
For what shall a man profit, if he gain the whole world, and lose his own soul? or what shall he give in exchange for his soul?

Interruption:

This iniquitous, once fell from the lips of him who made us men from the beginning. Might He who has occupied the Mediastinum Kingdom for eighteen thousand years (forty years) in His Omnience, now insist on our insisting, in this interminable, interminable question? Would they fall upon our ears, or would our voice be heard again, till we have come upon the cloud's canopy?
judge the world. But (at an humble
man, I one who, however unworthily, took
the sacred office of a minister of this gospel,
I say it,) these inquiries come to you? to me
my dear, with all the sincerity and importance
they did when first uttered by the Son of God.
And let me ask you this morning. Shall
be a man justified if he gain the whole
and lose his own soul? or what shall
be in exchange for his soul?

I have questions that seem to fill the mind,
and in respect to which the comments of more
in defense of cheating rather than argument,
Holy Spirit aid
And by contemplation, he held before
mind, till they shall stomp their instruction,
and concentrate in the important result,

of my heart, from grasping
the "whole word," or any part of it, in such
as to lose the infinity greater treasure
thi soul.

at first consider the people of old, whether
the world, &c. if
the soul be lost as a consequence, and
1. Let us inquire if there be anything
be given in exchange for the last soul.

2. The balance of any treasure, or estate declared
materially reduced when the length of time it

The state of the men

who has lived comfortably for life, would
be preferable to fortune of a Prince, of the
latter could be put in but for a man

a year. The period of human life is
at their feet grand or ten, or in some cases

four score, as the extreme. The

end of human life is not half that for

79. Whatever is the amount of earthly wealth, or

vivacity, all must admit that at some
time, while life lasts that it is of avail to

writ large for us brought nothing in the
world. To the Apathy, "We can con our

existing and. Suppose that each of you
my honest all to live to be seventy years
then the great you have lived, substance

The remainder will express the period
will have to put up your property. If in

the time they already have
of his fortune, he will have half a century to enjoy it. If thirty years of life have already passed, forty will remain. If forty be past, the meridian of life has been reached. In the hollow upon the Dial is turned, but thirty years have left. If fifty or perhaps nearer sixty, are to be subtracted, then but twenty years at most, or ten at least, is the fortune obtained on earth are to pass to another world. This proposition is upon the assumption of the most longest possible life. If we make proper allowance for the

accidents that accidents, no man is death, may much abridge this maximum period. It is well applied to a never correct estimate of the value of earthly possessions for time is concerned.

as with this brief period contriv the duration of the last sustained. Other things being equal, greatness of the last will be in proportion to time it is sustained. If a man lives but a year, the instruments that belong to his estate, he, mind it not. He is known if nine or ten years escape, he is able to estab
again of it, the case of for different. Now the period the duration of the everlasting of the world extends, is equal to the duration of the duration of the life of the world. Contemplating the questions of the Savior, it would be easy to show that the duration of the world is eternal. Admitted the "whole world" is the word to be of equal value, the life of the world to commence where the first part of the former could not have been an actual or natural tract, so much as long in to each of twenty years from Eternity. You have the difference, so far as duration is a commodious word, is to be Eternity, fifty, forty, twenty, or ten years of the first part of the world.

The Savior in order to pretend the duty in the oversight light on the subject, you might take the human literally an impossible case, that a man should join the whole world; if one take the first literally (probably the objections made) take the case of Princ edible, of the breath of the earth, and estimate of the whole of those morally, consisting of...
and all their minds, and what would be
your gain could you call them all your
own for $115 or at least for $178; but if it is
to be at the expense of the loss of the help of
the foul for eternity without any misery
additional? When the small, that the greatest
talent of the most capacious minds, an
best
est, con putter, is placed in one balance
light it is with the loss of the immortal
soul in the other? And how is the
same augmented when he reflects that
and in comparison with the whole world
a grain of gold, or an inch of terra-
y, that any con putter! And so far as
being able to calculate with confidence
enjoying what is patellated for the
head of man, into the most favorable
contort and a thousand casualties may
much abridge the period of its doing.
value of banks, the depreciation of stocks,
solutions in commerce, the depreciation
ments (round of fire or blood) long,
of tomorrow. We have known the man
with the option, that supposed they
were competing, for ever, always, and indefinitely
for life, suddenly reduced to rags, and
the man who had just retired from
business with a fortune that had the best of
his ambition. His youth, compelled to common
his exertions anew to obtain the means of
subsistence. We have also known the man to
one poor cottier his wealth by mile
out died a bankrupt the next. What then for
friends is the profit of producing that
exclusively at the last of the durable without delight
new, which the redeemed is immortal.
constitutes, a person forever!

Think you my dear it was the design
the savior to discourage the pursuit of
is a careful I mean no thing? Far from it.
Neither is it one. Do you suppose it was
intention to imply that the acquisition of
great wealth was incompatible with
protection of an indigent invidiability
understand, enduring in the heavens?
if. Then he was no new broken flighting
ice? No. The apostle represents the worldly love of money the root of all evil. But the wealth, paradise, is no where despised in the word of God. Yet the case is a great deal easier for a rich man to enter into the kingdom of God, than for a poor man to enter into the kingdom of God. I am not of those who object to clothe money. We must all be rich in following it in different parts of the world, for the purpose of acquiring it to support ourselves. Rich objects is equal to the contrary. It is the cause of those who are poor, and the cause of the rich, who are poor. It is therefore useless in itself, that is, not able to receive as the mount of that which is spiritually good, and so pruned, as to harden, actually to take the soul, then become a tree to an unchangeable C. This is the point at which all I should be fortified. The mind absorbed in the pursuit of trade or the pursuit of gain, its moral and religious culture, being neglected, is like a dry soil in which vegetation, whether in health or in disease, is like a dry soil in which vegetation, whether in health or in disease.
 Whenever, a while, the passion for a become sick, that the Jacobite of Sabbath is desecrated in the anger for it. The clock is found in the country traffic at the merchant at his parsonage, on that of if on the whole, the business profit of the week for are inclined by one seventh of it it is not without risk of sustaining the it's loss of the soul. Then all other risks which gain, is sometimes thought to be allusion only is make, as not being which any of my strong would see sooner take my soul, being innocent, suddenly precipitated into the eternal it needs he, but deliver me from me that it is purchased at the cost of the life of a fellow being. Spare me from death's dawn of that man who must me at the judgment seat of Chief the God of the same fellow being his little ball that is might get an unlawful prize all the rest of death. I am made to receive if then this man refused for
Interrogations are often the strongest mode of expressing a palpable truth. When the Patriarch asks, if a man die, shall he live again? The expectation in the longest light, his belief of the immortal and the soul. When the Psalmist asks what weight is there in the weight of death? He enquires in a terrible light, and back that all men are mortal. And when Adoniram asks The manner of the oldTRUE THE of a man through his eager exclusive grasp after wealth, lost his soul, and shall he gain in exchange for that? (of all the world be but produced?) Better with solemn force the fact that is no exchange, however great the count of all the world he has possessed, which can redeem his lost soul. Then a androupe cannot purchase it, for the redemption of the soul is precious to it with forever.

Thus not their hearts on wealth, on fame, nor on pleasure, but in my friend's
sord; and however difficult the mug in the ordinary duties of our calling. Let us look through the creatures the Great Creator, as entombed on the choir of the Universe. Look through all to him who is our God and our friend at the true centre upon to the Lord until it is lost at all, and to be tranquil elsewhere, nor to have found true holiness, or reached our end unless we are all eating in God. If we may say of in the kingdom of God be occasion, farewell to light from distinctions, if so be that after all there remains to eat one thing. The love of God
Let us seek first the kingdom of God and the fear of the Lord, I write with to all his commandments, we shall not at least, I your very soul. I enjoy you, it shall be a blessing out of a calling of others. I am herein dur and without woe after.
Vowing to the theme of our meditations, and unto all that Godliness with contentment which is great gain. But by the never neglect to reign well the soul, for what shall it profit a man, and he gain the whole world and lose his own soul? or what shall he give in the change for his soul? Which we humbly entreat his hands to take. Amen.