

The one thing needful

or for

Michaelmas

Luke 10. 42 "One thing
is needful"

It is the salvation of the
immortal soul.

We are wont to say of it
that it is of the greatest
importance: & we say cor-
rectly. But it is more
vastly more than all this
For to say that it is of the
greatest importance means
only this that without it
we shall undergo great
detrimment. But it is
not only so: but further
it is absolutely & indis-

unavoidably necessary for
us. & without it we
shall be lost undone
ruined for eternaty - mis-
erable without end & with-
out hope

And this is the only thing
thus necessary. For what-
ever we may think of
health riches peace plea-
sure in a word earthly
happiness we may do
without them. Some have
actually done without them
& not been so miserable
here as we might suppose.
But Salvation we cannot
do without. No one can

reconcile himself to the
prospect of the eternal pro-
vation of happiness & the
actual endurance of misery
without end.

Nay: the time comes it will
soon have arrived when
we must do without every
thing else. Death will re-
duce us to want. We must
leave friends houses land
the very light & air of heaven
& all the pleasant aspects of
nature & go - to return no
more.

We may sacrifice every thing
else: a kind parent gives up
his care for children a friend

may part with even life
for a friend, and a patri-
ot for his country: but rather
than forego our salvation
father mother friends country
wife children every thing
must be yielded.

Further the Law of God
forbid us even to put our
salvation in jeopardy though
it were to save from tem-
poral destruction the entire
universe.

But though thus absolute
& supreme for us it is not
so to God. True: he desires
& has made provision for
it at an infinite expense.

but our damnation
will not - Should we con-
sider that necessary - dis-
turb the firm foundations
of the Eternal's Throne nor
affect the order of his govern-
ment.

2 The individuality of the
concern. Salvation is emi-
nently a personal affair
Each now acts on his own
responsibility - stands alone
- dies alone - will stand
alone in the judgment, though
he were in the densest crowd
of that vast assemblage.

Objection. The idea that all

earthly interests must be
painted with seems contra-
ry to the goodness of God.

Ans. 1st It is indeed true that
we are so constituted as to
be sensibly & deeply affect-
ed by time-things but yet
had God so constituted the
plan of salvation as to
subject us to so severe a
trial as he did the apostles
who actually suffered the
loss of all things ~~for~~ it
would not have been unfair
since the sufferings of the
present state would not still
have been worthy to be
compared with the glory

hereafter to be revealed.
But 2. They who make the
objection view but one side
of the case. The apostles
had such clear demon-
strations of eternal things
as pleased them so to speak
in the midst of them &
besides love feels not the
difficulty of the sacrifice
which it makes..

But 3. God does not in the
ordinary course of his dis-
positions so order it that
any lawful or innocent en-
joyment is required to be
given up. But still

we undergo a trial which is
apparently severe to flesh.
It is no easy thing for our
depraved nature to fulfil
the law of Christ. And the
strong temptations that at-
tend us whatever be our
state & that constitute, as
men are wont to speak a
necessity of sinning, make
it deenable that we should
the strong force de reserve to
call to our aid when the shake
is felt. — Exhort. Let the
thought be ever at hand & let
it be deeply impremed.

2 - Estem or valuation of S. L.

The riches & glory of the world numerous as they are in themselves may serve to shadow out the glories of the heavenly state - & the most extreme sufferings & scenes of horror that we know on earth are used in S. L. to represent the opposite state of future misery

3 The desire of salvation

God the Supreme object of love: salvation of desire to love any being more than - as much as - or along with - & not for & in subordination to God is to sin against him to des-

agate from his supremacy -
& to desire any thing more
than - equal to - along with
- & not in subordination
to & for salvation is to
sin against ourselves,
by preferring a light &
transient good to one
that is supreme & per-
manent.

It follows that our
prayers which are noth-
ing but our desires put
in one form should be
in this matter absolute.

For we know that God
desires our salvation:
because he desires the sal-
vation of all men: &

if we were only on our
part to act out our de-
sires in this matter as
becomes us, as God has
acted out his & as he came
him in giving us Christ
& with him all the means
of our salvation with
his proffered help in
working it out; our
salvation would be
effected.

4. The uncertainty of salva-
tion. We think it desirable
to know but it is incompati-
ble with the state in which
we are for us to know to a cer-
tainty our future condition

If it were not so God would
certainly have revealed it to
us. But imperfect as our vir-
tue is if we were made cer-
tain of heaven we should re-
lax our efforts so lose heaven
so that heaven is made certain
because it is uncertain - I
actually reach the shore be-
cause I do not certainly know
that I shall. On the other
hand, were I certain of being
lost I should be filled with
desperation for myself & rage
against God & against others
who were not in the same con-
demnation with myself - See the
case of Cain.

I. Difficulty of salvation

This lies here - men will run to extremes & say either I can save myself when I please - it is only to repent & that I can do at any time - As if I were in a boat with rollers above the falls of Niagara, it had no helm - but by the side of it was a boat perfectly manageable into which I looked out was all along exhorted to enter but put stop by saying I could do it at any time but on hearing the roaring of the cataract I should look out & find that the boat was gone! or men say they have no power to save themselves &

therefore make no at-
tempt. But hypocritical
ly say they will wait
God time. That is now.

It is so stated by him that
knows. The future is un-
certain and were it not
still it could not be more
favorable than the pre-
sent. —