaration
or encouragement, we shall consider
in their order. If ye live &c.
1. a carnal life will terminate in
everlasting misery - to live after of
Meth. is to make of gratifying down

of our nature the great scope and end
of our lives. The flesh does not merely
relate to of body but to of spirit as
our corrupt nature - It is used by the
Ap. to shew of innate Principle of sin
which governs ~~the~~ wicked unconverted
men; - It is mentioned by our S^r in his
conversational to Nicodemus - if it is born
of of flesh is flesh - It is the same spirit
of sin and corruption of flesh against
the spiritual Principle in those of one
regenerate - The flesh budhth against of
spirit says of Apostle. ~~in~~

It was this it made St. Paul exclaim
Oh wretched man be. For its fruits
comprehend the designs of the mind rather
than those of of body. now the works
of the flesh are manifest when

are there. Address to Gal. 5: 19-20. To live
after this corrupt Principle is to be
governed by it in all our deliberations &
Permits - It is a matter of little moment
what may be the immediate path which
we choose for ourselves, provided of main
object be to gratify ourselves - one may be
seek pleasure, another may aim at
of honors & the ~~of~~, another of riches,
but if we have no higher object in
view we shall equally live after of
flesh we shall equally destroy our souls
for the final consequence of such a life
will be eternal Death. The Death mentioned
in of text cannot relate to of mere
Death of of body, because it must be
experienced by the spiritual as well
as the carnal man - it is appointed &
the saint and the sinner are both
to suffer this Penalty Penalty of sin

There is no Discharge in this war here -
The Death mentioned in our text imports
the Death of the soul. which is emblematic
called of 2^d Death. by of Ap. St. John, Death
and Hell were cast into the Lake of Fire
this is of 2^d Death - nor can there be a doubt
but this will be of fruit and consequence
of a carnal life - of a life spent in evil.
nor shall this be thought an hard saying
Saying not - for such a sentence is only a
Repetition of the sentence the Person has
passed upon himself - he has ~~practically~~
did unto ~~himself~~ Depart from me, I deserve
not of thy knowledge of thy ways. This every
wicked man does daily - every wicked man
is filling up of measure of his iniquities
every hour - he wishes to know nothing
of God or his ways - but he keeps himself
as far from him as possible - and does
all in his power to cause God to

cast him off for ever. God leaves men
sometimes to themselves to follow their own
desires - to make themselves happy in their
own ways - they worship their own gods
whatever they may be. but what is the
consequence of men's ~~disobedience~~ disobedience to God in the
day of trouble which will come upon
every soul of man - Go to the gods
whom ye have chosen, said God to the
Israelites of old let them deliver you -
so will he say to us if we live after
of flesh. when trouble and anguish
comes upon us - when sickness and
death lay fast hold upon us - we may
then attempt to call upon God for help
and deliverance, but he will say to us
go to your sinful companions to your
sensual pleasures, and gratifications
and let them now comfort you, if
they can for I will not hear you

I called but ye refused. L. The very state in which
you have lived has been a state of spiritual
Death, a state of separation from God, you
are not to wonder if it terminates in
everlasting Death. Consider this ye
now forget God, ye, if are carnally minded
consider what your fate will be in a
very short time, how soon you will be
sunk below the reach of mercy, how
soon you will take up your everlasting
abode in a Place of Torments, where if
worms Death not, and where if fire is
not quenched. This will be of fearful portion
of all those who forget God - Who the Sp.
has declared this awful Truth, to be
carnally minded is Death, yet he adds
by the comfort of all who bear God
not to be spiritually minded as here and

peace, and he hath assured all who love G.
if if they they throw of sinist so mortifying of
Deeds of if body they shall live. Hence
we see in the 2^d. Place of a life of mortifica-
tion & self denial shall be minds in
everlasting Happiness. In mortifying our
our worst nature ought to be the
continual aim of our lives. The Deeds
of the body are of the same import
with the flesh in of preceding
preceding clause - our worst nature
is often represented in Scripture as a
body, because it has many parts or
members whereby it acts - it is called the
body of sin - the old man to his and we
are exhorted to cast off the old man &
his deeds, and to put on the N. Test.
we are also exhorted not to let sin

reign in our mental body, neither
to yield our members as instruments
of unrighteousness unto sin. Sin should
be put off. It? be mortified, in all our
outward acts and in all the inward
motions and workings of it in our
Hearts - we sh^d endeavour to destroy
its power as much as possible by
striving against sin, by opposing it
within our own Breasts - by constant
Prayer to God to aid us against this
Dreadful Enemy of our Souls, that
sin may not have its Dominion
over us - if we may not be led captive
by it - but delivered from its Power
& Influence - If any man will examine
his own Heart, he will find a continual
propensity to evil - a continual

Inclination to some self pleasing
self Dependence, self Indulgence, or self
Exaltation. But instead of gratifying
our evil Propensities whatever they
may be, as they will vary with Age
Circumstances, and Inclinations, we should
make God's will the Rule of all our
Actions, words and thoughts - we sh^d?
at all times consider what God would
have us think, and say and do. If
we do not oppose sin - if we suffer it
to grow stronger and stronger it will
soon gain complete Ascendency over
us, and we shall be wholly governed by
evil Principles and evil Habits. A contin-
ual warfare must be maintained against
sin. It must be watched against, and
resisted manfully, till it is destroyed.

or subdued, or it will ruin us for ever.
St. Paul, tells us of he resisted him, and
strive against it. I keep under my body
&c. This however cannot be done effectually
but by the assistance of the holy Sp: we
can walk after of flesh is out every
difficultly - it is natural to us, as it is for
a ~~sure~~ stone to run down a precipice
but to mortify of flesh is impossible
to man. it cannot be effected unless by the
mighty power of raised X^p of God
yea the induration as well as of power
to mortify him is of gift of G. for it is
God that worketh in us both to will &
to do of his own good Pleasure - hence
all our help must come from God. to attempt
this work without calling upon God
for the gracious aid of his holy Spirit
will be in vain - we might as

well attempt to create a new G. as to
resist him in our own strength. This is
however no know, no excuse why we
sh^d continue in him, why we sh^d be in
obedience to it. Since God has promised
the holy Sp: and it shall be given unto all
that ask it at his hands - If ye then being
his sorrowful sons, to of Jesus know how
to give good gifts to your children
more ever sought this blessed Spirit in
vain - If all who are in this assembly
under the dominion of him that is
and living after the flesh - were asked
one by one if they had sought unto God
for his holy Sp. to assist y^e in subduing
him by earnest and constant prayer they
must answer that they had not. That
they had neglected this important part
of their duty - therefore it will be
no excuse for us in if day of judgment.

that we had no power against him
if we neglect to come unto God for it
who has promised to bestow it upon us.
God will fulfil his ~~part of~~ Promise
if we fulfil our duty in calling upon
him for it. The consequence of successful
contending of flesh shall be unshakably
blessed. Eternal Death shall be the fruit
of self-indulgence, eternal life shall be
the fruit of self-denial. There is this
difference indeed, whereas the former is of
ways due to him, for if ways of sin is death
the latter is the gift of God. As we may
well wonder at this marvellous grace
of J. who has endured such glorious
consequences to our poor and feeble
endeavours - but he delighteth in many
and will not suffer us to sweat our
selves in vain - the smallest resistance
to sin is acceptable to him -

and he will reward all who do endure
to it and striving against sin is eternal
life. enlarge - when thou - what encourage-
ment does this afford to those who have
not begun to seek after God, but who
have been living after of flesh to this
day - to those who have begun to
stray - And to those who have this
Grace bestowed -

we shall now conclude this subject
by way of improvement -
Suppose that had been written to ye
live after of flesh ye shall go to
heaven, could the generality of man
kind take any fitter way ~~than~~
to obtain that blessing than if it
they now promise - Where is it that

in direct opposition to Gods word men
go or go continually and so securely
The Reaver is of Satan suggests to you
as he did to our first Parents, ye shall not
surely die. but I shall be believe God. who
cannot lie. or Satan who was a liar from
the beginning? Did not the breeding of
Satan run of whole O. and will it not
eventually run us also? be it known
if we have but this alternative mortifi-
cation or damnation - Either we must
be our Enemy or G. If therefore we will not
perish we ever let us begin in dependence
upon Gods Spirit to mortify our earthly
members - If we continue to live after
the flesh we must die eternally.

2. by way of Encouragement
As we have ruined our selves by our sins
ye might well leave us to restore
ourselves, and then our case w. be
lamentable indeed - we might sit down
in eternal despair - but God has not
left us without Hope, and without Help
but he graciously offers us the assistance
of his holy Sp. so that none need to
decline of work of mortification for
want of Assistance to accomplish it
seeing if of Grace of G. is sufficient for
us. Let every one this day address him
self to the work of mortifying the
deeds of the body - of resisting sin
How many of you have tried all
your days under the Power of
sin - you have made to stand

against the depravity of your hearts
but have indulged in every sensual
gratification, till your minds are most
frenziedly debased by sin, and your
powers corrupted. what pains, what
weakness of constitution so many of
you now feel, as the natural effects
of vice and iniquity. If you ever
wish to turn to God it is now
if you ever wish to repent, you
must do it now — if you ever wish
to mortify sin you must do it now
if you wish to prepare to meet God
you must do it now. certain death
will be the consequence of your contin-
uing in sin. Let not Satan beguile
you any longer — he seeks your
Ruin — now hearken

to Truth. Hear and Observe.
believe God's word. This is if be it ~~stop~~
to reformation and repentance. It will
be too late to believe his judgments
when you have once fallen below
the reach of his mercy. Could you
only be brought to serious
Reflection upon your present state
it might force in your conversion
to God. But so long as you will
not reflect upon the value of your soul
and upon that awful account which you
must render to God if Judge of all
little hopes can be entertained if you
will turn from your evil ways —
such as are desiring this day to mortify
the flesh of the body, and to lead a
new life, let them begin to pray

bring your cause before God tell him
how long you have lived after the
flesh, what a miserable state you
have brought yourselves into, and pray
to him for mercy and deliverance from
sin, & Satan. God is a God ready to
pardon. He will hear your cry and
will help you, you will then begin
to feel an inward Subjection which

Augth

September 5th 1813