Matt. 12: 43, 44, 45.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it swept and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter into the man; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."
Whilst we feel a sacred reverence for the preacher and instructions of the inspired prophet and apostles, there is a peculiar and still higher veneration and love that posses us when we contemplate the gracious words that once fell from the lips of the Son of God. Many are they who can write in the likeness of, "Never man spake like this man." But as it is up to his precious promises and his solemn admonitions. This reflection is suggested by the impression left upon the mind when we read his declaration, "The Last shall be first, and the first shall be last." 

To illustrate the sentiment of this declaration, is the especial design of this discourse. I have cited the whole parable for the purpose of exhibiting the connection...
I full force.

(Repeat the text by fish.)

Our Savior in this parable uncommodates himself to the opinion current among the Jews that divers were the work of demons, which according to their superstitions were the work of devils. What Christ was addressing himself to the Jews as a nation when he spoke this parable. By which, he in effect said, the disobedience and wickedness of this nation, had increased daily, till it had reached an extreme at which reformation had become not to say impossible, far more difficult than ever before.

(As already intimations) the Jews considered unusual dangers as being produced by the
agency of demons, because they were unable to discover the cause. (not that they denied them to be real diseases) Therefore the demon or unclean spirit was said to go out of a man, when his sickness ceased. According to the same Scripture the demon returned, when the patient was again attacked by the disease. This returning with seven other spirits (a definite number for an indefinite. Seven being a favorite number with the Jews) represents the far more dangerous situation of one under the relapse of a disease than at its first attack. How this compared moral diseases of the dispositions of the mind, with those of the body, (for with the former, the greater part of the Jews were affected). So shall it be with this generation. As the demonic., appeared to be healed, shall he far more
miserable when it returns, for it will destroy will and prepare also find Christ. This generation of men become worse worse. They proceed from this comparatively small to those who are far greater. They have already charged me of confederacy with (Revel 16:14) and soon they will put me to death as an impostor and deluder.

The Savior in this parable recognizes a general truth, I apply it to the Jews who comprised the audience. Before him, in imitation of the example he has left, which he expects the teachers of his doctrines to follow. I shall endeavor still further to illustrate the sentiment taught by the parable, and to exhibit some of its applications to men of the present day.
The sentiment of the parable, founded upon the nature by which we intend the constitution of things, is one that falls under frequent observations. When seized for the first time with a violent (or even malignant) disease, if prompt and judicious treatment is adopted, the patient need not be very solicitous as to his recovery. But, having partially recovered, if by his impatience or any other means, he experiences a relapse into the former disease, you presently perceive anxiety and often alarm exhibited. In early fever and expression of the sick, or also of friends, this physician is not executed. And why the difference? Why now alarmed? The reasons are sufficient. At first, the system
was susceptible of a ready im-

prisonment from the medicines

employed (administered) (which the physician
could with some certainty apply

with effect & control). But when the relapsing

condition of the change

the system is in a different state

from the former & its readily restabi-
lity is in a measure, if not en-
tirely lost so that the disease has

become far more unmanageable, or

or it may lead (absolute) deficiency
to those remedies to which it

immediately yielded at first.

Manifesterly, the last state of

the man was trebled, is worse

than the first.

But the least was recognized

is not peculiar to man, as it

respects the diseases of his

body & the influence of the means

by which they are obviated, but.
We find the second principle of his moral disordered by his moral disordered disease. In this, of all the facts, we are most to be feared of all the facts, which the great physician has more fully been

In further illustration of this subject I shall adduce some examples.

1. That as the man now confirmed in habits of incontinence been told where first he began to take the intoxicating draught, that he would one day become a drunkard, he would have represented it as a rude

2. But the propensity indulged the first in were easy to have abandoned the practice, whilst the habit of death—
like cravings for the unnatural stimulants increase, the moral powers are diminishing, till at length reason is dethroned, and the unhappy victim is given over to the cruel tyranny of his animal propensities. And these considerations, such as loss of property, health, reputation, the ruin of his work, with which at first he might have fortified himself against the power of the temptation, while he was yet a man, I am not to lose their efficiency, or the lust state of such a man is worse than the first.

2. Let us take another character nearly allied to the last, and which is generally blended with it, consistent in the same person, the debaucher. Had such a person been told, when once he prostituted an unhonored character, that he, whom his parents delighted, the brother whom victors of affectionate sisters loved, had in this been
been informed that he would one day yield to temptation, this body he came to the feet of death, to the feet of disease. It had broken his heart. [But see

Then, casting doubts as he leaves the fallen roof, the society of brothers' sisters, to enter it may be when the life of the mariner. Unfortunately as is often the case, he finds himself surrounded by those who are veterans in iniquity. The listeners for

hears to their captivating tales, their scenes of reality. Presently he reaches a foreign post. He is now initiated for the first time, to see with his own eyes a hear with his own ears, the reality of what had been already described to him. This he thinks surely can do no harm. As a spectator, he content to go. His misfortunes at first are mocked. Curiosity is forever is awakened. He lingers, till by degrees his eyes become familiar to the scene of his
ears familiar to dialect of this new
society. In the meantime the inter-
cutting furnace near affected by his
own brain, for the deg atmospheric
of such a place is inscrupulation
with death. He takes a glass of
the inscrupulating liquid, and he who
came as a spectator is now a
participant in the diabolical scene.
He has now taken the first step in
her path whose course is the way to
hell. Presently he awakens from his
revelry. When death compunction
strays upon his conscience. The thought
of the character he has lost + the in-
ignity into which he has plunged. Then
were he wise, he might possibly retract
his steps. But there is a great probabil
ity he will seek to drown his wretched
edness by intoxicating himself to the inter-
cutting cup, + thus prepare himself
to visit again the place of ruin. +
ere he is aware he has sunk beneath.
a load with the least, & as in the case of the case of the interminable, his moral powers are paralyzed, & the most we can say of him is that he is the wreck of a man. with Johnson's commentaries we may say, "The last state of that man is worse than the first."

3. In the history of the first and second Sabbath breaker, we may bind the same truth affectingly illustrated. "He who can move with the foremost oaths in the most unclean during blasphemy, would once have thundered of those expressions which in one tends forth at every breath, without remorse. To him who regards the Sabbath no more than any other day (unless one of the as a day of leisure to him for recreation, & [id.] to him, this day once appeared the "holy of the Lord, a honorable," a day of sacred rest to the soul: a day consecrated to the
Worship of the Most High God will all men with one consent agree that it is that which is most holy and least profane. The last act of these men is also the most than the first.

An ill-made constitution, that the tendency of reputation is to weaken the impression which particular cause was calculated to produce. The tale of suffering which in youth awakened the likehess emotions by frequent repetition in middle age, several years, loses much of its power to move. The continued moral principle may promote to equally benevolent conduct in reference to the afflicted.

With what feelings of solemnity these duties in youth go to the chamber of sickness and death, or to the house of mourning! The that chamber her reminiscence of the general solemnities reminded the living of the end of all things, and the grand admonition as to often as we stand...
by its brink, that we are mortal. One day shall we depart. There is no
when all these places have been
visited (a hundred or a thousand)
times. The emotions awakened
are less distinct than different
from what they were at first.

The student when first he enters
the dissecting room, feels an awe
like that which he finds before experi-
cenced in entering a tomb. But
by habit, he attempts to regard it
no more than the chamber where
he sleeps.

How does this law hold as it
respects the remedies for our
mental maladies (which the great
Physician of soul and body has so
benevolently furnished)?

Of these we may mention his Prov-
iancy, merciful and afflictive, such
as the death of friends, our own ill
rest recovery. The gift of His Son
as the Redeemer of man. The Bible
the Holy Spirit.
So Ruth of Philadelphia testifies that when several years lined the yellow fever prevailed in that city, the citizens at first were exceedingly terrified, but presently exceeded all precedent, in immorality, licentiousness. And at a more recent date, it was noticeable in one of the most populous cities of America, of whose inhabitants between three and over thousand had been summoned to the bar of God in the brief period of four months, that the general swinish baseness, hypocrisy, extravagance in dress, forgetfulness of the Merciful God who had graciously spared their lives, whilst to many had been cut off, equaled or as some insinuated surpassed what had been exhibited in previous years. Preaching the Gospel either fopper turn our.
So Ruth of Philadelphia writes, that when several years since the yellow fever prevailed in that city, the citizens at first were exceedingly terrified, but presently exceeded all precedent, in immorality and licentiousness. And at a more recent date, it was noticeable in one of the most populous cities of America, of whose inhabitants between three and over thousand had been summoned to the bar of God in the brief period of four months, that the general guile and baseness, extravagance in dress, and for filthiness of the Merciful God who had mercifully spared their lives, whilst so many had been cut off, equalled it as some supposed surpassing what had been exhibited in previous years.

Preaching the Gospel either from the

"The influence of pious parental instruction as a means of grace
which God has providentially provided
is hardly liable to be overrated. Let us see how the principle of our
last appendix to this [margin: How is the person]
who cannot remember with what
weight he received the counsel of his
parents in childhood? And add, the
morn who had not been children.
Think of the reverence with which you
looked up to them, and when otherwise
piously educated, would tempt you
to do wrong, is made sufficient for
the task that this
would grieve them, as well
as offend God, were sufficient to
train you. How sacred appeared
the closet to which your mother led
you, in which she knelt by your
side, and offered up her fervent prayer, that
God would bless her child, having
died for him. Among the earlier
epistles from the infants like
the Pentecost inquiry has
been heard, "Weren't they cruel
who nailed Poor Christ to the
tree?" While others I have said
had they been there? Would not
have been done in the one case we
see the workings of indignation
in the other the burning birth of
unmingled pity. But here is to
with multitude before whom
Christ crucified, has been exhibited
in all his loveliest attitudes
a thousand times. Some are
more moved by (the reading of
a novel or (the exhibitions of)
a tragedy at a theater. Some are
quite emotionless. Others exist
where his dying love is portrayed
(breathing flame) o others will
can even take up among his various names which in the only man
given under heaven whereby
or hardens the heart. Then it is called, a favor of life unto life or of death unto death.

(As to the reading of the Scripture)

In early life most youth feel a holy reverence and awe for the open book of God. But if the impressions thus produced do not disappear, they will soon become weaker, till the young man if he reads it at all, will do it with feelings as cold and heartless as those with which he reads the product of man's own invention. The last state of men is worse than the first. (Verse following p.)

When men listen for the first time to the affecting story of the time to the affecting story of the crops, it is seldom they can feel emotion. There is something that breaks up the tone of feeling when first it is told that the innocent, faultless Son of God has suffered...
made him holy & useful on earth, would finally receive him to the better world of glory. All this may not be true of every one whom I address; you see however the point I would illustrate. Let us follow a little those who mix improve their precious means of grace. As they grow up, they by degrees throw off the parental restraint. Their deviations from the right path may be at first scarcely perceptible. But presently they are out of it. They begin to mingle with companions less moral than themselves. Then by rapid strides they advance to a degree of wickedness, at which they can without remorse, join in the midnight revels, the foolish jest, & the infidel scoff. & I do not go too far when I say of home, that they now look back & ridicule the solemn tone & serious expression of countenance, with which they were taught the precepts & commandments of God, which now they do not hesitate to profane. The last state of such 

(1)
Men must be dead. With grief we say of the last state of men, it is worse than the first, indescribably worse.

Holy Spirit. The most solemn, affecting illustration of the text, or at least of our text as applied in a moral sense, is found in the case of one who has enjoyed the knowings of the Holy Spirit, by which he has been awakened to a lively sense of his lost condition, but, falling into guilt and ruin, to certain of life, the nearer, for endless duration of woe, the last state of men a man is infinitely worse than the first. And why? Because, in addition to reasons already explained, when seriousness fills his mind, a certain
A fearful looking for of judgments disturbs his peace. I say, I have had such thoughts before. They will soon be gone. It is all often true. When he hears the ambassador of Christ, reason of temperance, righteousness, judgment to come, or unfold the dying love of Christ & the joys of celestial Paradise, he may dismiss them all with the words, thought, I have heard all this before, you teach me nothing new. To such an one incline nothing new, it may be said, there is no new truth by which to arouse him from Hades, the hands of the recent death. So of the Bible. No other teacher God to whom we can point him to take away his sins! No other Holy Spirit to sanctify him. So other glad to deter him from renouncing against God. No other preacher of mercy & blessedness to offer him! The language of inspiration is replete with meaning, which de-
for his conscience "seared with a hot iron" and significantly did the Prophet ask "Can the Ethiopian change his skin or the leopard his spots?"

Add, then, may they who are accusomed to do evil, learn to do well.

Improvement.

In the improvement of this subject (to the dying attorney before me) I ask is it rational for the man on whom the first has remedied that it is natural to be solicitous? is it natural to be anxious in his behalf to provide remedies? Or is it more pertinent and efficacious to consider the benefit of those who have been beneficiaries of the good of others? Would it be wise to consider the gratitude of the recipient? There can be no dispassionate inquiry. As once in considering the recovery of the sick is desirable to his life, valuable, both to himself..."
his friends. He is all the more sensible attention they can render him, in his present and as they profess the feelings of kindness, friendship, or humanity, will they endeavor to allay his fears and to ease his aching temples? You see dear friends, the force of these inquiries. Perchance you can anticipate me & explain how much more important & alarming the condition of Tom, whose soul is contaminated with the disease of sin! & in whose case are exhibited the symptoms which nothing short of almighty power & skill can subdue. If to celibacy, pains of the body & to preserve a life which a longer can endure but a few months or years, how much more to try your patience the enduring anguish of the soul, which knows no mitigation? to be cured its eternal life? Let not the preacher hence be thought too solicitous, nor be considered too regarded unkind, thus he will please. That would you think of the friend or physician who should neglect to do every thing practicable for the afflicted & perhaps dying patient? I need not say. Shall the watchman of souls be hold
his fellow men laboring under "curses" which embittered will inevitably terminate in the death of the soul or witness the abyss opening under their feet till he do nothing to apprehend them of their danger. To them thus the way of safety? asked.

Permit me then in view of the truth which I have laboriously endeavored to illustrate and most earnestly enjoin that the necessity of resisting "the beginning of evil" in every iniquitous act of their leader in this body, his last state is worse than the first. For the probable event of this never returning becomes the more beautiful. The subject administers a solemn caution to those who are any degree incredulous in the use of historic facts. Their merit and value are opposed to its kindred vice. Remember the time when the expectation of being intemperate or profane was as foreign to those who have become such as it is now to those who are such, thus:

And as any would deplore becoming a Sabbath breaker and profane, let him bear the first & least viola
tion of the sacred day & let him beware
let him utter the first oath, or if he have done that, let him be careful that he never repeat it. Remembering God will not hold him guiltless who taketh his name in vain. 

Whilst we would warn the risk of the danger of his disease (especially if he were no intentible to it as not to take due precautions) we would also in aspire his hopes, and tell him of the chances of his recovery. So with the firmer, while he is sanguine that his situation is dangerous in the extreme we would tell him it may not be hopeless, for there is balm in Gilead, and an almost ly Physician there! (Do I address some who have at times regarded their case as hopeless to discourage? I would say, they should live. There is hope for them. And since there is a faithful saying of that Christ, Jesus came into the world to take the Chief of Sinners, 

'Go 2.19. as are sensible that the main and Scriptural exhibitions of the character of Christ affects them less than formerly, this subject comes
Do I address any who have abused a parent kindness & neglect of parents' instruction in a child? 

Mother young or old, & father, or that mother may be dead or living, I entreat you to remember, it was a parent's love that watched over you, prayed for you, and endeavored to train you up in the nurture & admonition of the Lord. It is through all this you have made your way to the point where you stand. And parents voice you may need hear again. Recall the instructions you have received to walk in the path of virtue & religion, which they pointed out to you, which will conduct you to the same blessed man.
live on high which they now occupy.
This subject with the solemn declaration from his lips, “The last state of that man is worse than the first.”

“Howe’er it may be with you, assuredly, Jesus remains the same; if there is any change, it is in me. This is the fame forsaken, buffeted, scorned, a contumelion of whom I fled and glorified Son of God, that one affected you to treat. This condensation, his deep compassion, and dying love are as real now as ever. Comply this with his most reasonable injunction, “My God, give me thine heart.”

“This is the day of the remarkable effusions of the Holy Spirit, and seldom does the Spirit of the Lord address an assembly which does not some whom he attentions has not been called to it to the subject of religion, and who having almost entered the kingdom of...”
He was not to suffer me to live my life in this manner.

110 St. Paul's Church. The Adam, my dear

You are ready to address a person.

A H. B. in his description of this character,

The Adam, my dear,

100 A. P. was a person

The Adam, my dear,
I am in the midst of writing this letter. I feel a deep sense of loss. I have been reminded of the importance of love and family. My mind wanders to thoughts of the past.

At home, my dear friend, the sun sets over the horizon. The sky is painted with hues of orange and pink. The world is at peace.

I can hear the soft rustling of leaves as the wind blows through the trees. The sound of birds singing fills the air. It is a serene moment.

I hope this letter finds you well. Please take care of yourself. I miss you dearly.

Yours truly,

[Signature]
a hope of yet preaching the gospel to some of (sundry millions no who use another dialect & who have not heard all as many before me, the incomparable riches of Christ. But it has required my heart (as I came over the waters) to think I might enjoy occasionally the privilege of the day of addressing my own self, by personal & personal men, without whom I could not have reached this distant part. Notting all personal considerations the desirability of your salvation, in itself considered, is fixed (as to my mind overwhelming, suffer me then, (disturbing were I am to urge you to an immediate decision upon this subject. When God calls upon you for a voluntary commitment of all you hand & under proper circumstances to the world, it is agreeable to his own instruction by a public profession of love to Christ to feel this commitment, he re-
when it is your duty, founded in the nature of man & the circumstances in which he is placed. The tender brood, when the storm arises & the birds cover, fly to their dam. The warrior, opposes his shield to the darts that fly around him. But here God as it were opens to you his pavilion into which you may enter & be safe from all evil. Having in sincerity entered into covenant with him, he will furnish you with the shield of grace with which you may ward off the fiery darts of the destroyer. Whatever temptation assail you, you may hold up your shield, & say how can I do this great wickedness & not sin against God? Whereas I have yielded my members servants of unrighteousness.
tolerably corresponded but expected to yield them in instrument of right
conduct unto God & he has permitted me in the end eternal
life.
This course pursued to the end
my dear friends, of all that
can render your dying mo-
ments happy & your eternity
blessed is yours forever.