Matth. xviii, 11. "For the Son of man is come to save that which was lost."

This gracious declaration is selected from a discourse of our Lord, suggested by the ambitious question of his disciples. With minds unsubdued to the spirit of their Master's instructions, full of those proud hopes with the name of the Messiah awakened in the breast of every Jew, with all the eagerness of competition, they asked, "Who is the greatest in the kingdom of heaven?"—Jesus, with that remarkable felicity of manner which so often gave to his lessons the impress of simple, faithful feeling, of the first sound distinctness left in the mind by sensible objects, placed a little child in the midst.
of his disciples, I assured them that until they became as that child, innocent, humble, of meek, they could not be the fit subjects of his kingdom. To the formation of the character he directed that ambition, which, rapidly flowing in another channel, is the more effectually to guard this lovely and unobtrusive character from contempt, he proceeded to assure them, that the generous affection and tender treatment of such disciples were evidences, peculiarly valued, of attachment to him of his cause; whilst painful treatment ought unjustly be supposed to await him who should make more difficult the path of those besmeared, unpretending followers. If warning, it starts in the way, or who should seek that law to repel them from allegiance to their Master. "Whose shall receive one such little child in my name receive me," Take heed that ye despise not one of these little ones. As a sanction to these instructions, Jesus declares that disciples, with characters such as he had designated as the worthy object of his aspirations, were the peculiar favorites of heaven; that they were not to be condemned for whose salvation God had sent his Son into the world. "For the Son of man is come to save that which was lost." Thus, as the kind shepherd leaves the safe flock that he may seek it, he recovers the wanderers on the mountains, "to do it is not the will of your Father who is in heaven, that one of these little ones should perish." Such is the relative meaning of the text of the connexion in which it stands. Whether the verse be an interpolation or not is an inquiry of little importance. In our present purpose, for parallel passages or similar expressions are by no means uncommon. The word, from on the participle, here translated "lost," is derived, is frequently used to express the idea of
wandering, that state in which men are left without a guide or restorer. It suggests to
the mind the situation of sheep straying away from the fold, unable to return. The
St. Peter reminds the converts oh be addressed, "ye were as sheep going astray, but are now return-
ed unto the Shepherd & Bishop of your souls." To the orientations of the woman of Canaan
our Lord replied, "I am not sent but to the lost sheep of the house of Israel." Jehovah
by his prophet complains, "my people have been lost sheep!" - It is needless to multi-
ply instances. A glance at the state of reli-
gion in the world, when the gospel was introdu-
ced, will show the propriety of this strong
figurative language. The time, at one in-
stant appeared to communicate instruction
from reason to inspire those bright expand-
ing hopes, which had never been known before was a time of moral darkness, imbecility, of wretch-
edness. The nations of classic antiquity, wh
on other subjects were the centres of that re-
finement of intellectual enterprise to which art
have poured their light down the track of ages
seen in this subject of religion. He has been satis-
fied with the most childish & trifling
notions. I do not mean to undervalue the ef-
fects of their philosophers, perhaps they did
all that unassisted reason could do. But
there is a great difference between believing
as the Jew does, certain truths to be most im-
portant principles of action, which to influ-
ence & govern the whole of life & this too
upon evidence free from, painful uncertainty,
& considering as the sages of antiquity did, the
same truths merely as speculative opinions
of which we should be glad to find proof;
from which there may appear to be an overbalance
of probabilities. Among nations even brighter
by revelation, a future life was but the hope
of virtue or the conjecture of philosophy. from
their ancient reasons were unable or unwilling
to instruct the people how to think or act.
they habitually regarded religion as a contrivance of state, to which custom had given a prescriptive sanction. The Jews, indeed, were not equally destitute of moral and religious resources. They were the chosen people of God, and the page of their history was full of decided evidences of the interpositions of Providence. The law of their God had been promulgated in imprescriptible obligations from Mt. Sinai, and their religion was embellished around with a long array of ritual ceremonies adapted to the nature of the age. They were selected to transmit from age to age, that precious deposit, the knowledge of the one true God, of his character was revealed to them in that manner as to that extent only were best suited to their circumstances. But the nature of man had been polluted by the foul streams which they were intermingled. At the time of our Saviour's appearance, the law of Jehovah was interwoven with the artificial gloss of the designing interpretations of cabalistical ingenuity. It had lost in a considerable degree its moral influence on the hearts of the people under the oppressive additions of ceremony and superstition thrown upon it by the teachers of Rabbinics. It was then when the rule of life was thus perverted, that the countrymen exposed to the corrupting influence of false guides, that he had compassion on them because they were scattered abroad as sheep having no shepherd.

We see, then, that the declaration in the text had a peculiar appropriateness of meaning under the circumstances of the time at which it was spoken. To Gentiles of Jews who either possessed the laws of duty clearly stated and guarded by proper sanctions, he knew not the character of God. His purposes respecting mankind, or among whom the means of religion were corrupt, as they were efficaciously withering away, it must have been intelligence particularly important of interest that he had come to save that which was lost.

This declaration, however, like most of those expres
sins & discourses in the Bible we have a more immediate bearing on the age with the more mention or spoken, may be considered in its application to times of the present day as involving truths of inestimable importance, connected with our best only permanent good. 

I shall in the first place consider in what sense we may be said to be "lost," as the expression is in my text. This term, as we have seen, in its original use in the N.T. included within its significi- cation a reference to two particulars - the destitute of the means of moral improvement, & the degraded state of moral character. The latter indeed was the direct consequence of the former. The Heathens had no revelation on which to build the rules of life, where they might find resources to satisfy the wants of beings made for eternity; the Jews had a revelation, but their had so perverted & debased it, as to rob it of a great degree of its moral efficacy. In this respect, therefore, they might both be said to be "lost." Moral depravity too had attained a great height; if there is scarcely a spot in the long history of man, error, corruption, vice have imprinted darker or deeper lines. In this respect, likewise, they were as the Scripture says, "lost." Now, from the nature of the case, the mind in that of these senses, e. g. so far as it refers to the want of the means of moral & religious improvement, cannot be applied to times of the present day, for we dwell under the full meridian beams of the Gospel; it is only in its other meaning, & only a reference to moral character, that it now has an important bearing on the followers of Jesus. If we are "lost," we are lost as to our moral condition & religious character, not because we are un- furnished with the knowledge of duty or help to holiness, but because the heart, corrupt & the disposition sluggish is perverted. The same Almighty hand, which has blessed the universe with its beauty, has indeed spread before us, in the richest variety, abundance, the means of virtue & the aids on which we may lay hold to secure the favour of our Maker. But God does not compel
us to be good. He does not convert us into machines orb are to be moved at certain times by some indescribable influence. It opens the path to heaven, but it is the business of her followers, with a willing heart, to perform the journey. We are sent into the world not with characters of any kind, but to form characters, or with qualities already engrained in the soul.

What that we may begin to strengthen those qualities comes into the world we shall. We will make us what we ought to be. More than any other inducements are subjects of personal concern; our experience that we have is acquired, saved or gained for the last we own. The Scriptures assign the actual weakness of corruption of mankind in conjunction with the mercy of God, as the ground of reason of its coming into the world. In the 1st ch. after where the purpose of the Apostle is to show the excellence of necessity of the grace of the Gospel, for the salvation of the world, he had ladders, in proof of his position, not the statesmen's misery into which men were brought by the transgression of those in whose guilt they had

Obed as God—then who has foretold they long suffering of grace? slow to anger, and plentiful in mercy, would this be before thee with thanksgiving for thee a crown of milk abundantly for our sins. We are to let that voice not lead us repent, foreseeing that the kingdom of heaven is at hand. Let ken our heavenly steps make our sluggish dispositions—give us grace to love thee more & praise thee better. Then fear, talk none—let the words of heart us & the dangers with threats, ans. prepare us One 8. to meet them & assist us to come them. In that area is our hope of our help, & to the would be humbly & earnestly beseeched for wisdom & strength that may be sufficient for us, that may be made perfect in our weakness. We thank the for the encouragement & by they See 3. He has given us to repent of our sins, by the merciful assurance that they are ever ready to forgive & receive those who are truly penitent.
no share, but the sins misery into and they had involved themselves by departing from the living God. "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened." The Jews too had corrupted themselves, and stood in need of the redemption of the gospel; for the Apostle proceeds to show, that, by well-known facts and scripture proofs, he could refute any opposing plea or excuse, that the whole world must be brought in guilty before God. This is plain by his whole train of reasoning, by his observation that he founds the grace of the gospel upon the consideration of the personal sacrifice of guilt of mankind, upon no other cause. Numerous other expressions have the same bearing. "He gave himself for us that he might redeem us from the present evil world, i.e. from the lusts of the flesh. "We are redeemed from a vain conversation." Indeed, I know not any place in scripture, where redemption is not assigned on the
part of God to his own free grace, is on the part of man to the corruption in which the world had involved itself. And we need but look at our moral constitution to learn that our natures are our own, that they are our own if not of another. We all know that the properties, passions of the animal body, the principles, desires of the rational mind, often meet in opposition, struggle for victory; but we are not compelled to be wicked, it is still in our power to preserve over the conflict, to manage to tendencies of our general nature. The best may fail, if the best need the mercy of forgiveness. That the formation of character is our own concern is evident from the scene of action in which we are placed—a scene where the faculties of thought, judgment, choice, of design find the various suitable objects of an ample field of exercise. From this moral sphere of fermentation springs the birth of character; we are made for or against—w hen we are advanced in the path of life, happiness, or carried to a more fearful distance. our God. If this we are lost, it is in ourselves— we are lost in the quietness of our own thinking. It is from this state that saves us. But how does he save us? This forms my 72 subject of consideration. He saves us by the operation of his gospel upon our hearts, by making us good, holy, fit objects for the favour of God. The design of the Gospel in all its parts, strictly speaking, is a moral design. The ultimate end of all the sublime doctrines, the animating motives, the perfect rules of life, are to present us with the necessity of being good, but to make us better than other men. This purpose, indeed, is affected by all that variety of influences God has wisely adapted to the different moral capacities of generations of mankind; but the way of divine light, not be seen from the Gospel, converge to one point, that point is moral improvement. We need but consult the invariable word of
God to be informed that salvation does not mean the rescue of sinners from the hand of the Almighty stretched forth for their destruction, nor protection from the avenging rod of his justice, but the recovery of men from a condition of sin and death. Of the painful consequences in which sin had involved them, of their final deliverance from death. "Unto you first," says Peter in his address to the Jews, "God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquity." "The grace of God that bringeth salvation hath appeared unto all men: teaching us that denying ungodliness worldliness, lusts, we should live soberly, righteously, and godly in the present evil world." For what did he give himself? That he might redeem us from all iniquity, purify for unto himself a peculiar people zealous of good works. Salvation is not an ideal thing, a persuasion of the mind respecting certain transactions which has seat in heaven, or respecting a work not performed personally for us but in which we have no concern any farther than its blessings are poured upon us without our exertions; — it is a mental deliverance — a moral freedom from the dominion of ignorance and vice — a purification of the heart of conscience, it is as the Lord emphatically expresses it, "restoration of life." No man can flatter himself that he is saved any farther than he is actually rescued from sin in the sense of life. Consequently, Jesus saves us individually only so far as we are delivered by the power of his Gospel from ignorance, vice, misery, as he makes us wise, virtuous, happy. The Son of God does not represent himself as one who was sent to free us from the punishment of our sins rather than from their power and dominion; as one who came not merely to make men righteous themselves, as to impose his righteousness to them; to fulfill the law of God for them rather than bind them to a more strict and faithful obedience. The view
not he gives not the least in- 
struction to build a wall, or to please our hay-
er, more urgent of importance to be believed. On the 
other hand, as the ladder of distinction from the rest 
of the world, "For this purpose was the Son of 
God manifested, that he might destroy the works 
of the devil." If we are taught that our Savior 
acts the object of his mission in various ways 
by a variety of offices, But we should be care- 
ful not to divide & multiply the characters 
ordered to run in the N.T. to perplex our minds 
attending to conceive them, rather they reduce 
all to one intelligible meaning. 
Particularly should we be cautious of applying 
those titles to our Lord in a metaphorical 
sense, which are given to him in Scripture on ac- 
count of his office & dominion. The character 
of offices of Jesus are recommended to our esteem 
separation by allusions to human stations of 
renown. Thus in allusion to the office of 
"High Priest among the Jews," he is said to be our 
"High Priest," "a minister of the sanctuary, of the tabernacle of the Lord hath pitched," not in
the
the
In allusion to stations & intercessors at earthly 
courts, he is designated, as "our advocate with the 
Father," I describe "as continually making inter- 
cession for us." In reference to the power & digni-
fty of temporal princes, he is characterized as "a 
Prince mighty to save," & his government is called 
"an everlasting kingdom." Compared to those who 
fights the battles of this country & triumphs 
over his enemies, he is denominated "the captain of 
our salvation" who subdued our spiritual ene-
 mies. All the characters & titles with the N.T. 
gives to him, however, point to one of the same 
meaning. They represent him to us as the object of 
confidences of love, as appointed by God to be 
our "Mediator & Savior," as qualified & encom-
seaded to superintend our most momentous in-
 terests & to promote that which is the grand pur-
pose of Deity in his communications to man, 
the greatest moral goods.

The salvation which we obtain by faith, includes 
the effects of what he has done & suffered for us 
of what he has taught us, i.e., of his holy prac-
tices & of his instructions & doctrines. As to the 

...
his life & actions, it is unquestionable to say, that they seem to have been framed, as it were, for the purpose of teaching universal virtue in all its holiness & dignity. We need but trace the course of our Saviour's ministry, to find it abound with miracles, offices of goodness, of instance of moral benevolence, to stand forth, like so many stately pillars, on which we may read inscriptions, the brightest lessons of virtue of holiness. The Saviour too suffered & died on our behalf, as the 30th and the sufferings of death, of the kingdom, as a part of this example, are fraught with sublime instruction. They are the seal of his ministry & give strength & energy to all that he taught. They make us feel that the establishment of his truth, was a matter of common merit & trust. To the throne of the holiness & consecration of those ordinances, are awakened by seeing our sins paying mightily the insent of suffering & meeting death with that solemnity, from compunction, with those divine sentiments of tenderness, not compelled to express, but thus was the Lord of this. They confirm our faith, they are full of assurance & consolation to suffering virtue, thus the character of the Saviour, as source of instruction to us, have a strictly moral bearing & purpose. No is this less true of his instructions. They may be divided into two main classes, the doctrine & the instruction. As to the doctrine, it is need less to say that the purpose of it is to make us good & holy. For more but the infidel, who wishes to find religion an imposition, will assert or believe the contrary. The moral design is equally conspicuous in the doctrines of it, for they are not speculative to get of little advantage, not designed to task us of our duties or to compel us to try how far we can bear reason to submit to faith. They may perhaps be brought under three classes, the stories illustrate & confirm the truths of natural religion, those which were intended to banish the corrupt, & wrong principles of the age. If those which contained more discerning, more motives, arguments, & sanctions, these last are the heavenly doctrines & the glory of it. They disclose the character of God in all its benevolence, all its majesty, & show us the paternal relation in which the Deity is pleased to reveal himself to man. This infinite love is expressed in sending his Son to the redemption of the world. To him give all the 컴퓨터 nature, that the
the name whatsoever believeth in him shall receive remission of sins." Jesus gave himself for us; Jesus is the mercy seat of the new dispensation who was sealed by his blood. - Socrates, the pride of Heathen philosophy, was embarrassed and distressed with the question: "How can sinful man make his peace with God?" This question Jesus has answered. He has revealed to us the terms of pardon and reconciliation, taught us to confide in the mercy of God. It assures us too that God will grant the aids of his good Spirit to whoever desires and seeks its purifying influence. It opens an eternal life beyond the grave, where the consequences of our actions will follow us, and where we shall be judged by the characters we have formed in this state of being. The believer in the tree of life blooming with enduring verdure in the paradise of God. Now of such doctrines it is surely superfluous to ask, whether their end and design be strictly moral, for if it be not their sole aim and scope to lead men to salvation by leading them to holiness, I know not what aim they have.

It appears, then, that we are saved by the gospel, and that the design of the gospel is a moral design purely in the highest degree. We are saved, therefore, by
in the way, the truth, altering the whole course of the natural state of hereditary depravity, to teach that he was doomed by the decree of God, but a plan devised by the wisdom of mercy, mighty to save us from our sins, to satisfy and destroy.

The Scriptures teach us, that God forewillingly made

The dispensation of the grace of God, was intended to

the human race, by furnishing them with means

with assurances of being received into the divine favor

right too by the same word of truth, not that they

chosen ones, who are to be saved not only without their own

wills, but against their wills, but that foreg

foreseen interest in the salvation of the lost, but those are en

willing to forsake the evil of their ways, to turn unto

not nothing but a holy, life & personal virtue, and

The states of duty & obligations.
Happiness. — We know it is worth these qualifications that a cent.

let

And there is believer in the dis author. If I consider the

land to deny them, when they refuse to break the ordinance

bitter from time to time turn their backs on the solemn morn-

saying here.

And now that we are about the draw near to x in the

ance he hath instituted; let these admonitions dwell

mind, that it may be to us an hour of and to comfort

with our Saviour God. And let us shew by our lives that

At Mr. Marx's (Boston) Feb. 24th 1821

At Rome July 6th 1823. Forenoon