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ΑΚΡΟΓΩΝΙΑ



ΣΟΥ ΧΡΙΣΤΟΥ.

Autograph
Sermons by the
Rev Jonathan Parsons
of Newburyport.

[1727-1772]
(3)

That God is, or that there is some immutable & independent Being, w^{ch} has existed from Eternity, wthout any eternal Cause of its Existence; appears with an irresistible Evidence to y^e Minds of all Sages and Deliberate Men, from y^e Creation of y^e World, being understood by y^e things y^e are made. That this Being is intelligent, may be demonstrably prov^d from y^e Variety & Degrees of Perfection in things, & y^e order of Causes & Effects. But more especially from y^e Intelligence of created Beings, are endowed with. for Intelligence is something real distinct from y^e Composition of figure & unintelligent figure & Motion; Beings therefore endued with Intelligence, can never have arisen purely out of that w^{ch} had no such Perfection in it self. Now nothing can give to another any Perfection w^{ch} it has not it self, for whatever can arise from, or be compounded of y^e things; is still only y^e very things, w^{ch} if it was compounded. And if infinite Compositions or Divisions be made eternally, y^e things will be but eternally y^e same.

That y^e God sees all things at one instant, and unerring view; y^e he weighs y^e Designs & Actions of all created Understandings; that this Bible is y^e word of God; that y^e Revelations he hath herein made to us of his Will, & of his Love & favour to such as believe & obey y^e Gospel of God upon y^e strictest moral Evidence of its truth & certainty. Some of y^e truths carry wth y^e in an irresistible force of Evidence, & others are clearly deducible by natural consequence, necessary to y^e dictings of Moral Truths for Moral Evidence: tho' y^e latter depend upon Volition or a man's own will; yet 'tis so undeniably good and strong y^e we, cheerfully acquiesce in & act upon such Evidence in human Life, as we do to y^e strictest Demonstration: & why we shou^d not in Spiritual Life is sublime of my Reason to penetrate. But such is y^e Meanness & Degeneracy y^e is crept into y^e humane nature, y^e y^e real & native excellency of Virtue & a divine Life, is not sufficient to Move ~~upon~~ our inactive Minds to y^e Practice of an heavenly Devotion & Piety to God y^e mean good; nor of Charity & Benevolence to our

our fellow-Men. God y^efore has let Man know y^e y^e is his
intrinsec Perfec^{tion}, his Excellency, his Honour, his Glory,
y^e noblest privileg^e & highest Improvment of his Nature; &
so y^e only sure foundation, for y^e most solid & lasting happi-
ness even in y^e Life as well as a better World. this Confiden-
tion in Conjunction with due Regard had to Gods Honour
is indeed sufficient to give being, Law, Life & Motion
to all y^e Design^s & Actions of a Man, so long as he is
worthy of that renown'd Character, Man; even tho' his
Nature were much more debas'd to y^e Similitude
of y^e Nature of a Beast; or nearer transformed to y^e Likeness
of a Devil.

The holy Scriptures are a very sufficient Testimony
y^e Rewards of an upright Walk with God in this
world; but y^e Testimony of a good Conscience in
this world; but y^e everlasting felicity of God in the
next; agreeable ~~with the~~ ~~trade~~ ~~of~~ ~~Example~~
~~of~~ ~~Scripture~~ ~~in~~ ~~y^e~~ ~~word~~ ~~of~~ ~~our~~ ~~text~~ ~~who~~ ~~was~~ ~~translated~~ ~~of~~
~~he~~ ~~should~~ ~~not~~ ~~be~~ ~~lost~~ ~~of~~ ~~Death~~ ~~eternal~~.

Doct: The Reward of y^e upright Heart, is A divine Calmness
& Serenity of Soul in this Life, & y^e Enjoyment of God in
y^e World of Spirits.

Such as approve y^e selves to God in all Manner of
Conversation & Godliness: who is a sincerely religious heart
& constant Care, to know y^e Mind & will of God, & upon y^e
Knowledge to be influenced to a Spirit of Cheerfulness in
Application of y^e souls to what he has revealed as his will
to be perform'd in ~~the~~ ~~world~~ ~~of~~ ~~Converse~~ with their
Creatures. whose Conversation, as nearly resembles that
antient equity & Beauty of Reason, as possibly y^e are ab-
to stimulate, is was at first stamped upon y^e human Nat-
y^e right Use of it is man's only prerogative, & is alone
rejoice, him more wise & more happy y^e y^e Beasts that
perish. This will but distinguish y^e fr^{om} y^e ~~other~~ ~~figures~~
of Men, whose Sensuality & Intemperance sink them
so very deep into y^e brutish Nature.

Such turn aside fr^{om} y^e ways of sin, & live virtuous Lives
y^e are espoused to one head & husband, y^e y^e might be
presented to Christ, as chaste Virgins: Least by any Means
as y^e serpent beguiled her, who was made for a Companion
rather than a Counselor, thro' his Subtilty; their Minds
in like Manner should be corrupted from y^e simplicity
y^e is in a bleeding, dying Jesus. These are indeed worthy
wear y^e honorable Character of Man, and of Christians.
What an holy flame & temper of Mind are such pure hearts
ordain'd with? ~~Never~~ constantly disposed to Piety & all kinds
of Virtue: Never give ^{way} to, nor indulge y^e in any sinful Lust
or Passion, or in any known Transgression of Gods Law, nor

Whereby their Souls may be polluted in his Sight: But with
of utmost Care & Prudence 44 cleanse 44 from all filthiness both
of flesh & Spirit: Perfecting holiness in 44 fear of God, 44 study
to keep their hearts & Souls free from all kinds of wicked
thoughts, purposes & Designs; as also from all hypocrisie and
underhanded Detracting Principles; in divine Men betwixt
God & Man; betwixt 44 Supreme Good & some favorite
Lust or Sin. They Steadfastly endeavour to keep their hearts
free from Pride, Envy, Malice, & Vain-glorie, from all Rivalry, Variance,
Emulations, Wrath, Strife, Seditions, heresies, & are indeed 44
Defilement of 44 Spirit in a Sense proper and so termed. 44
All is evil Dispositions, & less noted Seeds of vice, are with 44
Justice numbered among 44 manifest works of 44 flesh; not
having their Rise from a corrupt Principle within, declaring 44
inconsistent with God, & 44 indiar Sentiments which

agreeable whereunto we have 44 words now read for our present
entertainment: wherein in we may remark
1. 44 person speaking. viz. Solomon. — 2. 44 thing set
forth: viz. Wisdom, or rather X; as I receive it, whether
his view was so or not, it may, I think, very well bear
such a Construction. — 3. 44 Consequent of the
falling in with 44 Instructions of this Wisdom: viz.
a Life of Pleasure & in 44 End Peace.

of happiness or misery in 44 course
ing & breathing after Perfection, its highest Excellency & 44 goal
& by how much 44 nearer it arrives to Perfection, by so much
44 more it approves it self to its own inward Sentiments
& consequently obtains 44 reward of a quiet & peaceful Reflection
Now 44 utmost Perfection, to 44 44 Soul can attain is to serve to
44 End for 44 it was 44 contrived & chiefly fitted by its Maker,
44 was to act Reason & Religion, 44 peculiar Character of 44 Divine
Image, upon 44 human Nature, whereby Man is distinguished
from & exalted above 44 Rest of 44 visible Creation. God
made Man for himself; & has honoured him with his own Similitude
44 he might get a good Understanding of, 44 he might choose
Love, & cleave to 44 Being of his Being, & 44 fountain and
Source of his Enjoyments; 44 Breathing after and Attainment
of, this 44 is 44 Perfection of 44 Soul; & so necessarily
its true & chiefest felicity. For 44 44 Soul, in a devout
Application to, & in Conjunction with its former, has been
not to see its chief good, 44 attainment of whose desire
is alone equal to its vast Desires; this 44 good, can
fill it with Solid & lasting Peace; & this only.
All 44 Illusions & false appearances of 44 Souls Satisfaction; all
Riches, Sensual Pleasures, Glory, Honour, Power & Empire un-
countable & unlimited, fall infinitely short of 44 unbanded
Desires

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ness even in y^e Life as well as a better World. This Confiden-
-tion in Conjunction with due Regard had to Gods Honour
is indeed sufficient to give being, Law, Life & Motion
To all y^e Designs & Actions of a Man, so long as he is
worthy of that renowned Character, Man; even tho' his
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Knowledge to be influenced to a Spirit of Carefulness in
Application of y^e Souls to what he has revealed as his Will
to be performed in ~~the~~ ^{the} Conversation with their fellow
Creatures. Whose Conversation, as nearly resembles that
ancient symmetry & Beauty of Reason, as possibly y^e are able
to assimilate, is was at first stamped upon y^e human Nature
y^e right Use of w^h is mans only prerogative, & is alone
rewards him more wise & more happy y^e y^e Beasts that
perish. This will but distinguish y^e from y^e ~~other~~ ^{other} figures
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Whereby their Souls may be polluted in his Sight: But with
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to keep their hearts & Souls free from all ~~kind~~ of wicked
thoughts, purposes & Designs; as also from all hypocritic and
underhanded Detracting Principles; w^{ch} divide Men betwixt
God & Man; betwixt ^a Supreme Good & Some favorite
Lust or Sin. They Steadfastly endeavour to keep their hearts
free from Pride, Envy, Malice, & Vain-glorie, from all hatred, Variance,
Emulations, Wrath, Strife, Seditions, heresies, &c. w^{ch} are indeed
Defilement of ^a Spirit in a Sense proper and so termed. &
All is evil Disposition, & less noted Seeds of Vice, are with
Justice numbered among ^a manifest Works of ^a flesh; yet
having their Rise fr^{om} a corrupt Principle within declaring, ^{ye}
& proclaiming War against God, & ^a inward Sentiments
of a Rational Agent. Now ^{ye} who are Pure, who keep ^{ye} hearts
Minds unspotted, their wills & affections, free fr^{om} any inordinate
fleshly or worldly Desires, Pleasures, Riches, honours, ^{or} the
unprofitable Esteem of Vain-Men; are verily qualified in w^{ch}
some Measure fr^{om} ^a Reward of a Divine Calmness, Ease &
Quiet in ^a this Life & ^a Enjoyment of God in ^a next
Apost. 1. An upright Walk before God is often if not always fr^{om}
rewarded with a Divine Calmness & Serenity of Soul in this
Life. For ^a Soul, is ^a only part of ^a Man, ^{it} is capable
of happiness or Misery in ^a strictest Sense, is always striving
ing & breathing after Perfection, its highest Excellency & Glory,
& by how much ^{it} neares it arrives to Perfection, by so much
^{it} more it approves it self to its own inward Sentiments
& consequently obtains ^a reward of a quiet & peaceful Reflection
How ^a utmost Perfection, to ^{is} ^a Soul can attain is to serve to
its End for ^{is} it was fr^{om} contrived & chiefly fitted by its Maker;
it was to act Reason & Religion, ^a peculiar Character of ^a Divine
Image, upon ^a human Nature, whereby Man is distinguished
from & exalted above ^a Rest of ^a visible Creation. God
made Man for himself; & has honoured him with his own Similitude
if he might get a good Understanding of, ^{it} he might choose
Love, & cleave to ^a Being of his Being, & ^a fountain and
Source of his Enjoyments; ^{it} Breathing after and Attainment
of, this ^{is} ^a Perfection of ^a Soul; & so necessarily
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Application to, & in Conjunction with its former, has been
brought to see its chief good, ^{it} attainment of whose presence
is alone equal to its vast Desires; this ^{is} ^a good, can
fill it with Solid & lasting Peace; & this only.
All ^{is} Illusions & false appearances of ^a Souls Satisfaction; all
Riches, Sensual Pleasures, Glory, honours, Power & Empire un-
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Desires

Desires of y^e mortal Part within us. What if we possess
 y^e Riches of India, or y^e Perfumes of Arabia, y^e longest
 Period is but a short Life, & we must resign y^e Year
 but in y^e very Possession of y^e there is certain Trouble, &
 Disquiet, fear of Loss, & Desire of Gain. Thus are we
 surrounded with sensible Disappointments while we
 trust to such false deluding Shadows; this is naturally
 attended with Uneasiness; & must necessarily convince
 any Rational Agent, of y^e folly & madness of such wrong
 Measures; & So of Consequence put him upon another
 Scheme in search after y^e Divine Quiet & Calmness
 of Soul, if will open to him a new Scene of happiness
 if y^e man of an upright walk before God, surely, when
 he sees his own happiness is begun indeed in this world
 by Reason & Religion, & will be completed in y^e world
 of spirits, by y^e fruition of God in his Kingdom.
 It is begun in y^e Children of God in this Life, &
 by Reason & Religion; or by a Life of Virtue.
 In what ever Condition of Life a superintending Providence
 cast em, y^e will offer up y^e sincere devotion to y^e Creator, as
 the line of y^e man regards of usual Employments, being set at
 by y^e Care of y^e Life; a laudable Distinction of a Man
 a purpose worthy y^e human Nature! But is y^e added to
 all this, y^e inward Exultings of a devout Mind, y^e Being
 exalted above it self; & such as spend suitable Portions
 of y^e time on y^e Sabbath, in Contemplation of y^e next Life
 will not readily fall into y^e Corruptions of this Life in
 y^e remaining six. All y^e thoughts & Imaginations of their hearts
 soar higher & taste sweeter Satisfaction, y^e can be raised by
 y^e most delicious Entertainments, y^e can be that of y^e
 all y^e searches of human Invention. The most unlettered
 mortal y^e sucks in y^e Breath of Reason, & is touched with
 Pleasures of virtue & a devout walk; in y^e frequent exercises
 of it, he contracts a certain Greatness of Mind, mingled
 a noble Simplicity, y^e raises him above y^e of y^e same
 Condition; & y^e will remain an indelible Mark of Goodness
 on y^e Minds of y^e, who sincerely possess it. Neither is it
 possible it should be otherwise; for y^e fervours of a pious
 Mind will naturally contract such an Earnestness, and
 Attention towards a better Being, as will make the
 ordinary Passages of Life go off wth an agreeable and
 becoming Indifference. By y^e, a Man in y^e lowest
 Condition will not appear mean, nor in y^e most splendid
 & did fortune, will he appear Insolent. Here lies
 the happiness of y^e pious & devout Man; he fears the
 Lord

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Lord, & delights greatly in his commands. This Reflection brings
with it a whole Train of Comforts. his Seed shall be mighty
upon Earth: & Generation of upright shall be blessed.
A Divine Wealth & heavenly Riches shall be in his house
& Righteousness endure with him forever. Tho' Clouds seem
to ~~cast~~ impend him, yet ~~of~~ arise Light out of Darkness
to him. All ~~of~~ Intricacies & Vicissitudes under a man
are ordinarily intangled with ~~of~~ utmost Sorrow & Passion
& man who is devoted to heaven is he falls into such Difficulties
is led by a Clue thro' a Labyrinth. He pretends to no Skill
in ~~of~~ Mazes of ~~of~~ World, but fixes his thoughts upon one
Certainty, viz. ~~of~~ he shall soon be out of it. And what
verily can be a more sure & lasting Consolation, ~~of~~
hope in Death? When Men are arrived at think-
ing of ~~of~~ own Deposition to Pleasure, how few things
are there ~~of~~ can be terrible to ~~em~~? Certainly no
thing can be dreadful to such Spirits, but what would
make Death itself their Terror; Falshood to ~~of~~ Men, or
Impiety to ~~of~~ God & heaven. So such as ~~of~~ ~~of~~ Gratifications
of innocent Pleasures are doubled, even with Reflection
upon their Imperfection. The Disappointments, & naturally
attend ~~of~~ great Promises we make our selves in expected En-
joyments, strike no damp upon such Men, but only quicken
en ~~of~~ hopes of soon knowing Joys, & are too ^{great to} admit alloy or
Satety. Yea a Life of Devotion & Duty to God so much
exalts Men's happiness, ~~of~~ ~~of~~ very first Enquiry into it
would lead Men into such thoughts & Gratifications as ~~of~~ ~~of~~
not expect in such a pursuit, and such pleasing Senti-
ments, as ~~of~~ can't attain in ~~of~~ pleasurable Possession of
any other Good. Tho' it carries ~~of~~ most severe Aspect,
yet it is ~~of~~ most agreeable Companion. Tho' ~~of~~ are
exalted to Thrones, or stand at ~~of~~ Depth of Honour, yet
all ~~of~~ Determinations & ~~of~~ Sentiments are delivered
with a beautiful Humility & an inward Esteem for ~~of~~
Truth; their Desires are pronounced with ~~of~~ Air of ~~of~~
who are more frequently Supplicants, ~~of~~ such as have
Legislative & executive Power in ~~of~~ own hands.
Thus humble & thus happy is ~~of~~ Man, who is moved by
Piety, & exalted by Devotion. It is celebrated by ~~of~~ ~~of~~
hand of a great Divine, as a Pleasure ~~of~~ can never cloy nor
over-work ~~of~~ Mind. O rare Delight! What grows & improves
under shot & Reflection, & while 'tis in Exercise, Endeavours itself
also, to ~~of~~ Mind? Unspeakable Pleasure without Transport

or Weariness! O of religious Pleasures of a well-disposed Mind
a Mind that is uniform & self-consistent! it moves gently
& flows constantly! Not affected by Rapture & Extasie, but
is like of Pleasure of health, greater & stronger of it, & call
up of Senses with proper & more affecting Impressions. No
Main Body is as strong as his Appetites; but heaven has cor-
rected of Boundness of his Voluptuous Desires, by stinting his
Strength & Contracting his Capacity. — The Pleasure of the
religious Man is an easy & portable Pleasure, such a divine
Pleasure as he carries about in his Bosome, without alarming
either of Eye or of Envy of the World. A Man putting all
his Pleasure into this one, may be well compared to
a Traveller putting all his Goods into one Jewel; the
Value is the same, of Convenience greater. But what
is yet infinitely greater; viz.

2. An upright Walk before God is not only attended with
a divine Calmness & Serenity of Soul in this Life; but will
also be rewarded with the Enjoyment of God in the World of Spirits.

The Truth of the prop^{ty} will appear from the Considerations;
1. of Powers & faculties, with which God has furnished Man is an
Evidence, that he designed him for his Service & Enjoyment.

2. The natural Expectance of a well-spent Life, is a Pleasure
of an eternal Happiness, & affords another Evidence of the
Truth & Certainty of it.

3. S. & lastly; It is abundantly manifest from Gods
Promise.

But,
3. The Powers & faculties, with which God has furnished Man, is an
Evidence, that he designed him for his Service & Enjoyment.
God has not made any thing that he has made, without his
Design. Neither has he fitted & contrived any thing but in
order to some End; & affords has not formed Superior Capacities to
serve inferior Ends; but exactly framed every particular
Nature, or kind of Being, so as it might be best suited to
the most fitted for the End to which he designed it; & so of
Consequence, of Operation & Use for which God hath peculiarly
fitted every Rank & Order of Creatures, must be the End, for
which such a sort of Beings was so made by him.

Now God has furnished every Soul with two divine & noble
faculties, viz. with an Understanding, whereby Man is capable
of searching after, finding, & knowing God in some
Measure, as the first Cause & Last End of all things; & also
with a Will, whereby he is capable of Loving & choosing the
Supreme good, & great Author, both of his Being, and
of good he does or can Enjoy, as his Portion & final Happi-

Happiness: whence it is evident, if Man was made prin-
cipally to know, to Love & to Serve his Creator, and
by thus approaching to, & uniting himself by Choice
& Affection with a Sovereign good, a most Suitable, yea
a only Suitable Object of his ~~Love~~ knowledge, & Love,
to find his true happiness & his natural Center of
Rest in a Being, who thus designed, framed, and
fitted Man for himself, & for a peculiar felicity of
Living to him here, & with him under a Commu-
nications of his favour, is Life, & his Loving kind-
ness, is better a Life, in a world of Spirits. So we
must necessarily conclude, if God has made all things
for some Design; if he has done it in infinite wisdom,
if he has not formed Superior Capacities to serve
inferior Ends; if he has given us an Understand-
ing Capable of ~~knowing, loving, & serving~~ ^{searching after, finding, & knowing} him,
& a Will capable of Loving, & choosing a Supreme
Good; if our Powers & Capacities, with which God has
furnished us, are a good Evidence that he designed
us for a Enjoyment of himself. — But lest I should
trespass upon your Patience; I proceed to prove an
upright walk before God is not only attended with a
divine Calmness & Serenity of Soul in this Life; but
also, is rewarded with a Enjoyment of God in the
world of Spirits; & that,
2ly; from Natural Consequence; or a Natural Expec-
tation ^{arises from} a well spent Life. Thus when a Man is filled
with raised to a steady Search after glory, honour, & immortality,
there will inevitably arise, fore-bodings in his own breast
of his Reward, in a future State of Existence, will be
eternal Life. Are we secret or are we open in a Practice
of his revealed will, & in devout Services to him, yet, when
we look back; our thoughts of our Actions reflect us a
reasonable hope of a future reward to God has prepared
for us if we Love him; even Pleasures of Eye has not seen,
nor Ear heard; is indeed infinitely beyond a most ex-
alted stretch of our Understandings to conceive. Does
it not of force follow of Consequence, if a Testimony of
a good Conscience, & if inward hopes & Expectations of

of a Mind, arising from a well spent Life; should
Evident very forcibly, & a Reward shall at least equal
a delighting Prospect of a happy futurity, to all such
as hope in a Mercy, our Lord has condescended to impleat
at his fathers hands, upon a Cross? from whence the
a justifying Principle arise, but from a Divine Im-
pression upon a human Nature, intimating to us
an inexhaustible Love & Mercy of God to sincere
penitents. This ~~will~~ ^{has} obtain, ~~in~~ ⁱⁿ all Ages of the
World, beat down a violent Opposition of a Devil, may
against a Soul of a Real Christian.
Now, a joyful Expectation cannot be owing to Edu-
cation only, for if a hope might be erased as well as
imprinted, to see which, has hitherto been sublime the
most subtil Wit & Philosophy of Men, who have
often raised Mountains of Whimsies, in their own
Brains, to discourage a hopeful & honest Christian,
& to render his Life unuseful in a Prosecution of holiness.
But all a Wit & Philosophical Whimsies dont avail
em, but a sincerely pious Man will hope, will
expect & wait for a coming of x; knowing it to live
here as long as God pleases is best for him now
but always willing if God should will a Bands of
Nature to be dissolved; for he is persuaded if he has
an house not made with hands awaits him, eter-
nal in a heavens, whose builder & Maker is God.
Now, must we conclude if God has implanted in our
nature, a Principle, on purpose to impose upon us
his divine Workmanship; or must we suppose that
a Rewards of an upright walk before him, are
at least equal to our Expectations? The former
seems a most dishonourable that to entertain of
an infinitely Wise, & Merciful God; therefore we
conclude with a Latter, & a part of a Expectation
is arise from a well spent Life; amount to a very
forcible Evidence of a truth of a prop. viz. a
Reward of an upright walk before God in this world
is a enjoyment of him in a next. But,
3. ly. & finally; This truth is Evident from Gods own
Promises. Mat. 25. 46. a Righteous shall goe into
Life Eternal. Rev. 14. 13. Blessed are a Dead which die
in a Lord, from hence forth: yea a Spirit, & a may rest
from a Labour; & a works doe follow them. Psal. 37. 37

Mark a perfect Man, & behold a upright: for the End
of a Man is Peace. Many more places might be
enumerated to evince this truth, but what has been
said seems to me is sufficient:

What Remains is to make some Application
of a Doctrinal:

Use I. Is it indeed so, a Life of Piety, or an upright
Walk before God, yields a most Solid & Lasting Peace
even in a Life, of any thing else whatsoever; that
it gives a divine Calmness & Serenity of Soul in
this Life; Hence, It is intirely Consistent with, and
nearest equal to a vast Desire & Graspings of a Soul, of
any Life, or Enjoyment, ^{of} Life on this Side the eternal
State: For this is its nearest its Perfection, its Excellency
& Glory, after so it is always breathing. Every thing
we do; every that we entertain it with a view to
a Perfection of our own happiness; & by how much
a more we approve our selves to our own inward
Sentiments, by so much a nearer we arrive
to a Perfection of our ~~State~~ & a happiness.
But such is a Mean & degenerate Principle of our
Minds, a we are, while in a State of Nature, quite
mistaken in our pursuits, & consequently never
doe, nor can we ever obtain a Desire, of a Soul,
even its own Perfection. Our deluded Apprehensions
lead us to vain Illusions, & false Appearances; Riches,
Sensual Pleasure, & Glories of a World, Honour, & Power; all
which fade & pass away in a fond Enjoyment. Thus
are we sensibly disappointed, while we are in a eternal
pursuit of such false deluding Shadows; & tossed to and
fro by every airy Vapor, while at length a Rational Agent
is convinced of a folly & Madness of such wrong Measures;
& so put upon a Search of a new Scheme to attain a divine
Calm, & Quiet, is a Soul's Perfection. This he never finds
till he is possessed with an holy fear & Reverence of a God
a Imitations of whose Moral Perfections becomes his most
Sincere Delight. O a such a that might be put into our
Souls in this Life, by Reason & Religion; if our Natures
might be perfected in a Life to come, by a fruition
& perfect vision of God in his Kingdom.
2. Hence, a Life of Sin is Inconsistent & at Variance with
it self. For it draws a Vail upon our Understandings

if we might not know & serve God here, & so make
our selves meet Subjects for ^{the} Enjoyment of him forever,
is ^{the} end & design of our Beings; & it would be
of Perfection of our Natures, of highest Excellency, &
glory of ^{the} Soul, & consequently, what it is ever in
suit after. Yea let me add if a Life of Sin is tasteless
in it self, & without Pleasure or profit. wherefore
Use 2. Our Doctrine reproves of folly & Madness of all
who Live in ^{the} Indulgence of any one darling Sin.
This Use I do but mention, & so pass to ^{the}

Use 3. Of Examination & Trial, by comparing our
Selves, with y^e Character drawn of y^e devout Man.
Let us compare with our Souls & ask: Have we been
inspired with y^e Charms, & furnished with y^e clear
Sight of y^e Beauties & ineffable Delights, as well as
y^e certain Advantages of an heavenly & Divine Life?
Have we persuaded y^e Perfection of our Nature, is
y^e nearest Assimilation to y^e Divine Likeness; & our
honour & our highest Excellency is, to approach our-
selves to God, & y^e Sentiments of a well-informed
Judgment; y^e Testimony of a good Conscience witnessing
with y^e Spirit of God y^e we live & answer y^e great
design of our formation? Is Reason & Religion, two
insuperable Companions, animating us to wear the
y^e Image of y^e Divine Being, upon our Souls, & so
not to cut our Selves off from y^e Benefits of such a
high & honourable Profession; by y^e habitual Act
of any voluntary Sin? Have our Souls been
made sensible, y^e a devout Application to God, y^e
chief Good, is y^e only Satisfactory Employment, y^e
can be equalled to their unbounded Desires, y^e ob-
ject alone, in y^e Contemplation of whom, they
can rest Satisfied; & be made happy forever,
has it been y^e whole Care of our Lives, or y^e
greatest concern of our Souls to acquire
to our Selves y^e laudable Distinction of
a Man, & more especially of a Christian?
Have we spent Suitable Portions of y^e
Time God gives us to Separate to his
Service, in Contemplation of y^e unpar-
allell'd Love of a dying Saviour, & y^e
glories of y^e blessed in a future Life? &
from thence have our Souls been made
to exult & soar higher, & taste sweet

Sweeter Satisfaction, than Sense & the
Pleasures of ^{the} World are able to afford?
have we not trampled upon ^{the} infinite Price
it was paid by ^{the} Son of God; & despised ^{the} Cross
w^h Christ carried for our Sins; yea have we not
accounted ^{the} Agony of our dear Lord in ^{the} Garden
Sweating great Drops of blood, & treading ^{the}
winepress of his own fathers fury; a thing
beneath ^{the} Dignity of our Natures? If we
have done this, we are yet gospel-despiser
& have merited ^{the} displeasures of a sin-reveng-
ing God, with an Emphasis. for this is
in very-deed to rise up in opposition against
a divine Constellation of all ^{the} blessed Effects
of infinite wisdom, Goodness & Grace; to
endeavour ^{the} Disappointment of ^{the} invariably
fixed Company of ^{the} Divine Attributes, which
have harmoniously conspired among themselves
for ^{the} glorious Manifestation of ^{the} ^{same} to us.

If we find such vile actings as were last
mentioned, in our Souls; then let us
bear a moderate Exhortation, in ^{the}
4th place: if we stir up our selves to a life
of Piety, to a life of humility & a Life
of Devotion. & here for Motive let us
be influenced hereto by a Spirit of Gratitude
& by ^{the} Consideration of ^{the} real & everlasting
benefit we doe to our own Souls. Let us
ever bear ^{it} in our Minds if we are all tra-
-velling to our Jorneys End; all expecting in
a short time at longest, to be called to
^{the} house appointed for all living; & if for
consult our own Ease, ~~Content~~ & Quiet
by putting our Treasures into one precious
jew

Jewel, if we might travel onwards our
Journey with a greater Convenience.
if we might all do, if Lord open our Under-
standings, & by his grace convert our un-
converted hearts; if upon Principles of
Reason, we might be indeed Religious.

Esteem,

... to himself if
... the many others
Men may lay their Estates, honours
... in hopes of winning it, they
... give it only a present Satisfaction;
... it with an unfainting Diligence,
... upon as if most secure of Suc-
... in a Race, run all, but one
... tory; & it is a most evident prog-
... excepted against, & coming of with
... ble Mark of Disappointment, written
... legible Characters on it faces, in
... of Dist by a Colours & Indifference

... ining of Race. How such great & under-
... ing Spirits shrink into Shame & Confusi-
... on, we may easily Conjecture. Our xian Dist-
... is not attainable by sudden flights, sports, and
... fits of Exaltation; nor by a few slight, cold wishes,

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a short time at longest, to be called
y^e house appointed for all living; & y^e for
consult our own Ease, ~~Comfort~~, & Quiet
by putting our Treasures into one precious
few

Matth. 7. C. 7. Seek & ye shall find.

Altho natural Inquietude & uneasiness is not the proper Method, to put ^{the} mind into a pleasing Gratification; yet neither, is an indolent & unconcerned State in any affairs of weight, ^{the} ready way to ^{the} attainment of ^{the} views ^{we} may have. If a man would win a Prize, he must Court all proper occasions with a becoming ardour & vigour, ^{and} he might rise so far above others, as never to be in any danger from ^{them}; & so far ingratiate himself into Rational Esteem, by Industry & Sedulity, as ^{he} might acquire to himself ^{the} most Rational Prospect of his obtaining, tho' many others have ^{the} same thing in view. Men may lay their Estates, honours & Crowns at Stake, in hopes of winning ^{them}, tho' ^{what} ^{we} gotten can give ^{us} only a present Satisfaction; but he ^{who} pursues it wth an unfainting Diligence, is generally lookt upon as ^{the} most secure of success. They ^{who} run in a Race, run all, but one obtains ^{the} victory; & it is ^{the} most evident proof of nostick of being excepted against, & coming off with ^{the} contemptible Mark of Disappointment, written ⁱⁿ ^{his} face, ⁱⁿ legible Characters on ^{his} face, ^{as} ^{if} loose ^{of} Prize by a Coldness & Indifference in Running ^{the} Race. How such great & undertaking Spirits shrink into Shame & Confusion, we may easily Conjecture. Our xian Prize is not attainable by sudden flights, sports, and fits of Exaltation; nor by a few slight, cold wishes,

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nor yet will η most high be amused by soft
easie & formal visits by turns, to no purpose
except η spending away too much precious time
in ~~impertinent~~ cold & impertinent, unna-
-tural, outside Communion with η Sovereign of
whole Earth. Under such ill-boding symptoms
as man lies, η is fidelity & all possible Care
to be used; for η sublime Degree of Perfection
& ~~Exce~~ Purity, requisite to capacitate him for
 η Enjoyment of such an exalted happiness, as
 η immediate Presence of God & of η Lamb forever,
is ~~not~~ not to be had, wth a thoro cleansing
from all impurity both of flesh & Spirit, which
no man, I presume, will be so unreasonable
as to ~~weight~~ wait for wth impatient Expectation
in η neglect of η faithful ^{use} of η Means to ~~be~~
~~on~~ his part for its happy Attainment. Christ
has laid η foundation in his own Blood; give
 η gracious ~~promise~~ Invitation of eating η bread
& drinking η wine w^{ch} he has mingled, to all
 η will but accept of his blessed offers. Wisdom
is his, wth him is understanding & wth him is
Strength. he has η w^{ch} is more precious η Rubies
& all η things η can be desired, are so many no-
-things w^{ch} compar'd to such ^{an} valuable Treasure.
But he is η to dwell wth Prudence. wth η that
wth unfainting Resolutions & unwearied Dili-
-gence, seek, or rather strive to enter in η at
by putting our Treasures into one precious
few

Straight Gate. To the prerogative of our Natures, God
has allotted an Employment, suitable to such noble Powers
or faculties; & to animate us to our Duty in his Ser-
vice, in the Promotion of his Honour & Glory, he has
given us liberty to have an Eye to the Reward, in all
our Christian Duty & Services; if if we are Steadfast &
unmoveable, always abounding in the work of the
Lord, our Labour shall not be in vain.

The *Dn* from the words is this; Namely;
Dact. The sincere & faithful Seeker of God, in the
way of his Appointment, has a most blessed En-
couragement that he will be found of him.

In the Prosecution of the *Dn* I am to Consider, who
1. Who are justly accounted or numbered among the
that address the great God, in the way of his Appointment?
for answer in a Word;

Ans: Those, who, discarded of their own Righteousness, address
the throne of his Grace, in the Name of X, as the only help
to save us from our Sins; & as a Mediator to reconcile
us guilty Souls to God. Who steadfastly believe in
& depend upon the Price that has been paid to deliver their
Souls from the pit of Ruine. That notwithstanding the
Deivity of the Saviour was not capable of Suffer-
ing taking a Share in the Sufferings laid upon his
Body & the agonies of his human Soul; yet, the Man
of our Manhood, received such an inestimable the most
mysterious Value, by the honour of so intimate an
Union with the God-head, as to render him a com-
pleat Saviour to us, whose Sins were infinite,
Misterys of all Misterys! Who really believe in
& depend upon it as true, that he, or X has been made
acquainted with the wine press of his fathers Anger, who
has born omnipotent Displeasure, & burnt
in the flames of almighty Vengeance, & was
land

laid upon him for \forall iniquities of us all. They upon
 what \forall find left upon Record, firmly and
 wthout reserves confide in \times for all \forall Salvation
 \forall have or can want. \forall he is able to save \forall
 from ~~the snare of \forall torment~~ \forall does ~~ascend up~~
~~forever~~ \forall ever running into \forall Lust of their
 appetite as would lead \forall to drink \forall wine
 of \forall Wrath of God, \forall is powdered out wthout mix-
 ture, into \forall Cup of his Indignation, \forall does tor-
 ment wth fire & Brimstone, in \forall presence of \forall
 holy Angels, & in \forall presence of \forall Lamb.

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But yet \forall who cast \forall selves down at \forall foot of God
 & intreat \forall Saviour, \forall he would mediate between
 God & \forall guilty souls; \forall he would stand \forall friend
 & ever interceed wth \forall majesty of heaven to spare
 humble, & reform; and fit for \forall pleasurable joy-
 joyments of a future life; \forall he would conde-
 scend to implore his fathers mercy & tenderest
 regards for \forall , \forall \forall might finally have \forall vile
 bodies of sin, changed, & fashioned like unto
 his glorious Body, by \forall working whereby he is
 able to subdue all things to himself. that
 God would indeed reconcile \forall to himself, by \forall
 subverting \forall foundation of \forall Enmity \forall is between God
 & \forall own souls, & so make \forall this \forall mighty and
 illuminating ^{& warming} rays of heaven, \forall \forall might be influen-
 ced to Virtue, Religion & Piety. For \times But,
 2. We are to consider, wth a man may be said to seek
 God in Sincerity & faithfulness. - and here,
 1. wth upon a diligent search into his own heart, he
 finds his ~~search~~ ^{being} approved by his own Conscience

by putting our Treasures into one precious
 Jew

The Confidence is well termed by ^{himself} Majesty of Divinity
Gods vice-gerent. God is just; wherefore we dare
not entertain such unreasonable thoughts of him
as if he will judge persons for us, of us ^{our} own hearts
do not find us innocent; for if so we have
no chance at all for us lives of us souls; for we
cannot repent of us, of us own souls pronounced
us innocent, in us sight of God & us eternal laws
of Justice, goodness, & truth. So we must say
us, upon a diligent & honest search into our own hearts,
we find us this inward witness, ^{is} exculpating us from

For us is necessary to convince us of us veracity of the
Gospel is expressly declares, 1 Tim. 2. 5. us is one God, &
a Mediator between God & man, us man x^p. — that
if any man sin he hath an advocate with the
father, us righteous; who is a Propitiation for
our sins, & not for ours only, but for us sins of us
whole world; this us we have ascribed to father,
Eph. 2. 18. This seems to come, designedly to
bring conviction to us Understanding of this
great truth; us men are, by us vanity of us own
Minds become objections to Gods revenging
hand, us he would not remit man his sins, for
any thing short of us precious blood of his dear son,
nor account, ^{him} worthy of his special favour, moved
by any thing less us powerful intercession of
an infinite Being; us increased justice, would not
be appeased, on any less Confid. us us Death
& Advococation ~~of~~ us greatest & best person in
us whole world; no other way would he admit
that

for us indispensible
by us Rational faculty operates. Some
dilute us Brain, us seat of us Understanding, ~~is~~
~~then~~ & draw us Images stamped upon it; other
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laid upon him for ^{the} iniquities of us all. They upon
what ye find left upon Record, firmly and
wthout reserve confide in x for all ^{the} Salvation
ye have or can want. th he is able to save ye
from ~~the~~ ~~smoke~~ of ^{the} ~~torment~~ ^{which} ~~is~~ ~~done~~ ~~as~~ ~~pen~~ ~~down~~
~~forever~~ & ~~ever~~ running into ^{the} Lust of their
Appetite as would lead em to drink ^{the} Wine
of ^{the} Wrath of God, & is powdered out about mix-
ture, into ^{the} Cup of his Indignation, & does tor-
ture, ⁱⁿ ^{the} presence of ^{the}
that man sho^{uld} repent of sin, & supplicate
his mercy. This ^{is} ^{the} way seems to be ^{the} way
of Gods own Appointment, in ^{the} ^{case} if we seek
sincerely & faithfully, we have a most blessed
incouragement of obtaining.

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2. We are to consider, ^{if} a man may be said to seek
God in Sincerity & faithfulness. - and here,
1. st upon a diligent search into his own heart, he
finds his ^{seeking} approved by his own Conscience
by putting our Treasures into one precious
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The Conscience is well termed by ^{hand} mastery in Divinity
Gods vice-gerent. God is just; wherefore we dare
not entertain such unreasonable thoughts of him
as if he will judge persons for us, of us & our hearts
hearts do not find us innocent; for if so we have
no chance at all for us lives of us Souls; for we
cannot repent of us, us & our own Souls pronounced
us innocent, in us light of God & us eternal law
of Justice, goodness, & truth. So we must say
us, upon a diligent & honest search into our own hearts,
we find, us this inward witness, us expelling us from
us a guilt of negligence in us great Duties of Reli-
gious, & us Concerns of our future Being, I think his
may us be open, upon us Reason already given, of
us whosoever finds himself, us approved in his own Conscience
-science of seeking God; may be us to seek with
Sincerity & Faithfulness. But my intended

Brevity hastens me to us second Answer: us
-viz. us we us seek him in us beginning of their
Days; us an Evidence us we are Sincere & faithful,
for us us blood runs warm in us veins; us are all
their unruly Passions on fire, in us ardent pur-
suit after us Pleasures of Sense & Appetite. then
have us a Genius turn'd for us Service of Mammon
or Lust. With eyes & impatient hopes wound
us fancies press us after Extravagancies & Excesses
of all kinds of Sin. Now, all Bodily Excesses
to us youth are inclin'd more especially, are
naturally very injurious to us Rational faculty,
for us indispose & disorder, us bodily Organs,
by us us Rational faculty operates. Some
dilute us Brain, us Seat of us Understanding, & other
us & drown us Images stamped upon it; other
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clogg'd of Animal Spirits, & are (as one has it)
of wings of of mind, & indigose in for of most
superior flights of Reason; and others chase
of blood into feverish heats. Thus of Brain fill'd
with unwholesome Humors & Moistures; of Spirits clogg'd
& indigose, to of free use of of Rational faculty; of
Blood boiling up too fast into of Brain; give an
Universal disorder there; & so of Receptions, Concep-
tions & Reflections are much clouded, & of Con-
sequences much more irregular in of operations;
wherefore, if of youth will, for a principle of goodness,
set himself upon acting ~~by~~ Compel & Design, in a
violent opposition to his unruly Desires; if he will
refuse of Charms of sensible Objects, & stand of tide
of his flowing veins; if he will be allured by
of native excellence of a divine Life; if he,
against of oppositions mentioned, will be con-
stant & careful in seeking after wisdom; of,
not till of, may ~~be~~ be to seek x in sin-
cerity & faithfulness. But to add no more

here,
3. when of seek him ~~with constancy~~ instantly or
without delay, & constantly. When ~~men~~ hear Rea-
soning of Rightness & Temperance, perhaps, of are
for of time prick'd in their hearts; but yet of own
Souls say, go your way for of time, if I have a more
convenient Season, I will send for thee: But this
is quite wrong; for now is of accepted time, now is
of Day of Salvation: behold I stand at of Door &
knock, if any hear my voice, & open of Door
I will come in to him, & sup ^{with} him & he ^{with}
me. Now, if an man don't immediately upon
by putting our Treasures into one precious
few

upon Gods call, now, earnestly address him for
mercy to be exercised to ^{his} guilty souls, it is a very
good evidence ^{that} he does not seek to God for mercy
in sincerity & fidelity; but rather, ^{through some} dreadful appearance
of a ^{revenge} of an offended deity: on the contrary, he
awakes his soul right early in ^{the} great duties
of Religion; immediately upon ^{his} hearing ^{the} word
may be ^{said} to seek ^x sincerely & faithfully; for
if ^{it} dont address ^{us} to God in ^{an} uprightness
of ^{the} hearts, can never obtain ^{the} inestimable
Dise; & ^{if} it dont do it instantly cannot
be ^{said} to do it seriously; since God has told ^{us} ^{that}
now is ^{the} accepted time, now ^{is} the day of salvation
on; wherefore we conclude with our 2^d Confession
& assert ^{that} ^{it} who seek ^x faithfully, do it to
the approbation of ^{the} own minds; early, & instantly
But

3. I must consider, what it is to find in ^{the} sense of
the text. — And here for answer in one word

It is to find a glorious Saviour to deliver our guilty
souls ^{from} ^{the} powers of Darkness, & ^{an} ^{insufficient} mediator to intercede
for ^{us} with ^{the} Father. To find ^{that} ^{the} God does indeed
stand at an infinite distance from sin; yet
we may have free access thro' ^{the} Saviour to ^{the}
Father; having had redemption from sin by him,
& reconciliation to God by his healing blood.
That he stands to interpose ^{between} ^{us} & God in our be-
half: ^{that} his meritorious sacrifice, & his contin-
ual intercession, is very prevalent ^{with} ^{the} most
high for guilty offenders, such as we. and thus
the conviction of ^{the} need of a Saviour & mediator,
& ^{us} being put upon an early, earnest, & immedi-
ate

immediate Seeking of him; we shall shortly
be in a most firm Persuasion of ^{the} Reality and
infinite Excellency of ^{the} Mediation of ^{the} Saviour,
from ^{us} will work successfully, all our hope
of favour, & Fear of Offending, & so of Frowns;
^{we} are ^{the} main Springs of all our Religious En-
deavours, & by ^{wh} we shall be lead to ^{see} most
horrid Nature of Sin, & its fatal Consequences,
& ^{the} Readiness of Gods to Seal us a Pardon, if
we will be persuaded to follow ^{the} dictates of
Right Reason, to be no longer thus barbarous
to our own Souls; but to be careful & dili-
gent in searching our ^{the} inmost Receptacles of
our hearts, ^{of} lurking places for darling Lusts;
to bring our Criminal Sins to ^{the} bar of Justice
enquire into & find ^{the} Nature of ^{the} Offense in
itself, & aggravations ^{as} were its attendants,
to pass Sentence upon ^{us} according as ^{we} are
Guilty; & finally to crucify ^{us}, tho' it must be
^{the} great difficulty: this is necessary in order
to a successful Entrance upon our Xian Course
if ^{we} would so run as to win ^{the} Prize.

But I happen to ^{the} 4th thing under ^{the} 2^d ^{of} ^{the} ^{2^d}
4. ^{as} ^{we} do, in Sincerity & faithfulness seek God in ^{the} way
of his own appointment, have a most blessed Encou-
ragement ^{if} he will be found of ^{us}. — Psal. 68. 34-
38. & ^{we} returned & inquired early after God. — He
being full of Compassion, forgave ^{us} iniquity, & de-
stroyed ^{us} not; yea many a time did he turn his Anger
away, & stirred not up all his Wrath. Will he not
remember ^{us} & we are but Grass & as stubble, yea ven-
-ly, & ^{we} ^{the} tenderest regards he will endear himself
to us, if we will but entertain a sincere & un-
-mixt.

by putting our Treasures into one precious
Jew

unmixed Love for his ways. If I seek him early shall
find him, Prov. 8. 17. Surely he delights not in the Death
of a Sinner, but rather that he would repent, & turn
from his sins, by Amendment of Life, & that you would give
visible Marks of Sincerity, by an early & instant
flying to a Saviour, & mediator, & so as a Consequ-
ence of a new Life here, you might Live forever.
Turn ye, turn ye, for why will ye dye, O house of
Israel! — yet again,

I shall argue in a word, from the Nature of a thing.
Who dare say that his Sentiments in respect to the
Actions of a divine Being, in respect of a Salva-
tion of man, are, that he will as readily be moved
to one & incline, to retain his Nature, & be cor-
rupted or swayed by particular Interest or Affection, of
to a Indulgence of some unreasonable Lust? none
can say it with a face of Reason; for these
are Different Relations, as well as different things,
in your Nature; from ^{me} does arise a fitness or
unfitness for Action; there is that is in its own
nature eternally reasonable, & that for most
necessarily be so in the Eyes of a Supreme Being, a
that is nearest an imitation of a eternal Reason; &
of things, must be nearest his acceptance; and
therefore, I conclude, & say that a firm Confidence
in him, in a way of his own appointment, is
the most likely way to obtain his Acceptance.

Now, the Reason of a thing tells us that early Seekers are
the fittest Objects of Gods Mercy; for they ^{may} have Passions
easily formed to a Compliance with a divine will: he
takes delight in a most vigorous time of a Age,
before a Seat of a Understanding is filled with noisome
Humors & Moistures; before a will is too far gone
in a wild maze of fanciful Delights. If you

Creation of a spirit

— wants

offer of blind in Sacrifice, is it not Evil? & if yll offer
of lame & Sick, is it not Evil? offer it now to thy su-
perior; & see if he will be pleas'd wth thee, or accept
thy person, saith y^e Lord of host, Mal. 1. 8.

But yet again, men are not only fitter objects of
mercy now, ^{in afterwards}, but y^e have no security
of an hereafter for seeking God to his acceptance;
nor yet do y^e know but y^e will be y^e last opportu-
nity of life; wherefore a present or an early seeking
& y^e special favours of God, evidences of Sincerity &
faithfulness, preventing y^e by a vain presumption, of
acceptance into his special favour ~~after~~ in an
hereafter. But will y^e hearts object against y^e
earnest, early & sincere seeking God, from y^e con-
sideration of y^e infinite mercifulness of his Nature:
there answer is ready; y^e God has other attributes
to secure y^e honour of, as well as to glorify y^e of his
mercy.

The Application of y^e Dⁿ Remains.
our first Use is of Instruction. &
1. Is it indeed so as you have heard; hence y^e infer,
if y^e time of youth is y^e best time of life, for y^e great
work of christianity. for y^e are all ~~the~~ ^{their} faculties free
& vigorous; sublime y^e absurdities of Prejudice, whi-
ther of Ignorance or Education. then is it easiest to
receive y^e light of Reason, & get y^e advised fro^m them
what is indeed worthy y^e Character of men & christians.
Then have all their bodily Appetites, ^{been} indulg'd. to the
hurt & Prejudice of y^e Rational faculties, & consequent-
ly y^e fitter for y^e blessed enjoyment of y^e unmixt, spot-
less & spiritual Pleasures of a mind. how much
easier is it to ~~pluck~~ ^{keep down} y^e tender Weeds of prophanity,
sensuality, & fraud; by y^e good seed of y^e word
of God sown in youthful hearts, & well kept un-
der faithful, early, & constant Cultivations; y^e after
going forth into y^e unprofitable enjoyments of the
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honour, Riches, & Pleasures of \mathcal{E} Life, is bring forth
no fruit to Perfection. Take heed \mathcal{E} for how ye
hear; for whosoever hath, to him shall be given, &
whosoever hath not, fro him shall be taken even
 \mathcal{E} he seemeth to have.

2. The present time is \mathcal{E} best time for all to secure
an Interest in \mathcal{E} special favour of God. For this
we are secure of no more \mathcal{E} present times
and what man alive will be so unwise, as to
venture on Eternity on such an hazardous
Who among us can assure himself \mathcal{E} some acute
Distemper shall not hurry him away, & give
him no warning to make up his accounts, before
he goes hence, to be here no more? Who of us
can assure himself \mathcal{E} an untimely Death does not
await us, \mathcal{E} some one of \mathcal{E} ten thousand Acci-
dents, \mathcal{E} may befall us, shall not summon us from
hence in a melancholy moment, & not suffer
us to make our exit \mathcal{E} a Lord have mercy upon
my miserable soul? Or who of us, can assure
ourselves, \mathcal{E} if a leisurely disease shall allow us
an opportunity of Repentance, we shall embrace
 \mathcal{E} opportunity allowed us, & endeavour to please our
offended Deity? For no man can truly repent
of his sins, wth \mathcal{E} Co-operation of \mathcal{E} blessed Spi-
rit; none can come to \mathcal{E} wth \mathcal{E} Father draw
him. If we are sincere, faithful, constant, & now
seekers after an Interest in \mathcal{E} special favour of
 \mathcal{E} almighty, we may, I hope, depend upon \mathcal{E} goodness
of God \mathcal{E} Father, \mathcal{E} he will not keep us fluctuating
in a troubled sea, wth a longing sight only, of his
mercy; \mathcal{E} he will draw us to his Son in \mathcal{E} vigour

& aidours of our souls, & yet design our everlasting Ruine. - But wth what hope or Confidence can we ever expect, if y^e father will bring us to Repentance, if he will tender us as y^e apple of his eye, & draw us by this cords of Love, hold us in y^e embraces of his merciful arms; bring us to a ready acceptance of his son; w^{ch} we have so long slighted his Promises, contemned his threatnings, trampled upon his Mercy, defied his inviolable Justice, refused his Reproof, lived in y^e neglect of our known Duty of seeking him, while he might be found? With what Confidence can we expect to reap, where we yet refuse to sow, & to gather, where we never sowed; to enter upon y^e full & peaceable ~~Prof~~ enjoyment of y^e Life, before we so much as begin our Christian Course; or to be put into y^e full Possession of a Crown, before we have got thro' y^e difficulties of y^e Christian Warfare.

Dare any of us object & say, if many actually repent w^{ch} y^e time of their Desolution draws nigh; if many bewail y^e sin, bitterly bewail y^e misdeeds; and ~~if~~ Repentance, ^{be it w^{ch}} will is in y^e sight of y^e all merciful father, accepted, & y^e penitent pardoned. Let him hear his answer in y^e sense of a master Divine. Alas! may y^e not bewail, bitterly bewail y^e sin, without a sincere Repentance, wthout a rightly troubled spirit, wthout a truly broken heart & contrite heart, wthout y^e sacrifice w^{ch} they, O God, wilt never despise? for my part, I am fully of y^e opinion, if any Natural, wthout any divine assistance, may bid adieu to y^e gratifications of sense & appetite, w^{ch} y^e both take y^e leave of him, he may renounce his once darling Vices, w^{ch} y^e have entirely lost y^e imaginary Charms, w^{ch} y^e are by putting our Treasures into one precious Jew

are become tattle & ungrateful to him; this
from y^e he can never draw a ^{just} Consequence of his
Godness; w^{ch} his infirmity & weakness urge him
to lay aside if w^{ch} his own appetite cannot crave
after, this an excess of y^e same; tis no product of
a true, generous & xian spirit, but solely the
Product of Infirmity. Surely y^e more rational
man may lament his evil Practices, w^{ch} he sees
y^e Sins of his torment, & must spend up
forever & ever, as y^e Punishment of his sins, so very
near, even at y^e Door. W^{ch} Death y^e King of
terrors stares him in y^e face, w^{ch} y^e eternal world
lies open in his view, & y^e Chains & fetters of Iron
are ready in a manner to take hold upon him
— & yet, y^e a Death-bed Repentance, is at least very
often no other ^{em} such a present sorrow, such a tem-
porary Concern, such a circumstantiated Bewailing,
if we are unhappily inform'd by y^e Examples of many
who have return'd fro^m y^e gates of y^e Grave, from
y^e into y^e antient excess of Riot. — As we
would leave y^e late penitent to y^e Searcher
of all hearts, so we should suspect y^e very
worth of so fallacious, so treacherous a Repentance,
ought we not to stand wth fear & trembling,
least our injur'd Master w^{ch} in our last hour
shall behold y^e Anguish of our souls; & upbraid
us in y^e bitter, yet deserved Expression; bee: I
have called & ye refused, I have stretch'd out
my hand of tender pity, & Love, & ye regarded
not; is it not now good Reason, if I should
laugh at your Calamity, & mock ^{now} y^e your fear
comes. Now you may be assur'd, tho' ye
call upon me, yet I will never answer, time

Since ye seek me so late, ye shall never find me.

3. Is it as we have heard, ^{of almighty} our Saviour & Mediator, is necessary, is necessary to have our Confidence in & Dependance upon for Redemption fro' y^e Pit of eternal Ruine; hence then, we may infer y^e infinite heighthness of Sin. — This I infer I doe but mention & pass to y^e Second Use; w^{ch} is, Use, 2. of Reproof. 1. to such as have hitherto neglected a sincere & faithful Seeking y^e special favour of God in y^e youth. & 2. to y^e y^e still persist in y^e neglect of it. neither may I stay upon y^e since it seems to go too far beyond my proper Concern. wherefore, Use, 3. of ~~Reproof~~ ^{Consolation} to y^e y^e have been already so generous & wise as faithfully to secure to y^e an Interest in y^e special favour of God. You y^e have liv'd in y^e steady Practice of holiness & mortification; who suffer not Sin to reign in your mortal Bodies, y^e ye should obey it in y^e Lusts ~~of~~ of your selves & Members as Instruments of Unrighteousnes unto Sin; but yield your selves unto God, as y^e y^e are alive fro' y^e Dead; & your Members as Instruments of Righteousnes unto God. verily ye are dead unto Sin, & your life is hid wth x in God. Is not Jesus, your Saviour, & mediator? what y^e foe if you encounter powerful Enemies; what if you endure miserie & hardship of human life, yet here is your hope in misery, yea a most resisting Prospect & you shall escape fro' all in due time. Is not y^e abundantly sufficient to ^{strengthen &} invigorate away Power, & to excite ^{you} to do all y^e is possible to throw off y^e burden from ^{you} to arm ^{your selves} wth Patience & ^{conduct} by putting our Treasures into one precious Jew

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Conduct of heaven to keep ~~you~~ from sinking. What
tho' a few Days more will call you to leave ^{the} pleasant
Light of ^{the} World, & ^{to} goe down into ^{the} gloomy Mansions
of Death! tho' ^{your} Bodies must be crowded into the
narrow Grave & ~~turn'd~~ ^{tumble} into Dust & Rottenness!
What tho' your blooming Countenance is turn'd
to Palenes; & gentle Circulation of your ~~blood~~ run-
ning veins, is stoped; & you cease fro' Action & Busines
here; What tho' you cannot possibly avoid this severance
so unelamely to flesh & blood; yet this Separation
is but for a Season, & ^{you} will be happily united
wth such Bands of Love as cannot be dissolved.
The Graves is not so narrow but ^{your} Bodies ^{can} bring ^{you} out
of it Prison; ^{you} shall Death be swallowed up in Victory
this must needs much alleviate ^{the} heavy thots to
flesh & blood, ^{if} it is but one Step to ^{the} Eternal
World, where ^{you} shall be ⁱⁿ ^{the} peaceable Possession
of perfect Light & Liberty, without ^{the} fears of
^{the} Distempers & Dejections, & ^{the} ^{of} ^{the} shrinking
Apprehensions of a Dissolution. — our ^{4th} ^{the}
is of Expostulation wth ^{the} ^{we} ^{we} & have neither to neg-
lected ^{the} great Affairs of ^{the} own Salvation, by ^{the}
omitting ^{the} Suit after an interest in ^{the} special favor
of God, in ^{the} way of his own appointment. Where-
fore is it ^{the} ^{we} ^{we} purpose of mighty Nothings of ^{the}
vain World, & thus neglect ^{the} ^{of} ^{the} ^{of} their
Souls? Can ^{we} possibly be so mad as to expect
to fill ^{the} larger Desires of an immortal Mind, wth
such flitting trifles? Why do ^{we} not trace the
Path of happying virtue, & wth impatient Desires
run into its ~~fold~~ Charming Embraces! Whence

is it of y^e y^e Spurn of immortal Beatics of her
Celestial Light? Does it Spring from y^e great
Depravation of Nature, y^e vain & vitious Course
of things, y^e Gaudy Scenes of Temporal Joys? ~~But~~
~~for that Reason~~ - But my ^{5th} & last W^{ch}
is of address to all y^e y^e woud wthout further Delay
Seek in faith & Sincerity in y^e way of Gods appoint-
ment, for an Interest in y^e blessings ^{are peculiar}
to his Chosen. — to help us to close wth y^e ad-
-vice, Let us Consider how dreadful it would be to
be surpris'd by Death, uninterested in a Saviour. To make
an exit out of y^e world tortur'd with an Expectation
of forever losing y^e favour of God, & is infinitely
preferable to Life itself: to enter upon a Eternity
of horror & wild surpris, & lye there under
y^e heavy weight of y^e Revenges of Omnipotence
itself. Let y^e ^{selves} put us upon a speedy
application of our ^{selves} to God for mercy: since
y^e y^e in faith & Sincerity Seek y^e favour of
God in y^e way of his own Appointment, have
a most blessed Encouragement y^e he will be
found of them. Amen.

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1 Pet. 4. V. 17. If judgment first begin at us what shall it end be, of us if we obey not the Gospel of God.

The Gospel of God, the only source of Truth, gives us the most Rational Directions to all, to whom it is preached, or by whom it is professed; in what manner we ought to behave ourselves, in respect of our Duty to their Sovereign, our Lord, our Owner, & our merciful Father; of our Duty to ourselves, of Patience, meekness, contentedness, & of like, as well as of our Duty to our fellow-Creatures. Exhibited in plain Instructions, & most pathetic Exhortations, stamping true Wisdom & Piety, with Majesty and Beauty, as may command Esteem & Reverence from all our Observers: And writing that is debases human Nature, & dethrones it ~~of~~ ^{the} ~~of~~ ^{of} all, really ~~capable~~ ^{capable} ~~of~~ ^{of} his happiness, in such black & fearful Characters, as might justly render it detestable, even to the most unlettered & grovelling mortal, if ~~it~~ ^{it} ~~is~~ ^{is} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~breath~~ ^{breath} ~~of~~ ^{of} Reason: ~~and~~ ^{and} ~~the~~ ^{the} ~~one~~ ^{one} ~~accompanied~~ ^{accompanied} ~~with~~ ^{with} ~~the~~ ^{the} ~~promises~~ ^{promises}, ~~bigest~~ ^{bigest} ~~of~~ ^{of} ~~the~~ ^{the} ~~heavenly~~ ^{heavenly} ~~most~~ ^{most} ~~ineffable~~ ^{ineffable} ~~Delights~~ ^{Delights}; ~~and~~ ^{and} ~~other~~ ^{other}, ~~with~~ ^{with} ~~the~~ ^{the} ~~threatning~~ ^{threatning} ~~of~~ ^{of} ~~unfreakable~~ ^{unfreakable} ~~anguish~~ ^{anguish}. As this (is in very great deed is of ease, many Nations, so vitiated) man ~~is~~ ^{is} ~~not~~ ^{not} ~~able~~ ^{able} ~~to~~ ^{to} ~~see~~ ^{see} ~~virtue~~ ^{virtue}, ~~Religion~~ ^{Religion}, ~~&~~ [&] ~~Piety~~ ^{Piety}; ~~set~~ ^{set} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~world~~ ^{world}, ~~in~~ ⁱⁿ ~~proper~~ ^{proper} ~~Light~~ ^{Light}, ~~carrying~~ ^{carrying} ~~of~~ ^{of} ~~own~~ ^{own} ~~Reward~~ ^{Reward} ~~with~~ ^{with} ~~it~~ ^{it} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~way~~ ^{way} ~~of~~ ^{of} ~~vice~~ ^{vice} ~~&~~ [&] ~~an~~ ^{an} ~~irreligious~~ ^{irreligious} ~~kind~~ ^{kind} ~~of~~ ^{of} ~~Life~~ ^{Life}, ~~of~~ ^{of} ~~own~~ ^{own} ~~punishment~~ ^{punishment}. God knows how little men are moved by a Narrative generosity of Soul; he ~~is~~ ^{is} ~~found~~ ^{found}, ~~in~~ ⁱⁿ ~~sundry~~ ^{sundry} ~~places~~ ^{places}, ~~&~~ [&] ~~after~~ ^{after} ~~diverse~~ ^{diverse} ~~manners~~ ^{manners}, ~~has~~ ^{has} ~~acquainted~~ ^{acquainted} ~~us~~ ^{us} ~~with~~ ^{with} ~~the~~ ^{the} ~~maladies~~ ^{maladies} ~~of~~ ^{of} ~~our~~ ^{our} ~~souls~~ ^{souls}, ~~are~~ ^{are} ~~an~~ ^{an} ~~invincible~~ ^{invincible} ~~evidence~~ ^{evidence} ~~of~~ ^{of} ~~our~~ ^{our} ~~2^d death~~ ^{2^d death} ~~Disolution~~ ^{Disolution}, ~~unless~~ ^{unless} ~~some~~ ^{some} ~~speedy~~ ^{speedy} ~~Remedy~~ ^{Remedy} ~~be~~ ^{be} ~~applied~~ ^{applied} ~~for~~ ^{for} ~~our~~ ^{our} ~~healing~~ ^{healing} ~~&~~ [&] ~~Preparation~~ ^{Preparation}; ~~whereas~~ ^{whereas} ~~the~~ ^{the} ~~first~~ ^{first} ~~step~~ ^{step} ~~to~~ ^{to} ~~an~~ ^{an} ~~happy~~ ^{happy} ~~Recovery~~ ^{Recovery} ~~is~~ ^{is} ~~the~~ ^{the} ~~first~~ ^{first} ~~step~~ ^{step} ~~to~~ ^{to} ~~an~~ ^{an} ~~happy~~ ^{happy} ~~Recovery~~ ^{Recovery}.

Handwritten marginal notes on the right side of the page, including phrases like "No. 6.", "The Gospel of God", "the only source of Truth", "gives us the most Rational Directions", "to all, to whom it is preached", "or by whom it is professed", "in what manner we ought to behave ourselves", "in respect of our Duty to their Sovereign", "our Lord, our Owner, & our merciful Father", "of our Duty to ourselves", "of Patience, meekness, contentedness, & of like", "as well as of our Duty to our fellow-Creatures", "Exhibited in plain Instructions, & most pathetic Exhortations", "stamping true Wisdom & Piety, with Majesty and Beauty", "as may command Esteem & Reverence from all our Observers", "And writing that is debases human Nature, & dethrones it of all, really capable of his happiness, in such black & fearful Characters, as might justly render it detestable, even to the most unlettered & grovelling mortal, if it is not in the breath of Reason: and the one accompanied with the promises, biggest of the heavenly most ineffable Delights; and other, with the threatning of unfreakable anguish. As this (is in very great deed is of ease, many Nations, so vitiated) man is not able to see virtue, Religion, & Piety; set in the world, in proper Light, carrying of own Reward with it in the way of vice & an irreligious kind of Life, of own punishment. God knows how little men are moved by a Narrative generosity of Soul; he is found, in sundry places, & after diverse manners, has acquainted us with the maladies of our souls, are an invincible evidence of our 2^d death Disolution, unless some speedy Remedy be applied for our healing & Preparation; whereas the first step to an happy Recovery is the first step to an happy Recovery."

happy Cure, ^{is} an acquaintance wth the
Nature of y^e Distemper: he assure y^e Insensibili-
ty, Vanity & Defiance, ~~of~~ divine Authority
prognosticate Danger. When a man has con-
tracted any Capital offense, insensible or fool-hardy
under it; y^e Punishment must of Necessity be Ca-
-pital: God only knows whether y^e ever was any sa-
-crifice appointed, or will be allowed for such daring
& Presumptuous offenders; or whether there is anything
better ^{over} y^e a fearful Looking for of Judgment: a most
tremendous Expectation of y^e Execution of the
Sentence of y^e Law against y^e; agreeable wth to
y^e Divinely inspired man of God seems to agree
y^e since x^p y^e Son of God who was anayed wth ^{the} glory
had humbled himself to wear fleshly Robes, to
an ignominious life; ~~to~~ suffer many hardships
in y^e flesh, & at last to yield himself to y^e Cross
to Death: since by his Example men have
been taught an heavenly & divine Life; y^e
shou'd no longer live in y^e fulfilment of the
Lusts of y^e flesh, nor y^e carnal desires of a vit-
iated Nature; use no wisdom ^{not} attended with
innocence: that Sweet & innocent blood sh^{ould}
not be tainted; nor y^e running veins fill'd wth
noysome Poyson: That y^e shou'd no more intice
to Idolatry, Rioting & lewiness; to evil
speaking & hateful detraction Principles, ~~there~~
endeavouring y^e Advancement of y^e own Reputation
for if y^e thus doe, who among y^e can ~~well~~ ^{well}
give an account of himself to God, y^e righteous
Judge of quick & dead. Thus for no such End
y^e Gospel is preached among y^e, or y^e y^e are endow'd
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with such Superior faculties, or yet γ are in-
dulged γ Liberty of γ much precious time; but
rather γ γ might live according to God in the
Spirit. Know assuredly ^{the most} γ a tender & spreading
~~planted in the hope of the γ in the γ as~~
vine, may flourish array'd with a lovely verdure,
at γ first ~~sprouting~~ ~~after~~ ~~of~~ ~~Domise~~, but ~~last~~
it must wither: ~~and oftentimes may come up~~
~~in a night & perish in a night; & if it bear~~
~~no fruit~~ ^{at length} has had due Cultivation, & bear no
fruit, 'tis fit for nothing but γ burning. The
fate of many a Beauty ^{...all went to his γ in the γ} want of Sobriety, & watch-
fulness unto heavenly Devotion, fervent Charity
to one another, by γ , & want of inward Sentiments
& reflecting Principles, γ eclipse γ Bloom, en-
der γ Deportment affected, & absolutely disown
good Breeding. Yea & were this all, 'twould
be but a small thing; but surely γ time is com-
ing γ judgment must begin at γ house of God,
& if it first begin at γ , 't will γ End be, sine
 γ refuse to obey his Gospel. The words, from
 γ you are to ~~be~~ ^{be} ~~entertain'd~~ ^{are} an Interrogation,
~~undoubtedly hold forth as much as a positive Af-~~
firmation. & So I construe γ : γ ~~fine~~ Puritiant
due to γ Sins of such Apostates, & γ γ must ex-
pect to be inflicted on γ ; if finally impenitent,
is a judgment full of γ much fire & Indignar-
tion, as no heart can conceive of, nor tongue
express. γ Shall γ End be of γ γ obey not the
Gospel? surely Eye has not seen nor Ear heard, nor
has it enter'd into γ heart of man to conceive
of γ eternal flames; but thus much γ may
be

be certain of, if it is what y^e can neither
Conflict with, nor avoid: if it will fill the
Mind wth as much anguish as it will be
y^e capable of; entirely deprived of y^e hopes
of ever extricating y^e from y^e eternal wait
of God's Vengeance.

Doct: The Wrath & Displeasure of a sin-re-
-venging God, will be executed in y^e most
fearful & tremendous Manner upon all
dispisers of his Gospel.

In considering this truth, I shall, pursue this
Method.

1. ~~Let~~ ^{consider} who may be said to be dispisers of
Gospel of God?

2. How ~~does~~ it appears if Gods Wrath & Displeasure
will be fearful & tremendous to such Gospel-dispiser.

3. Why Gods Wrath & Displeasure will be executed
a fearful & tremendous manner upon Gospel-dispiser

& 4. make some Application of y^e whole,

But, 1. Who may be said to be Gospel-dispiser.

To w^{ch} I answer: All such as harden y^e by a wilful
profane abusing, or ~~careless~~ ^{some} neglecting divine
Services. ~~for~~ ^{for} y^e eye to God in y^e Devotions,

while y^e draw near to him with y^e lips only, while
y^e hearts & Eyes are ^{far} from him, even in y^e ends of

y^e Earth. Look into y^e 10 Chap. of y^e Ep. of y^e holy Ape
to y^e Heb. fro y^e 25. v. onwards. — y^e who wth

any assurance of faith or a good Conscience; wil-
-fully resisting y^e holy Spirit, y^e knowledge of the
truth, & divine Illuminations: least being in-
-lightened, y^e sho'd be urg'd fro a Principle

~~sin,~~ th ~~ye~~ ~~sho'd~~ be urg'd, to renounce y^e Lusts
& divorce y^e fro y^e enemy of God & goodness,

as well as y^e own souls. This do I take to be
a dispising God & his Gospel. For men who

are voluptuaries, held in y^e embraces of Mirth,

by putting on treasures into one precious
few

& ever ^{gagging} in eternal pursuit of Pleasure, must
needs throw off ^{the} yoke of God by violence; & also
all ^{the} concerns of a religious Nature; contract
y^e thots of an invisible World, least y^e fears
shou'd be enlarged: even y^e greater Desire of
converse wth sensible objects, y^e are always be-
fore y^e bodily Eyes, & consequently crowding in
upon y^e Minds, teach y^e hearts to wander, &
render y^e facultis unapt to y^e employment of
heavenly Duties; thus are y^e truest Minds
indisposed to spend in Sacred Meditation, of
y^e transporting Joys y^e are rapt up in y^e Con-
templation of God. Hence, y^e wise disposer of all
things & times, has ordain'd particular seasons,
wherein he justly chalanges mens hearts & Affections
to withdraw even fro^m y^e otherwise lawful Pursuits,
to retire ^{fr. the world to} & celebrate his Praises, to contemplate
all his Works, but especially y^e stupendous one
of Redemption; to call in y^e ~~vagant~~ thots fro^m
y^e ~~unnecessary~~ necessary concerns of Pleasure, & stir
up y^e Souls to acts of Devotion, & xian Piety, &
Charity; w^{ch} can't be effected by any other means
so well, as by offering up a sincere heart of
Praise in y^e Solemnities of divine Service.
hereby y^e thots of God are not only revived, & their
Devotion to him provoked & govern'd; but also
by a mutual concurrence & pattern of each
others serious Social Services, a natural
Sense of Religion is activated in each longing
Soul. so y^e after y^e have had Care & worldly
Delights to interpose ^{rupt} y^e Religious Duties, y^e
may

may ^{have} an holy fear of y^e venerable awful Majest-
ty, kept alive upon y^e Souls, by y^e Returns of par-
ticular times set apart for an abiding memorial
of his inexhaustible Love & Mercy. — This is some
Digression fro^m my present Subject, but twill perhaps
let you into a clearer understanding of y^e head.
Now, ~~then~~, w^h y^e Submissive Reason Subjects itself
to Care, Sensual Delights, & Vanities; or w^h against
Reason y^e wilfully profane y^e time, w^h is devoted
to Gods Service, & neglect y^e faithful Performance
of y^e great Duties of Religion, set apart for
such Seasons; consuming y^e same in ten
thousand Vagaries; this is a Contempt of Gods
authority, a despising his love & Mercy, shew-
forth in his Gospel. w^h ~~man~~ men will neglect
y^e offering up y^e Sincerity of y^e Souls to God in di-
vine Worship on his Day, & after y^e have re-
ceived y^e knowledg of y^e truth, will maintain y^e
natural Propensity of flying to foreign Realms
to compass y^e gilded Vanities of yellow Dust;
w^h y^e Minds ~~will~~ will chase y^e crawling Arms
of Beauty; w^h y^e will do y^e, or any y^e like Act,
after illuminations, y^e y^e let loose y^e Bonds
of Conscience & Sin wilfully; for y^e war-
rant of w^h Actions, y^e l never find right Rea-
son appear, nor y^e Word of God neither; nothing
verily but a corrupt principle insinuated by
y^e arguing of y^e fins of y^e lower Regions, w^h
scents strongly of y^e brimstone st^o. — Thus
from a profane abusing y^e Service of God, y^e

by putting our Treasures into one precious
Jew

of Consequences slide into open contumacious
his Authority, & despising his love & mercy shewn
forth in y^e Gospel. — But,

2. I am to consider, whence it appears, y^t y^e Wrath
& displeasure of God will be fearful & tremen-
dous to such Gospel-despisers. — And here,

1. It appears with y^e highest Degree of Probability, if
not Demonstration, from y^e Self-condemning
Principle in, & y^e Dreadful Expectation, of, a Mans
own Mind. Thus w^h a Man is conscious to
himself of y^e Commission of some flagitious Act,
y^e will inevitably arise ill badnings in his breast
of a tremendous Account y^e shall be bro't in
against him in a future State of Existence, if
finally impenitent. How did Judas moved by an
infernal Agency to betray innocent blood, fall
into Confusion, fro^m y^e Consideration of y^e ^{Fear} ~~terrible~~
ful Expectation of an after-judgment. Thoughtless
Men are shut in y^e most secret Corner, intirely
conceal'd from y^e Observation & Notice of any
human Creature, in y^e Commission of a ~~Malicious~~
& ~~inexorable~~ wickedness, neve so secure of y^e
Escape of y^e Legislative & ~~Executive~~ Power among
Men; yet w^h in y^e more sober hours, y^e reflect
upon such secret tho' heaven-daring offences, y^e
own Conscience condemn y^e, & ~~ascribe~~ ^{ascribe} to the
Justice of God in denouncing an irreversible
Punishment, ~~if~~ ^{while} remain impenitent under
such ~~inexorable~~ wickedness. Thus are y^e
Minds fill'd with y^e horrid Preages of a dreadful
Futurity. Does not y^e y^e see something naturally, if
not

not necessarily follow, if such a terrible Demerit
-tion of Conscience for Sin, should be an Evidence
of Wrath of God will be in very deed fearful
& tremendous to such Gospel-Dispersers; to such
Dispersers of it many our blessed Lord has conde-
-fended to implore ^{mercy} at his fathers hands, at the
Expense of his own precious blood? Or from
me comes it self-condemning Principle, if not
from it common Impression made on human
Nature, intimating it just Demerit of such
wilful Delinquents: This obtains very univer-
-sally in a Christian world; tho' many men of wit and
Philosophy, whose Desires & Interest accompany
each other, have employ'd it heads to raise
whimsical Vapors against it belief of a future
Punishment; yet even to it that will recur
& while they reflect in cold blood, it any phi-
-losophy, it sometimes dazzles it Sight, & it it
would amuse others, has never been able to
root out it Principles of it Minds; but leave
it it willing adherers to tremendous ~~Expectations~~
Expectations. Now if it fearful Expectation
were owing to Custom, & it Implantation of
Men, why can't it fear be erased a mans-
mind as readily as implanted; & especially
since it would be so much his Advantage, &
it it seconded by a secret Desire of a vitiated
Inclination. All it don't avail it, but such
Gospel-Dispersers must be tormented, it if it
look inwards, with it fearful Expectation of
a future State. That God has implan-
-ed, a principle in this human Nature ^{purpose}
by putting our measures into our precious
few

on purpose to impose upon it cannot be; wherefore we asert $\frac{1}{2}$ of selfcondemning principle of as mans own mind, amounts to $\frac{1}{2}$ highest Probability if not absolute Certainty $\frac{1}{2}$ of Punishment is awaits Gospel-dispisers, is at least equally dreadful to $\frac{1}{2}$ Expectations.

2. & ~~to add more~~ this is abundantly manifest fro $\frac{1}{2}$ sacred writings. The Apostle to the Hebrews in $\frac{1}{2}$ 10th Chap. v. 27. Speaking of $\frac{1}{2}$ ~~it~~ ~~was~~ ~~done~~ $\frac{1}{2}$ Almighty to vindicate his justice upon $\frac{1}{2}$, says $\frac{1}{2}$ $\frac{1}{2}$ have nothing but a fearful looking for of Judgment, & fiery Indignation which shall devour $\frac{1}{2}$ Adversaries. So also $\frac{1}{2}$ Evangelists in sundry places intimate $\frac{1}{2}$ Such shall inherit everlasting Burnings &c. Many other places might be mentioned; but 'tis not necessary, ^{Patience} would weary you, to have mentioned to you.

Wherefore I happen to consider $\frac{1}{2}$ 3. thing under $\frac{1}{2}$ Dⁿ. 3. To shew why $\frac{1}{2}$ Wrath & Displeasure of a sin-revenging God will be executed in a fearful and tremendous Manner upon Gospel-dispisers. At present I shall assign 2. Reasons;

- 1. Bec. $\frac{1}{2}$ tread under foot $\frac{1}{2}$ Son of God. — and,
- 2. Bec. $\frac{1}{2}$ doe dispute to $\frac{1}{2}$ Spirit of all grace.

But, 1. $\frac{1}{2}$ tread under foot $\frac{1}{2}$ Son of God. The Wrath of God will be executed upon all impenitents in $\frac{1}{2}$ fullest Measure, proportionable to $\frac{1}{2}$ Sin; for his Essential holiness cannot suffer any unclean thing to enter into his Presence: Nor can his justice but execute $\frac{1}{2}$ Law in its Severity upon the breakers of it, where $\frac{1}{2}$ is no Attonement to expiate

of $\frac{1}{2}$ ~~sin~~

st

mand

for them. But such as have trodden under foot
Son of God, & counted it blood of a Covenant where
with we are sanctified, an unholy thing, it will
be emphatically so. How great Aggravations this
is attended with ^{the more} my easily conceive; & therefore if the
Punishment must be fearful & tremendous
for we, after being taken into a special Relation to
God by an ^{affection} ~~we~~ ardently desires to
make it ^{our} adoption of the grace of God; in
stead of it grateful ^{returns} ~~repentment~~ of divine Love
& mercy, we refuse to pay any Acknowledgments
by Adherence to his Commands. We openly contemn
the glorious Design of the Incarnation of the Word, who
was the God in the beginning, & he was God, in order
to an happy Reconciliation of man to God: we cast
aspersions upon his Justice, & offers to be satisfied
by the obedience of one man, & as it were, dare
him to vindicate the honour of his Name, Laws,
Government, since he has shed his own blood, encour-
aged repenting sinners, & we shall find mercy. We
openly dispute of divine Authority & ever blessed
Jesus, refuse him for our Lord & King, & laugh
at his Saviour & Judge; & whole soul resists a Compliance
with him, according to the Relation he stands in to
us. We will not submit to his Laws, follow his Ex-
amples, confide in his Salvation, nor yet will
we prepare us to give an account of us at
his dread Tribunal: But rather bid him
despise us, to him, whose blood is the Price of
our Redemption, & Remembrance of it should engage
our hearts in his Love & in his Service forever.

by pouring our treasures into one person
few

if to trample upon it infinite Price, it was paid
by the Son of God; if to despise it Cross is carried
for the Sins, & not for us only, but for the Sins of the whole
World; if to account of Agony of our dear Lord &
Saviour, in the Garden sweating great Drops of blood
& treading of winepress of his fathers fury, a thing
beneath the Dignity of the Natures to take notice
of; if all the Merits Displeasure with an Empha-
sis, the Gospel-despisers Merit of Displeasure of
God emphatically. For the endeavour to oppose
infinite Wisdom that has found out a way to
redeem the souls from Death; infinite Goodness
that merely in Compassion to lost & rebel Man
has bro't life & immortality to light, & infinite
Grace, the glorious Constellation of the divine
Attributes. Now, the ~~actions~~ ^{actions} of the Soul are ex-
erted in the vilest Manner of human Nature is
capable of, toward the Object, or his Gospel is the
same thing, this is to contemn, Scorn & trample
upon the free grace that is offered in & by the
his blood; the is, if is nothing can be acted by any
human Invention, it will more provoke the heat of
divine Indignation. But,

2. They doe Despise to the Spirit of all grace. As it
was in the former Reason, so in this, we must consider
the Object of the Sins, & the manner of the Opposition.
The Object is the Spirit of all Grace; the manner of
the Opposition, is doing Despise to him. They contemn
him for the Works he has ^{done} & does perform. The Mira-
culous Gifts, & Graces, bestowed upon the Apostles, to
set us to convert the World. his raised Inspiration of
the

mands

the Pen-men of y^e Holy Scriptures; & y^e propagation
 & Continuation of y^e Bright Sun-shine of y^e Gospel,
 of our blest Lord. How doe y^e ridicule y^e Notion
 of y^e Instillation of holy thots into y^e Soules of men,
 & all y^e ^{spirit} Ghostly Strength & Support, Comfort & Illu-
 minations, & y^e y^e ever tasted w^{ch} it is to be y^e pe-
 culiar favorites of Heaven, do constantly Experience
 tho' y^e are eminent & evident Effects of Divine Pow-
 er; y^e ascribe y^e to another Cause. tho' y^e holy Ghost
 gives Testimony to x in his Gospel, yet y^e impute
 y^e Works wrot by him, rather to an infernal Agency
 & herein do y^e offer despite to y^e Spirit of al Grace. For
 y^e y^e Question y^e verity & truth of his Testimony. No
 greater injury can a man show a willingness to doe
 another of fame & Reputation, an to Question y^e
 truth & Credit of his Testimony, in y^e wherein he
 engages himself, as a witness. If Lying to y^e holy
 Ghost is a sin, w^{ch} is it to make him a Lye?
 yet herein do y^e do him despite; for notwithstanding
 y^e his publick Testimony accompanying the
 Gospel read or preach'd, yet doe y^e reject it as
 fables, or nothing better y^e an ^{an opinion} history of truth
 of w^{ch} is evidenced by human Testimony; & y^e
 of consequence despite his person & Authority.
 4. The 4th & last thing was to apply y^e Doctrine
 Up^r of Instruction: Hence Learn, God has appointed
 Different Degrees of Punishment, to y^e different Ag-
 gravations of sin. All sin is Death; but y^e are sin-
 w^{ch} are a Saviour of Death unto Death. — ag-
 2. Hence, Gospel-dispensers are arrived to y^e height
 of all impiety, y^e human Nature is capable of; & y^e
 do stand to sustain y^e utmost Misery.
 For y^e trample upon Gods Authority, despite y^e
 blood of y^e Son of God, & do despite to y^e Spirit
 all Grace. Do y^e not w^{ch} y^e Pharisees Malicious
 and
 by putting one measure into one persons
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and wilfully ascribe a wonderful Power of Gods ho-
ly spirit, whereby our Lord was enabled to cast out
Devils, to an impure, to an infernal Agency?
Are ye not guilty of such inexorable wickedness
as has a Demeritiation of an irreversible Pun-
ishment annexed to it? Do ye not in effect say
if a man casteth out Devils by belzebub the prince
of Devils, will ye refuse a Compliance with
the Gospel & its offers, upon such convincing
evidence? verily it is a height of all impiety,
sends a soul, as it forsakes its earthly clay, account
to be lashed down forever in infernal chains.
Do ye sustain a rage of livid flames, with endless
anguish & incessant pain; or are fresh Torments for-
ever but beginning, a result of conscious horrors
for crimes ye have committed; yet ye may ap-
pear us of, a heaven Dooms such impenitent
to undergoe an eternal torturing Rack. O ye hor-
rors of such a conscious mind! Conscious of a sin
of combining in an ^{confession with will} ~~ill~~ at enmity to God and
ye own good. How will ye reflect upon a splendid
& shining glory of a man, ye once kissed with
treacherous Judas! What Rackings of soul will
recur to ye for a consideration of a artful smile,
& a treachery of a ^{sumptuous} embrace, slyly alluring with
shew of a false delusive ^{light} ~~light~~. Then will ye excha-
nge a blazing glory of eternal ^{darkness} ~~light~~, for the
dismal shades of endless woe. The throts of an
utter Exclusion for a rapturous sight of God; the
throts of a Contempt of a Saviour & Mediator;
of treading under foot a Son of God, & count-
ing a blood of a Covenant an unholy thing;
the throts

the thro'ts of doing despite to y^e spirit of all
Grace; y^e will inhume y^e Tongue & Sublimat
y^e Smart; y^e will peine y^e Soules wth y^e keene
Joyntney! then will y^e loose y^e thro't of y^e
Enjoyment of heaven, for unmixt woe!
Are not such fraught with folly, more ^{an} y^e Esau
who sold his birthright for a mess of Pottage?
thus will y^e Soules be urged to dwell wth finis
y^e will crown y^e Anguish & compleat their
Misery!

3. Hence, it highly Concerns every one serious
to enquire into y^e Nature of Sin, least y^e are
overtaken in y^e great offense, of Despising the
Gospel. ~~but~~ but y^e I may not stay to enlarge
upon; y^e next thing is for us to Recollect wth
our selves; & see; have we hardened our selves
by a wilful prophane abusing ~~at~~ careless neg-
lecting y^e divine Services? Have we willing-
ly lied to God in our Devotions while we draw
near to him wth our Lips only, while our
hearts have been wth our Eyes wandering
from object to object, & so deprest our soules
beneath y^e proper Spheres? have we taken
his Sacred Name into our Lips, not apper-
ceaching his Presence in any Assurance of
faith or a good Conscience, but rather re-
sisting y^e holy Spirit of God, y^e Knowledge of
Truth & divine illuminations; least being
urged from y^e inward Sentiments of our
own Minds, we sho'd be forc'd to renounce
y^e Lusts of y^e flesh, y^e Lust of y^e Eye, & y^e Pride
of Life; to write a bill of Divorce to all
y^e Enemies of God & goodness. Are we Vo-
luntarily putting our Treasures into one precious
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Voluptuaries, held fast in ^{temporalities} ~~temporalities~~ ^{of} ~~of~~ ^{embraces} ~~embraces~~ ^{of} ~~of~~ ^{sin} ~~sin~~ ^{and} ~~and~~ ^{pleasing} ~~pleasing~~ ^{enjoyment} ~~enjoyment~~
ever engaged in ^{of} ~~of~~ ^{Pursuit} ~~Pursuit~~ ^{of} ~~of~~ ^{pleasing} ~~pleasing~~ ^{enjoyment} ~~enjoyment~~
of Sense & Appetite, to ^{of} ~~of~~ ^{degree} ~~degree~~, as to throw
of ^{of} ~~of~~ ^{God} ~~God~~ by violence; & all that
of tending to advance Religion in our Souls.
What value doe we put upon our Souls? Doe we
esteem ⁱⁿ ~~in~~ ^{cheap} ~~cheap & worthless things, if we they
barter ⁱⁿ ~~in~~ ^{away} ~~away every day for mean & worthless
trifles? Good God! how men part ^{of} ~~of~~ ^{gold} ~~gold~~ for
drop, & exchange ^{of} ~~of~~ ^{Jewels} ~~Jewels~~ for pebbles! What
sordid that, what wretched vile Opinions,
have we of our selves, if we are upon all oc-
asions so ready to sell our immortal Souls for
nought, or if it is next to nought, for ^{of} ~~of~~ ^{mean} ~~mean &
despicable Proffers of every base & infamous Lust.
Why can't we be as wise here as in other affairs,
not to comply ^{with} ~~with~~ any Suggestion, till we see
we can get more by it ^{if} ~~if~~ ^{our} ~~our ^{Souls} ~~Souls are worth,
& if I am sure we should be forever deaf
to all ^{of} ~~of~~ ^{Proffers} ~~Proffers & invitations of ^{of} ~~of~~ ^{World} ~~World~~,
flesh, & ^{of} ~~of~~ ^{Devil} ~~Devil~~? have we seriously consulted
Capacities of our Souls, or rather ^{of} ~~of~~ ^{common} ~~common~~
Practice of mankind, is to slight & disregard
more ^{of} ~~of~~ ^{all} ~~all ^{our} ~~our ^{other} ~~other~~ ^{interests} ~~interests~~? Have not our
bodies been ^{of} ~~of~~ ^{Darlings} ~~Darlings~~ of our Souls, about
our care & greatest Concern has been em-
ployed, to entertain ^{of} ~~of~~ ^{Appetites} ~~Appetites~~, & accom-
modate ⁱⁿ ~~in~~ ^{the} ~~the ^{Conveniencies} ~~Conveniencies~~; & our Souls,
most precious part, is will be living and
perceiving ^{of} ~~of~~ ^{our} ~~our ^{Condition} ~~Condition~~~~~~~~~~~~~~~~~~~~~~

perceiving unfeeling Pleasures or Pain,
w^{ch} of Bodys shall lye unactive & insensible
are y^e not overlooked as what are unworthy
our serious Notice or Regard? Insensible
Creatures, indeed to neglect & abandon y^e most
precious part, y^e part w^{ch} makes us Men, and
by w^{ch} alone we are capable of being happy
or miserable forever! And yet dont we
now say wth in our selves if we will put to
a serious Examination, & be sure a Re-
formation till tomorrow? — Let us now
take a view in our thoughts of y^e miserable Crea-
ture in y^e eternal World; & conceive him saying
O miserable wretch if I am! here I'm cast
away forever, upon ~~an~~ y^e most strange and
wretched Shoar, where w^{ch} I must perish for
lack of food, must pine away along Eternity
(as one has it) & wander to & fro forever,
tormented wth restless Rage, & hungry un-
satisfied Desires; where is not one pleasure
I can relish, not one Object, I can taste any
sweetness in. Woe is me! yonder is all my Joy,
& Comfort, all y^e is dear & precious to me! O y^e I
might go back again, & be once more restored
to y^e Enjoyment of y^e ^{thing I love.} but alas! between me &
y^e runs an impassible Gulf, that deprives me
of all hopes of ever returning! Let y^e thoughts
move us to a due care if we doe not despise y^e
Gospel now, so y^e finally we may overcome
thro' him y^e has loved us to y^e Death; escape y^e
penance allotted to Gospel-dispensers; & be crown'd wth
everlasting Life. Amen.

by putting our Treasures into one precious
Jew

Christ a friend to his Church. ¹⁷⁷⁰
Cant. 9. 16. This is my beloved & ^{you} is my friend.
Doct: God & exercise of most friendly regards to
his Church & people. — and it by of
election as peculiar favorites; in of wounds
of our Deliverer; in his compassion towards
& in using all proper means for of being brought
to be his own family: Christ shews himself
a friend to his Church & people, in descending from
his throne of glory; in dying while we were yet
without strength; in meriting Salvation by his
blood; & now he is in heaven he evidences his
Love to his Church; in carrying of Marks of
his wounds & sufferings, as arguments to plead on
of behalf of of Saints; in preparing a place for
every Saint; & preparing of for of place: of the
persons in of Trinity demonstrates his love to these
Saints; by enlightning, awakening, strengthening
& quickning; he comforts & supports; he convinces
of Sin, Righteousnes & judgment to come; yea he
supports under trials, kills Corruption, resists of
Devil; delivers fro of temptations of of world,
& wickedness of of hearts.

Application.

U. 1. of gratitude to all of persons of of Trinity for
several offices of friendship, in of blessed Undertakings
of on our behalf. Tho' of Son only was made flesh
dwelt among us, yet he came upon of Order of his
Father; & his own voluntary Agreement. of Sacred Name
all joynd in of wondrous Design of Love & friendly
concern for our intortel Part. Each one, has his part
in marks of goodness to exhibit. we are created
according to of fac knowledge of of father, thro' of
regeneration of of spirit, unto of obedience of of
mands

command of y^e beloved, & sprinkling of y^e blood
of jesus. 1 Pet. 1. 2.

The father has breathed y^e first tokens of friendship
to an undone Race: his friendly eye dropt a most
Compassionate glance upon us, while we were
cast out to y^e loathing of our persons. his tender-
ness pitied us, & laboured out of ~~us~~ of our Recovery
to y^e friendship & happiness fro^m w^h we were fallen.
his rich Mercy he says, deliver y^e fro^m going down to y^e
Lit, I have found a Ransom. wth wth gratitude
y^e shod we take notice of his Contrivance for y^e
Relief of poor distressed Souls: glory be to y^e father if
he has manifested such intire goodness & Love, as to
send his Son upon such a ^{glorious} errand. if he come, wth y^e
Character, he wth y^e father hath sanctified, & sent into
y^e world. what were we if y^e Design of divine grace
shod be manifested to us, & we bro't into some
near a Relation to y^e father, of our L^o & favours, &
y^e father of us all; he has blest us wth y^e best of
blessings; accordingly we are chosen of him, & adopted
to be his Children, ~~in~~ y^e good pleasure of his Will,
tis he y^e has ~~pointed out~~ ^{filled} all y^e Vessels of y^e glory, &
~~Sanctification~~. Let us give y^e marks of thankfu-
ness to y^e father, who ~~has~~ makes us meet to be Partakers
of y^e inheritance of y^e L^o in Light: We humbly ad-
-mire if ~~then~~ ^{he} has charged this dear Son wth us, and
order'd him to exercise a friendly Concern for his
Church on earth, & his chosen ones. Mine infinite
goodness, O God, at first made a Record of y^e Name
of thy L^o, in y^e Lambs book of Life, & then thou
hast fixed y^e upon his heart. it is man if thou
art thus mindful of him; & wth are we, if thy
Love shod yearn towards us in special! if we
y^e persons if y^e Redeemer was thoughtful of in his sorrow
& is now mindful of in his most prevalent Inter-
-cessions. ~~he says, for us, & not for a world, & for~~

for what god has given him, for we are the ~~children~~
Lord; & we are filled wth joy & thou hast furnished
thy Son wth all needful Substances for us; having given
him power over all flesh, & he sh^d give Eternal Life
to as many as ~~the~~ ^{thou} ~~father~~ ^{thou} hast given him. Every part
of our Saviour's office, declared a Reverser & Subjection to
of Rule: he gave himself for our Sins, & he might
deliver us fro^m y^e present evil World, according to y^e will
of god, our father.
Hence, is y^e father of Mercies, & rit^gful Object of
our Gratitude: to him it is justly owing, as y^e foun-
tain of all ~~Contrivance & Motion~~ ^{of} ~~work~~.
But yet we rejoyce wth joy unspeakable, & y^e Love of
is so full of wonder, honours, & sweetness. y^e ~~highly~~
~~blesed person~~, tho' so great, ~~yet~~ ~~he~~ that himself not
too big to lay down his life wth contempt & sorrow
to accomplish y^e great End on w^{ch} he came, even y^e
Recovery of a Lost Race. wth his Attendant ~~Declaration~~
his Majesty; yet he underwent Misery, & Contempt. This
~~tho'~~ sh^d give us a grateful Astonishment; & he superd^r his
visage to be maned more y^e any man's, & his form
more y^e any y^e Son of men: ~~of life to be come from~~
~~was a life of bliss~~, & y^e end of his coming way to
shew forth his friendly Concern for y^e Sons of men. y^e old
Death & Suffering w^{ch} pass'd thro' were vile in y^e eyes
of y^e world: yet he underwent y^e for an evidence of his
tenderness & goodness. his Reputation ~~has been~~ ~~darken'd~~
& his Torment inconceivable, & he might fetch us
up to his Throne of glory. O y^e value of y^e undertaking
y^e worst part of it is full of glory! y^e Love of the
Lamb is wonderful, if we see it bleeding, & dying
in Disgrace, for y^e Scandals of our Religion! his friend-
ship has led him to a Crucifixion, to contempt &
Scorn: & now he stands pleading his satisfaction
for

for our guilt, his Attonement for our sin, his
death for our life, & his Exaltation for our eter-
nal happiness: he is gone wth all his Crucify^{ng} up
to glory, & is y^e pleading y^e Prints of cruel ^{nailes} ~~scars~~
upon him. He has kept his fathers commands, and
abides in his love. And now he has sent his
holy Spirit for our comfort, quickning, & help in
our xian life. This is Love indeed; infinite Love
y^e chalanges our wonder & our thanks. God's wis-
dom, we shod admire & y^e mystery we must adore
this was kept secret since y^e world began; but y^e friend-
ship is now made manifest by connecting the
prophecies, & comparing y^e wth y^e Messiah already
comes, Moses & y^e Prophets are full of Precepts &
Paections, - & y^e N. Testament evidenc^y fulfil-
ment of all y^e shod be fulfilled to bring us to
y^e obedience of faith: wherefore to god only
wise, y^e Contriver; to y^e son y^e wonderful Coun-
sellor, filled wth int^l honours, y^e Supper; to
y^e holy spirit y^e Sanctifier, & all other his ghostly
offices, be glory forever.

Use 2. of Encouragement to disconsolate souls.
~~y^e sacred Trinity~~ ~~is~~ friend to every particular sinner
y^e condition never we are in, y^e providence soever
we are under, yet we are sure if we have obtain^d
an interest in his special favour: our Comfort
must receive new life fro^m this consideration: there
is an all wise god my friend; y^e blessed Contriver of
Redemption my friend; y^e Almighty Supper is y^e
Instance of Love, w^{ch} gives y^e life & hope to our
Religion: y^e Divine Spirit will give us all y^e ghostly
Assistance to us y^e we need: are we afflicted ~~be~~
~~our friend~~: are we in Trouble, ~~he is our support~~; are
we in a den of Lions, he it is our friend can ~~the~~

4 months; ~~and we surrounded with personal ene-~~
mies, our friend can cast all 4 unjust aspersions
upon us, & make 4 Pride, & Envy, redound to our
honour. Are we in Distress or fear, by ^{whatsoever} Peril or
Sword, our strength is in 4 Lord, who is our friend.
These thots may give us 4 most comfortable en-
-ertainments;

1. Against 4 multitude of our Transgressions. It is the
most grievous & burdensome thing for a Child of God
to consider 4 he has affronted Gods authority; 4 he has
abused his friend, ~~wounded~~ ^{grieved} 4 holy spirit, wounded the
saviour, Nailed him to 4 Cross for his sin; & despised
4 offer of eternal Love, ~~displeased ^{displeased} his father, & disobeyed
his God. It wounds a saint 4 his Pride has ~~too much~~ lead
him to 4 neglect of ~~practical adherence to~~ ^{the Doctrine}
of justification; & rather chosen a flight to 4 Law for
his Deliverance. it grieves him 4 he has so much cor-
-rupted his Reason in 4 great ~~Duty~~ ^{Duty} of his faith; & 4 by exposed
himself to introduce an infection into 4 Church by
his unreclaimed Error: In 4 case, I will not say but
he must be silent, but yet here ~~will~~ ^{will} mourn
4 his Life has been a Life of ineligion & Neglect of
Duty in former Days: ~~for~~ he grieves ~~that~~ that he has
incensed 4 great god against himself: 4 he is a
sinner by Nature, & 4 he has lived a life of sin,
yea 4 every faculty of his Soul, & Member of his body
have employ'd us as instruments of unrighteousness,
No Place where we have an Existence, but we have
~~and~~ indulg'd a Lust; No Company 4 we have been
in, but still we commit sin, No Employments 4 we
exercise us about, but it is something of Cor-
-ruption seems to sway us. This render 4 saint
disconsolate; he weeps in secret, & humbles himself:
-self before god. But it such thots possess his
heart. Let him remember;
4 god is his friend, & so will seal to him a pardon~~

of all his sins: O Child of God, tho' thou hast
trespassed y^e Law, of thy ~~Creator~~ & thy God, yet
he y^e is thy friend will look away fro' thy sins, he
will not judge y^e for one of y^m; if thy Repentance
is but sincere before him. he will not be thy ^{only} Judge
but thy father, & thy friend; his Love will cover a
multitude of sins; yea all thy sins: tho' he is
at enmity wth thy sins, yet is he in Love wth thy
person.

~~Again~~, Christ is thy friend ~~too~~, & so thy sins shall
not only be pardoned by god y^e father; but thy
person justified by god y^e son y^e shall be pardon-
ed by god y^e father; see: y^e are expiated by x^p for
ever sins thou hast been guilty of, & has made
compleat satisfaction for: he has bleed if thou
mightest be washed, he ~~had~~ has breath'd out his
Life, if thou mightest have thy Life saved; he
has been in bondage to deliver thee fro' bondage
he was wounded for thy healing; he was punished
if thou mightest be spared; he was condemned, for
thine acquittance; he was crucified by intem-
perant mortals, if thou mightest be glorified of y^e father
Christ has certainly procured out a pardon of all y^e
sins we truly repent of, by y^e means of his own
cosply Purchase. Thy sins are laid upon him, &
his Righteousness upon thee; so y^e tho' thou art
a sinner by thy self, yet thou shalt be accepted
as a righteous person, in y^e Righteousness of x^p: have
it is, if tho' y^e is not, nor ever was a man upon this
earth, but was guilty of sin, yet y^e are many whom
god accounts righteous: yea in x^p we are not only
righteous, but Righteousness it self; & y^e Righte-
ousness of god. have it is y^e god is still our friend.
Our own Performances cannot make him our
friend, neither can, our sins make him our
enemy, if we are wise for our selves; if we

Doe but repent of y^m , & turn fro y^m .
further 2^o y^m tho'ts of gods being our friend may
send to give us comfortable entertainments, against
 y^m Power of our Corruptions: our iniquities are
not only many, but our Corruption very strong,
our life hath not only been a life of sin, but
out very heart, & soul, & nature, & all is sin.
But to ~~our~~ your abundant joy remember, that
god is thy friend, & so ~~both~~ is both able and
willing to;
Subdue thy Corruptions under thee. Tho' y^m are
too powerful for thy strength; he is an infinitely powerful
friend, & can conquer y^m ; tho' y^m vanquish y^m , he can
vanquish y^m ; & drown y^m all in y^m blood y^m has been
shed for Pardon, wth as much ease as he did y^m Egyptians
in y^m red sea. be not y^m so disconsolate at y^m tho'ts
of y^m strength of thy Corruptions, as thou art comfort
ed wth y^m Power of thy friend, thy father, thy saviour
thy God; not only thy friend, but a most bitter ene-
my to thy Corruptions.
Again, he will not only subdue thy sins under thee,
but implant y^m contrary graces in thee: not only
pardon thy transgressions, but justify thy person; not
only subdue thy Corruptions, but sanctify thy Nature,
so y^m where sin heretofore ruled, y^m y^m contrary graces
shall reign: thou wilt not only grow dead & cold to
sin, but quick in grace: thy heart will not only be
washed fro' polluted dust, but ~~be~~ raised up to ~~the~~ y^m y^m
sublime joys: thine Affections will be taken off to
compassionate wth, & raised up to God above, who
is thy friend: he will not only keep y^m fro' being a
rebellious sinner, but make y^m a glorious saint, &
tho' thou wast covetous, he will give y^m a free
& liberal spirit: tho' thou wast carnal, he will
make y^m spiritual: If thou art tied to earth, he
can exalt y^m to heaven; hast thou been deceitful,
he can make y^m upright; hast thou been given
to

to indulging thy Passion, he can give y^e a spirit
of meekness; hast thou been proud, he will
make y^e humble; tho' thou wast once idle in y^e
business of thy souls concern, he will render y^e
diligent; tho' thou wast careless in thy duty, yet
he will give y^e a watchful spirit; yea tho' thou
hast been dead, yet he can quicken y^e, & make y^e
live; these things ~~thy~~ God & thy friend, not only
can but will do for y^e.

3. These that may give y^e saints most refreshing
entertainments, against y^e violence of temptation
whilst we are in y^e world, we have powerful qui-
nies for ^{the} ~~to~~ encounter; & as many for without
to grapple ^{the}: not only a wicked heart within us,
but a wicked & subtil Devil about us, ready every
moment to ensnare our souls in sin; y^e weaker our
corruptions are, stronger will be our temptations.
yy who have y^e most of God in y^e souls, have at y^e
same time, most of y^e Devil against y^e. He is not
so fierce at a formal Professor, against a vile sinner,
as against a real Saint. He seems to account
y^e sinner his own already wthout any further concern
& y^e for neglects striving to make him so: yy are
in very deed more solicitous of being tempted by him
an y^e he is of suggesting wicked thoughts to y^e; nay yy often
put y^e under his regiment, & plead wth him to put y^e
in y^e way of temptation: as one justly says, y^e Devil
himself is often tempted by sinners: but yet Saints
are often harassed by him to adhere to his temptations
& y^e more of holiness any have received for God, y^e more
temptations shall yy find for y^e subtil Adversary. Was
y^e ever any more righteous, an y^e first & second Adam,
& who were ever so much tempted as yy? Never any
had so strong temptations laid against him as our
Lord had, who was perfectly void of sin: & as y^e Devil
began wth x, so does he go on wth Christians: he sought

against & y^e Captain of our Salvation; So also do he
he fight ~~the~~ against all y^e are under his banner;
We must never expect to be free fro^m temptati-
ons, till we get to y^e blifful region of Light &
& perfect freedom: we must expect our own Cor-
rptions, & y^e Devils wily to follow us wherever
we goe: he will still be ~~fastening~~ assaulting
us as long as y^e Earth holds us; he will keep us
in pain by his temptations, fill us wth trouble, fight
against all y^e graces of gods Spirit, & shut us, as
much as he is able, out of all comfort: even to that
Degree y^e y^e Children & beloved of y^e Lord are many
times like to be overcome by him; ~~some~~ y^e are
ready to cry out, I shall one Day fall by y^e hand
of Satan.

But for y^e support of y^e Saint let him remember, if
his friend is far above y^e old serpent: he has con-
fined him in fetters of Iron, y^e he cannot move but
by his Allowance. The Devil could not Damage Jobs
goods untill he had received a Comission fro^m Jobs
friend; & y^e he could not touch his body untill he
had renewed his Advers, & obtained a new Comission.
he could do any thing more y^e to god thy great
unfailing friend gives him leave to do. fear none
of y^e things y^e fall, to thy Dejection: what tho' y^e our
Devil or his Instruments cast you into bonds; let
your patience & Constancy be apparent to all. It is
but for a set time y^e he can exercise y^e wth grievous
troubles, & divers Persecutions; be not too much
bore down wth thine afflictions, but continue with
comfort, Steadfast in y^e truth to y^e end: what tho'
thou should be called to greater trials an^d thou
art now apprised of; what tho' thou shouldst be
called to resign thy Life for thy Religion; why y^e
y^e thy Comfort it is no more an^d opening a door
for y^e, y^e thou mightest be secure of a Crown of glory

thy race is put to an end, if thou mightest be put
upon a peaceable Possession of the Prize of eternal
glory wh^{ch} way is set before you. Or if in ^{the} world it
is hard to ^{be} to live an abstemious Life; yet remember
it is only to fit thy body to hold out in thy Race. tho'
thou art afflicted, yet it is not ^{the} eternal Torment,
tho' thou art tried, yet art thou not damned, nor
as yet tortured upon a rack, torn in Pieces, caught
in an Oak, nor punished as thine iniquities deserve.
If it is so that we must endure all things, must suffer
of Reproaches of men, of Loss of estate, of seeming
provings of our friend; yet ^{we} are not Reproaches,
Losses, nor provings; & if ^{we} were it is but for a season,
perhaps not a ~~Day~~ year, nor a month, but only
of exact space of ten Days; Rev. 2. 10. but surely it
will not be forever.

But, yet, I think, thy friend is wonderfully above thine
Enemy & thou canst not be tempted of thine Adver-
sary, above to be enabled ^{to} to bear: Thy friend
will either bring down ^{the} temptation below thy
Strength or raise thy Strength above ^{the} temptation:
if tho' ^{the} Devil have Liberty to seek a time and
all times ⁱⁿ he may devour ^{us}, yet his encounter
will never conquer, his assault, shall never over-
come; he may tempt ^{us}, but he shall never de-
stroy ^{us}: if he try ^{us} by way of suffering, or by induc-
ement to sin; all will not equal thy Strength ^{if} is
given ^{us} of thy friend & thy beloved: if you are stead-
fast in ^{thy} faith, god is faithful to his Promise, and
will secure you ~~from~~ from all evils ^{that} are above
thy Strength ^{if} he shall give ^{us}: ^{if} he suffers you to
be tempted, he will find out a way for thy Delive-
rance; if you might not be wearied out ^{with} Long

Portion

Continue under trials; but hold out under all
thy supposed burthens: What if he dont deliver
you this hour, ⁱⁿ in your own apprehension you
are sinking, yet wait, resist, continue steadfast
ⁱⁿ in Godliness, & you will have a glorious deliverance
if you take & hold y^e shield of faith, his grace
in you will resist, & drive out all y^e fiery darts of y^e
Devil: none shall ever hurt you; tho' y^e most dan-
gerous & violent assaults of temptation; tho' that
subtil serpent appear in all y^e colours of ~~his~~ his
subtilty. yet y^e ground of thy salvation is not
nor can it ever, be moved.

This thy friend will not only see if y^e Devil doth not
conquer, but further if thou maist conquer him,
he will turn all his intended evils into real goods,
all his induements to evil, into real Advantages.
by y^e thou shalt be more conformable to y^e thy
head, thy husband, & thy friend. y^e trials perhaps
are to teach y^e how to help & succour others; ~~if~~
hast thou prayed if others might be deliver'd from evil; yet
not in faith; y^e are as motives to pity, & as so
many Motions in y^e to prayer, if thy fellow Beate-
tures, & all Christians in special, might be kept from
violent temptation; or have grace to persevere in y^e
ways of well doing, against violence, & dangers. y^e
in thy case, thou hast forgotten thy brethren, who
are fallen into divers vexations; y^e thy trials are
doubtless to move y^e to thy faithful endeavour,
by praying for y^e, as X has done for y^e, by encouraging
y^e as he has encouraged y^e, y^e y^e might be confirmed
& y^e faith hold out to y^e Death. But again, the
Advantage of y^e trials; are if thou mightest live

in y^e Exercise of thy faith; & give y^e saint great
Occasion of joy & triumph. if you have no war,
you can have no victory; if you can't bese to
fight, you will never conquer: had you been
free fro^t temptation, y^e would you have been wth
triumph.

Again, 4. The th^o of G^os ~~three's~~ being
thy friend, may yield you solid & lasting peace
~~comfort~~ & support against y^e greatest of thy
~~Wants~~ Wants. We are on earth still in need
& necessitous Circumstances; our hearts faint wth
us for want of spiritual food; our Bodies are well
nigh consumed for want of an equal & just tem-
poral sustenance; our outward man faints
th^o ~~Persecutions~~ Persecutions, & trials; ~~our inward man~~ ^{our inward man}
~~seems~~ seems to dye for want of an inward and
reviving so^l Light: But god is our friend & great
comfort in all y^e Vexations. our outward wants,
as none truly hath more, so none ~~truly~~ commonly
wants more y^e a true xian: Sometimes he is
wth out food, & sometimes he is wth out Raiment;
sometimes wth out health, & strength; he may be
laid in chains, cast into Prison as well as others;
he is as likely to be deprived of Liberty, & a good name
as others; & always in danger of loosing something.
But here is his consolation:

His friend can supply all his Wants, either by
ordinary means, or extraordinary Power: so y^e he
is sure of never standing in need of any thing, so
long as his friend can help him, & sees it for his
Benefit. Tho' y^e young Lions lack & suffer hunger
yet y^e y^e fear y^e Lord shall not want any good
thing.

thing. w^h of Israelites, & trusted in y^e Lord, were
brot into difficultie, & wants, god issues forth
his Comand, & y^e Red-sea is immediatly divided
to make y^e room; w^h y^e we brot into streights
for food, god rains from heaven, bread to sustain
y^e; y^e Rocks run y^e water; y^e Cloud direct, y^e pas-
sage; y^e travel forty years wth y^e same garanty
neither did y^e feet swell in all y^e y^e hard service.
but, O Saint, dost thou want health, & strength; y^e
yea dost thou need food & Raiment: Verily it
is be: y^e are not for thy benefit; thou seemst
to want health; but it wou'd be to thy
Damage to have it; hadst thou Riches, y^e
wou'd prove thy snare; if thou hadst honours,
y^e wou'd doe y^e no good service; hadst thou all y^e
y^e Pleasures y^e can arise fro a worldly greatness, lieth
why y^e wou'd be thy overthrow; thou art de-
prived Relations & Children; or never had y^e
given y^e purely for thine advantage; it is
much more to be desired y^e thou shouldest be
wth in an y^e peaceable enjoyent of all y^e
goods; & y^e fore it is y^e thou art denied them
~~desireless~~; for he will never deny any good thing
to y^e y^e fear him; therefore we shou'd always
say, y^e Lord is my shepard I shall not want. be
surely thy god, thy friend, will be in y^e room of every
other good, w^h can be ~~depr~~ that of, or desired: art thou
in Sicknes, he will be the health of thy Countenance
& thy god: art thou under any infirmity, he is thy
strength; art thou under any apparent Disgrace
he is thy honour; if we are reproached for
Name, he will be our glory & our defence: are
we

we under mean Circumstances of Life, he is
of most divine & satisfying Riches; are we hit
into Difficulty, he is our Comfort; if we are in
bondage, he is our liberty; if he brings us into
Tempest, he is our safe rock of Defense; are
we in Trials, he is our Support; are we in darkness,
he is our ~~glorious~~ Light; ~~does~~ does he shadow
of Death veil our eyes; he opens to us a new
perfect Life: Surely if thou hast as much and
more of if thou hadst all of world besides: Why
if weepst thou, why art thou troubled; why
art thou grieved? is not thy friend & thy be-
loved better of a thousand such worlds as if
are?

~~Happy~~ if thou of gods being thy friend, may serve to
thine abundant joy, in the sharpness of thy Affliction.
In if Life we not only want may seeming good,
but and undergo many seeming evils: not only
want Riches, but are really pinched wth Poverty;
we not only want Rest, but are rack'd wth Pain;
if we had no tri'd & sure friend, it were easy, but
we ~~have~~ are trampled upon by Enemies,
if more pure Religion we have, if more Afflic-
-tions are laid upon us; we are as sure of success
carrying if Crop, as we be, if we doe carry it, of
wearing if Crown: if we design to be glorified,
we must first be afflicted: But notwithstanding
all if, here is our Comfort;
if disposing of all is for of God, our friend: he
if has made us, knows what is best for us: he
does save us, assures us if we must follow him; he
if is our father, can proportion out to us what
we respectively need to render us worthy of wear-
ing if Name of his Sons: under all our Mis-
Dis-

Dispensations, he is our Comforter, he is our Rod.
The wounds of our Reputation, health, or ease, are
not sent for an enemy, but for a friend: he does
not delight in afflicting; he does ^{not} lay his hand heavy
-ly, see: he hates us, as he does every ~~sin~~ ^{enemy} ~~sin~~ ^{sin}, but
his strokes are strokes of Love & Tenderness.
There is no affliction lying upon us, but still we lack
if our friend present ^{us} to comfort, support, and
keep us ⁱⁿ his consolations. we have a high
pledge of ^{the} unchangeableness of his will; even his
Promise & his Oath: he never will alter his
purpose, & disappoint our expectation: a most
powerful Argument to believe ⁱⁿ Promise, & to
receive Comfort ^{by}: for being sensible of guilt, we
betake our selves to him, for safety from deserved Wrath.
This is Comfort indeed against ^{the} remainders of sin
while we don't indulge sin. In all our afflictions,
he is afflicted; he drops his healing blood
into our wounds: he is fill'd ^{with} grief at our
sorrows. If we trust in him here we have his
unfailing Promise; Isa. 41. 10. fear not for I am ^{with}
you; be not dismayed, for I am thy God: I will strengthen
-thee, yea, I will help you, yea, I will uphold
you ^{with} the right hand of my Righteousness: he is our
Lord & our redeemer; his gracious Presence will
assist us; his strength will strengthen; & his spirit
support: if god be on our side, who will be
against us to our damage? If we have used all
just & righteous means to secure our selves from
unjust Reproaches: why whether we are in prosper-
-ity on ^{the} right hand; or in adversity on ^{the} left:
whether honoured by ^{the} god or dishonoured by ^{the}
-god: tho' we may be esteemed by some no better
an
y

~~an cheat, impostor, seducers~~: tho' we seem
to be obscure persons, & of no account: tho'
look strangely upon us, & will take no notice
yet we have a friend, who is infinitely sup^{er}
to all ^{of} Enemies: tho' we should be scourged
Malefactors; our friend can, & if his wisdom
he sees best will secure our lives: if, as to
of outward Appearance, our Condition be indeed
& heavy; his Providence can supply, or his gra^{ces}
ness will give grace as it is far better: so if
may rationally be as contented, as tho' we were
Masters of all things; as indeed we are as long
as we are heirs of our friends Benefactions; in
-loth Christ. What tho' our afflictions don't
as till life is at an end: it is wth respect to our
-last bit, if Corruption might be purg'd out, & holin^{ess}
th^{at} more & more increased in us: his Comforts are
in^{creased} united to our troubles:

Lastly. God is our friend: be we supported against
Terrors of Death: here all afflictions meet, & it
it is stiled a King of Terrors: it is nothing so dee^r
to us, but at death we must bid our last farewell
honours, advancements, Preferments, & Estates, all, we
must resign in 4 hour. yet we are not left
-out comfort: our friend will prepare us for so trying
-ti^{me} a time; his promised Expense will ^{be} ^{the} ^{us}, &
ea^{se} conquer temptations, & allay fears; yea, & Core
we^{re} if very Dangers of Death comfortable; if we may say
we^{re} thou, O Death, if thou didst thrust thy sting into
at & wou'dst slay me, yea thou didst bring me into
of close Prison, if I have, & seemest to have obtain
if a full & triumphant Victory over me; but u
doest for my thy Comfort, I am raised out of it, & an
if wth eternal life: thanks be to god, thou hast lo
we^{re} lookt thy sting & thy Victory too.

Ignorance & foundation of Vices.

No. 33.

Prov. 1. V. 7. And I despised among the youths, a young man void of Understanding.

13. So she caught him & kissed him, & th an impudent said unto him. V. 14. I have Peace offerings with me. V. 21. ~~th~~ much fair speech she caused him to yield.

It may be any Satisfaction to y^e Curiosity of my hearers, understand y^e birth & original of my thots upon such Subject; let y^e take y^e account. No sooner had I arrived ~~th~~ ~~years~~ ^{Dispersing} Years, but my busy Mind was not a little curious y^e Enquiry into y^e grounds of Religion, of Inreligion: Upon y^e strictest Examination my youthful thots were capable of; I soon found y^e former of so noble & excellent a Desent; in all its Laws so just & ~~th~~ rational; in all its Designs so divine & heavenly; in all its Motions so perfective of y^e Principles, so conducive y^e happiness of y^e human Nature, even on this side Death: ~~th~~ ^{Christian} Religion seem'd so worthy of god, & of such incomparable benefit to man, built upon such firm & ineffible ~~th~~ th such proper & powerful Arguments, y^e ~~th~~ th upon a second view, I was thordly convinc'd of y^e Divinity resid'd in it; & was justly lead to say, surely y^e Desiples such a blessed religion were y^e most divinely calm & excellent things on y^e side heaven it self. Upon such reflections as these you will not wonder if I lookt upon myself ~~th~~ th a little Displeas'd ever I shou'd be Shock'd ~~th~~ th any y^e most untoward Difficulties Persons of a xian Profession have to meet ~~th~~ th wall, ere y^e reach heavenly home; an arrival to y^e enjoyment of ~~th~~ th all earnest Pursuers of y^e way, have, at y^e least, a distant Prospect of; y^e can persuade y^e to endeavour according to y^e revealed Method, entirely to suppress every thing in y^e, opposite to y^e virtuous Character. you can't conceive y^e inward Joy, springing from y^e consciousness ~~th~~ th faithfully endeavour'd to be what you shou'd be; unless you obtain it by Experience! After an Enquiry for y^e good way, y^e Paths wherein y^e antient xians walk'd; my lesson was Shock'd, & I ~~th~~ th fill'd ~~th~~ th wonder & surprize, in view of ~~th~~ th unhappy fate deformed looks of Inreligion, & y^e unhappy ~~th~~ th unlovely ~~th~~ th traced after y^e footsteps of such an ~~th~~ th appearance.

Yet

Yet, upon a sight of a neglect of it would give us a
of Satisfaction of Mind, as might render our blackest App
champions of Life something tolerable; & prepare us to fly weal
by a Angelick Minds of Light & Love into a Paradise of Pleasure
I have that fit, ^{alittle} to espouse a Cause of a ^{moral} life, an Argument
wth out breach of modesty, may call ^{to} great & noble, & next
14 Angelical, approaches nearest a Life of God; & not to sit
like an unconcern'd Spectator to see a best Religion in
bleeding & dying between two Thieves.
This I have done in my own shot, ^{in Part} according to a one Tale
put into my hand, by ~~an~~ a ~~sententious~~ ^{immoral} Enquiry into a Ca
~~of a Resemblance of Impiety to a~~ ^{Immoral Practices} ~~Man~~, so prevalent
an age of such an inreligious Genius as it is. And cannot be
fall in ^{the} a wiser man, who ~~by~~ attributes it to a Defect of
standing. We have so many thousand unaccountable Concoits, gay
ous, & extravagant Actions ^{which} afford us new Pleasures, & display
others in a Colours ^{wh} we our selves take a fancy to glory in: These
something so amusing in a State of our Vanity, & ill-grounded Satisfac
even a wiser World has chosen an exalted word to describe its
ments by, & of a ~~for~~ Paradise of Fools.
In discoursing for a words chosen for your Entertainment, &
not my Purpose to restrain my thoughts to a or a other Sex: I
to a or a particular Sin: for as it holds good in a, so it d
in a other Part of a rational Kind: & as it is true of a Sin;
like wise it is of Sin in general. ^{whereof}
I speak a as a Doctrinal Truth to be insisted on:
Wth. All Immorality has its foundation laid in Ignorance
Men resign a Laws of reason to a more easy & unna
Principles of Passion, till a convinced a World a a four
of a Impiety & uncharitable living, is justly said, to be in
most deplorable Ignorance.
I look upon my self favour'd wth a rational Auditory
I might convince your reason of a truth of my Assertion
I shend move you all to Practice according a^s reason
shall dictate; let me pursue a Method:
1. I observe, it is such a thing as fitness & Unfitness; right
wrong, eternally & unalterably, in a Nature & reasons of thing
2. These fitness & Unfitness, right & wrong, w^{ch} have a foundation
eternally & unalterably in a nature & reason of things, appear
self-approved to a minds of all reasonable Beings.
3. That Living in an exact Conformity to a eternal & unalter
nature & reasons of things, is Morality. A - - - And
The foundation of all acts contrary to a eternal reason
a things, is laid in gross Ignorance. - - -

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7. Where you can't ^{the} Convenience inform your
Minds of ^{the} beauty of ^{religion} ~~an~~ Action, ~~to~~ ~~it~~ before this
of other Person, of your ~~Salve~~; be concern'd to get
our Minds enlighten'd of ^{by} ~~by~~ ^{standards} ~~standards~~, it is to be done
it is to be refrain'd from, in order to render your
actions beautiful & discreet. for our Understandings
must be inform'd, before Practice, if ever our Actions
be orderly: y^e eyes of our Minds must be a guide
to our hands & feet, otherwise, you will move very

never rest satisfi'd th bare Probabilities, where Evidence
attainable to render y^e thing undeniably certain, our
opinions of particular Interests may be satisfi'd in mere
conjectures about things, or Actions, but if we have in-
form'd long end' already, & intend to give y^e no further
unrighteous Entertainment; but we are now all resolv'd
to let & keep our Reason in its proper place; and
says unto us continue your Enquiries th all y^e imaginable
Industry ~~as~~ you can; untill your Searches have put
you into y^e pleasing possession of Truth; ~~th~~ th we have
found, Reason tells us to follow truth, how opposite never
it may cause our latter Actions be to our former.
This last Direction gives us y^e profitable Remark how ca-
utious it is to put y^e most candid Construction upon y^e Opinions
actions of other Persons: for we know not y^e little Exigencies
may oblige y^e to act presently upon a cursory view of the
Arguments propos'd to y^e, nor y^e necessity of y^e Affairs;
nor yet, in what Circumstances y^e have been placed,
respect of Truth. — — — 6.

must be regulated, to keep y^e Reason from
mistaking in y^e moral Life: for if a persons
is possess'd of false Notions, y^e y^e Conduct
his mind must consequently be false: So
instead of leading such erring Minds into the
knowledg of y^e moral Life, y^e are lead into
Practice of y^e immoral Actions: So far are
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Yet, upon a sight of y^e Neglect of it wou'd give us y^e ~~of~~
 & Satisfaction of Mind, as might render our blackest App^{er}
 -hensions of Life something tolerable; & prepare us to fly wear
 by y^e Angelick Minds of Light & Love into a Paradise of Pleasur
 I have thot fit, ^{alittle} to effronde y^e Cause of y^e ~~signa~~ ^{moral} life, an Argum^{en}
 , w^{ch} wout breach of modesty, may call ^{so} great & noble, y^e next
 14 Angelical, approaches nearest y^e Life of God; & not to sit
 like an unconcern'd Spectator to see y^e best Religion in y^e
 bleeding & dying, between two Thieves. (like its)
 This I have done in my own thot, ^{in Part}, according to y^e one Tale
 a serious Enquiry into y^e Ca

6. Be willing yea of choice confes your Ignorance before
 Such as y^e is any likelihood can give you Light. tho it
 to one who is your equal or, perhaps, you wou'd look
 beneath you, yet ~~the~~ Truth & Light is pleasing: w^{ch}
 you from to see y^e light let into a dark Dungeon to y^e
 bodily Eyes, if it were done thro y^e help of one y^e who yo
 look'd upon your Superior: But in y^e respect he is not
 for he has power to let in light where you could not doe
 for your self. we can't bare to be look'd upon so dull & th^o
 in matters y^e make us worthy to wear y^e distinguishing Charac^{ter}
 of men. Pride is a most bitter Enemy to Knowledge.
 Let us fro y^e Direction, be moved at an unalienable ^{Principle} fro upbra
 ing other Persons Ignorance, Study to remove our own, & aft
 y^e to give y^e an understanding in t^h y^e know not: In y^e do
~~stitutions, let us ever appear to take notice of y^e Ignorance~~
~~but allow y^e to fancy~~ If we faithfully observe y^e ~~in Direct~~
~~is likely we shall be indeed what we love to be called~~
~~yet our selves, Steeds fro under y^e mortifying y^e~~
~~is read y^e Superstructure of all immortality~~
 Amen

shall dictate; let me pursue y^e Method:
 1. I observe, y^e is such a thing as fitness & Unfitness; right
 wrong, eternally & unalterably, in y^e Nature & Reasons of thin
 2. These fitness & Unfitness, right & wrong, w^{ch} have y^e found
 eternally & unalterably in y^e nature & reason of things, appe
 self-approved to y^e minds of all reasonable Beings.
 3. That Living in an exact Conformity to y^e eternal & unalter
 nature & reasons of things, is Morality. A - - And.
 4. The foundation of all Acts contrary to y^e eternal reason
 y^e things, is laid in gross Ignorance.

J. Where you can't ^{with} Convenience inform your
Minds of ^{the} beauty of ^{religion} ~~and~~ Action, ~~to~~ ~~it~~ before this
other Person, of your ~~elves~~; be concern'd to get
our Minds enlighten'd of ^{by} ~~by~~ ^{standards}, it is to be done
it is to be refrain'd from, in order to render your
actions beautiful & discreet. for our Understandings
must be inform'd, before Practice, if ever our Actions
be orderly: ^{our} Eyes of our Minds must be a guide
our hands & feet, otherwise, you will move very
idly. But our Eyes cannot guide us, unless we
have a ~~safe~~ Rule to guide by: now, perhaps,
we shall say we have a Rule: true: yet what
Advantage is ^{it} Rule to us, for Action, before
every we have got any Eyes to see it, ears to
hear, or hearts to consider of it. The End of this
Rule or Rule is to tell us, what is right & what
wrong to be transacted in such & such an
affair, at such a time, under such Circumstances
attending, & before such Persons. This Action
may be well at one time & ill at another: So
likewise, it may be well before in ^{of} Defense
or even to such a Person, at one time, under
one Circumstance, & at another time, & under
some other Consideration is most absurd & immoral.
In order ^{it} fore to regulate Actions & Understanding
must be regulated, to keep ^{it} Person from erring
mistaking in ^{it} moral Life: for if a persons
Minds is possess'd of false Notions, ^{it} ^{it} ^{it} Product
his mind must consequently be false: So
instead of leading such erring Minds into the
knowledg of ^{it} moral Life, ^{it} are lead into
Practice of ^{it} immoral Actions: So far are
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44 from being well informed, & 44 are quite
deceiv'd, lead to, & left wide of a Life that
merits y^e fam'd Character of moral.

Let y^e fol^o be our request; Open thou mine
Eyes Psal: 119. 18. That I might fully understand
y^e Rules of Life, w^{ch} give me y^e name of the
rational; & I might faithfully observe y^e best
Directions conducive hereto. If upon what we
have heard, we can persuade our selves closely
to adhere to y^e Directions, tis likely we shall
be indeed, what we love to be call'd; and
get our Necks from under y^e mortifying yoke
on w^{ch} is rear'd y^e Superstructure of all
Immortality — — — Amen

If upon w^{ch} we have heard we closely adhere to the
Directions, tis more ^{an} probable if we shall turn
our throts to Irreligion, & all irregularities in Religion.
Let our selves to search out y^e things we know not
& practice all we find matter of Duty.

Amen

But,

I observe, There is such a thing as fitness & Unfitness
 right & Wrong, eternally & unalterably in the Nature of Reason of
 things. For tis as evident that if are different Relations,
 respects, or Proportions of things one to another, as that
 are different things, & if one Magnitude or Number is
 greater than another: & from if different Relations, & Conse-
 quence is clear & evident, that if arises an Agreement or
 Disagreement of some things to others, or a fitness or
 Unfitness of if Application of if different things, or different
 relations one to another; if is as evident as if if is any
 such thing as Proportion & disproportion in Geometry or
 Arithmetick. Yet, if is a fitness or Suitableness of certain
 Circumstances to certain Persons, & an Unfitness to others:
 as have if foundation laid in if Nature & Reason of things,
 & if Qualifications of Persons, antecedent to all positive
 Laws & appointments whatsoever: Yea, further, for if different
 Relations of different Persons one to another, if necessarily arises
 such a thing as fitness or Unfitness in Behaviour of some Persons
 towards others: These things are as manifest, as if if Properties
 which flow from if Species of different Mathematical figures,
 have different Congruities or Incongruities between if; or
 if in Mechanics, certain weights & Powers have very different
 forces, & effects one upon another, according to if different
 Powers, or different Situations, in respect of each other.

Let me, to help your Understandings in if Argument, give
 you to receive it by an Instance, or two: That God is infinitely
 Superior to Men; if is as clear, as if Infinity is larger if a Point; &
 or if Eternity longer if a Moment: Now let us observe the
 necessary Consequence; it hence follows, that men should honour
 & worship, obey & imitate God, rather if on if contrary to
 dishonour & disobey him; so natural to our corrupted Minds:
 for tis certain that if finites, entirely depend upon if infinite;
 & if if infinite has no sort of Dependance, nor in any respect
 receives advantage from if finites.

Again let us view if force of if Argument, by an Instance in
 Mens converse one to another. Tis evident to a Demonstration
 that its more just & suitable, that every Man should faithfully endeavour
 to promote if good of if whole, to advance if universal Welfare
 & Benefit of all; if if every Man should be contriving if overthrow
 of a Society, or if destruction of all. What among us, has so
 little sense

little sense, as to deny if men should deal according to the
rules of Justice & Equity antecedent to any Laws established
among us, to any bargains one with another, or all Com-
but only upon the established Law of Nature? Who, can
so ignorant, as not to grant if more rational, and if every one
should without sense disappoint if most reasonable & equi-
expectations, of his Neighbours; cheat & defraud, or violently
seize upon if Property of another, without restraint? If we
allow if, before all Laws established by Societies or Com-
monwealths; if we must even fall in with the hobbean Law
I own if his stupid followers if for if it be eternally & unalter-
in things if, no difference between good & evil, just & unjust
if it were as consentaneous to if dictates or right reason, for
one person to fall upon, & inhumanly destroy if life of one of
his fellow-Creatures; not only in necessity requiring it, for if Pres-
ervation of his own life; but upon an arbitrary Power, without the
least appearance of benefit to him; as it would be to use all
possible Endeavours to preserve if life & health of another: the
Consequence of such extreme Stupidity would be; if not only
if first, & most obvious way for if safety & security of every particular
person, would be to use all imaginable Contrivances to prevent
& cut off all others; but also if men might destroy one another
upon every frivolous Occasion, yea upon arbitrary Power, foolish
& peevish humour, if we could, by no possible Endeavours, find
out any advantage accruing to such blood-thirsty-destroyers, either
to if Deprivation of if own lives, or if Advancement of if outward
Interest. This hellish humour, we may see with half an eye, would
end in if total Destruction of mankind. Now, if if safety
of mankind be reasonable to be consulted by all persons, if
~~it follows if~~ if even so far needful, as to enter into Covenants
to bring if to pass; if tis evident if it was eternal & unalterable
reasonable. Hence if Truth of if first particular, viz
if if is such a thing as fitness & unfitness, right & wrong in if
nature & reasons of things, is so notoriously plain, if nothing
short of horrid abuse of human Powers, Corruption of good
manners, & if spirit of if Devil, can possibly make any being
if wears if famed title of if rational, entertain if least appearance
of a Doubt concerning it: 'Tis as easy for a man of reason, & in
if use of his sight viewing if light of if Sun, to deny if if is
any light in if world, as tis for him to deny if truth of if Assertion
wherefore I proceed to Consider. We have if foundation eternal
& unalterable in if nature & reasons of things, appear self-approved
to if

to y^e Minds of ^{all} reasonable Beings. for if persons have a good Understanding of right & wrong, So as you have had laid before you, y^e necessarily see y^e Agreements or Disagreements to y^e reason; And by y^e Understanding natural & necessary unalterable Relations, fitnesses, & Proportions of things, y^e will, likewise will be constantly directed, & determin'd according to y^e last dictates of such & well inform'd Understandings: for if y^e see y^e Equity of preserving the property, Advancing y^e good Name, & upholding y^e Character of a rational kind, y^e see things according to y^e eternal & unalterable Nature of things, & y^e are necessarily determin'd to look upon y^e self-approv'd in Nature, according to a strict Conformity to y^e eternal Laws of rational beings: If y^e reasons of things have y^e foundation laid eternally & unalterably in Nature, & if rational Sentiments of y^e things are according to y^e fitness or unfitness, y^e surely y^e nature of y^e things appear self-approv'd to all reasonable beings. — But,

3. Living in an exact Conformity to y^e eternal & unalterable nature of things is Morality. for y^e is nothing but a firm Assent to y^e eternal Law of Righteousness, after a judicious Observation of y^e Equity or Equality of y^e & y^e other Action to y^e Nature of things; to pay a just Acknowledgment to y^e reasonableness & fitness of y^e ~~thing~~ governing all y^e Actions by y^e Rule of right and Equity: An Assent to some formal obligation upon every one, actually & constantly to conform y^e ^{us to y^e rule} ^{wh^{ch} is built upon} fitness & unfitness of things: upon y^e right y^e Supreme Superintendent has to challenge Obedience, reverence, & all humble Acknowledgments to him: & upon y^e right every person to y^e & y^e other thing of his requiring to himself; by y^e laws of superiority & inferiority.

And, Every Action contrary to y^e eternal [&] moral obligations, has its foundation laid in gross Ignorance. This, Doubtless is a very mortifying Consideration to you all: yea, you may hear a ^{to} Experience, y^e it is one of y^e most dreadful thro'ts for an Ambitious Mind to entertain That a person does not doe y^e & y^e, is conformable to y^e eternal Law of reason; because he is ignorant to a fault, & stupid to a wonder. Does not y^e Sentiment enflame you afresh, & put you to inward Shame? Or does it raise your Envy against y^e y^e know y^e Actions are according to y^e eternal & moral obligations upon men or persons to perform? If it does, neither of y^e, you are verily ignorant beyond what I imagined. But of y^e more in the application. Whither it mortifies you at your finding y^e Ignorance reigning; or whither it raises your Envy against y^e y^e know y^e is y^e great Governour of your Actions; yet be assured; it is an unchangeable Truth; y^e Every Action contrary

contrary to ^{the} eternal & moral obligations, has its foundation laid in gross ignorance. for every Action & degree of merit of things, as ^{they} have been observed founded in Nature, & not dependant on Custom or fashion, & not according to a well inform'd Judgment; & consequently must be branded ^{with} gross ignorance. for if persons do not value things according to Nature, & fitness or usefulness to be employ'd for ^{the} or other particular business, by ^{the} or other person, ^{at} ^{the} or of particular time, values ⁱⁿ their want & good Understanding of his Place, Character, Business, & intrinsic worth of ^{the} thing: ^{it} is to chuse upon a wilful & extravagant Imagination, & not by reason or Judgment. ^{it} can't but be convinc'd of ^{the} truth of ^{the} particular, ⁱⁿ ^{the} consideration of every Action is ^{the} Design to advance your happiness well, a person pursues ^{the} or other thing in view; caprice or ^{the} affection upon his fellow-Creature; he is ^{either} more careful or else more indolent in ^{the} love of ^{any} something in view its intrinsic value; hence he can't obtain ^{it} ⁱⁿ his desired way in ^{the} pursuit; because he imagines to find some relation, fitness, or suitability in ^{the} nature of such an Action, ^{which} he can really find: so ^{if} he is ever disappointed in ^{the} fruition ^{it} is obtain'd: for one person to say ^{that} he has a right to ^{the} same individual thing, ^{while} another at ^{the} same time has a full right to, is fancying ^{that} two rights may be contradictory to each other: i.e. a thing may be right, & at ^{the} same instant wrong: if every man has a right to preserve his goods or his health, 'tis manifest I can have no right to take ^{them} ^{away} from him, untill he first forfeit ^{them} ^{into} my hands: so like wise; if a man has a right to receive honours, Repute, or ^{any} like good, or for me, I violate ^{the} eternal & moral obligations of Nature unless I pay ^{him} ⁱⁿ honours, advance ^{of} Repute, & proportionally deal forth to every one in Justice according to my Capacity: for if I do otherwise, it might be just for me to do ^{it} ^{at} ^{the} same time, this is a breach upon another man's right, it could be just for me to do: ^{it} is just ^{of} some absurdity & contradiction, as for me to affirm ^{that} one body can be in a thousand places at once: And if upon ^{the} Affirmation of such absurdity, a person would be lookt upon grossly ignorant & stupid to a wonder; ^{it} surely he ^{is} contradicts ^{the} eternal moral obligations, must wear ^{the} fatal brand; gross ignorance.

My end ⁱⁿ ^{the} words is ^{to} viz. These immoral Leaches have ^{the} foundation laid in Ignorance; ^{and} have ^{the} foundation laid upon flattery & Custom. — This so necessary a truth to be open'd to ^{the} understandings of young persons; ^{it} is

as its little sorry, & my intended brevity would not allow me to
degree of charge upon. But I must pass to apply of Truths
loose & ready Consider'd.

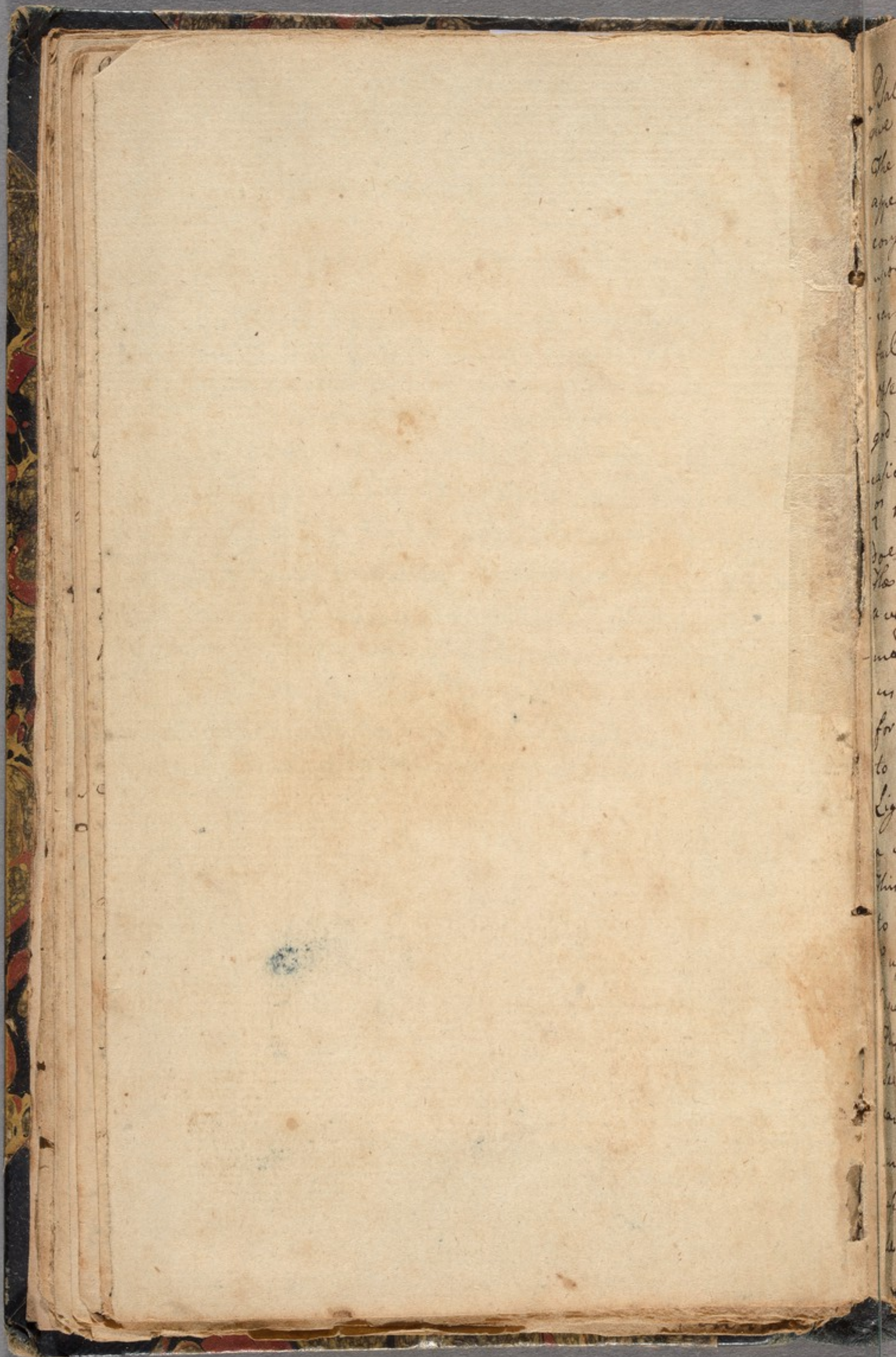
Application

of Examination. Sirs, ^{the} out morality a creature
human shape makes of most deformed appearance in
I can think of nothing of will bear any similitude to
an animal ^{with} all his bones disjointed: only think of
a creature of you easily see if it is a subject of ridicule.
monster if has most or all its various ^{members} turned into one. Such
being is a subject of your wonder & pity: Well, an immoral
person looks more unnatural in either of ^{us}. As we desire
look like what we love to be called, of rational; it is of
at moment if we try our selves, lest we may be hereafter
justly chargeable with a breach of a eternal & moral
obligations lying upon us. ~~Let our examinations be after~~
~~that~~ (that to insist much upon a revealed word of god
time, since, I believe, many deformed minds will rather be
vindicated by what is called a rational argument, than a scrip-
tural.) Let our Examinations be after a manner I think
thy self, O, my soul, art thou not one among a youth
may justly be separated for a young person void of Under-
standing? has not a manifest consent of passionate igno-
rance, ^{as} coming all before it, been a main mover of thy
as full mind in all her attempts? hast thou not rather apply'd thy
each both of ^{us} acted in folly & vanity, a great destroyer of a noble
contexture & frame of thy exalted faculties; yea, so loosened and
dissipated ^{us}, as nothing solid or substantial will abide in?
hast thou not, thro' inadvertency render'd thy self incapable
of a serious & improving thought, till thou art become
all as light & frothy, as a things are, ^{as} thou employest thy
self about? instead of detecting all unlovely actions, & immoral Prac-
tices in thy self, ^{hast thou not} aimed really against all virtue in general, & all
good Manners; against whatsoever is truly valuable or commenda-
ble in Men? Doest thou not find thy self condemn'd in a that
you hast industriously affected to dress up thy discourse with
worn or profane Images; ^{as} unavoidably proves thee desirous
maintaining & promoting ^{some} things ^{which} are disagreeable to a eternal
reason of things; yea, it evidences thy mind desirous to foment
cherish a debauch'd & vicious inclinations of others, who are
perhaps as void of shame as thy self?
would make a hearts of considerate men, beat pity to your souls,
ie you are so earnest in a Exercise of it is stild your modern
it! Don't we clearly discover a ignorance you are guilty of,
neglect of honouring your, I had almost said, Angelick
natures, by raising ^{us} to a Excellency of a Reason above a Reptile
at creep about upon a face of this Earth? Recollect ^{to} thy self,
O Soul.

O Soul, dost thou not act of ungenerous Part of a man, in a
private, or secret Ridicule at whatever bears any resemblance
virtuous Character; & if by dost thou not confirm of fatal Char
of ignorance in an Unbelief of any real Difference of things; or a
true Excellences in of more ^{an} of other? Dost thou not turn
thing alike, ^{tho} without any just & full Exception, into Mockery? Art thou
not rightly Numbered among of willful Ignorants, who ^{be} live sea
any thing to be wise, decent, comely, or Praise-worthy, for of count
esteem & value of thy Powers given thee for some great & noble Desig
Be not deceived; you have been taught more ^{an} of beasts of of field,
made wiser ^{an} of fowls of heaven. Yet has it not been too mu
thy Practice to look upon ^{tho} several things were true, according
of eternal Law of reason, as something that might well ens
unobscured? whatsoever things were honest between thee & t
fellow ~~men~~ Creatures has been ~~little~~ thy endeavour, a little
to subvert? whatsoever things were just, have you not look
upon as unnecessary to be ^{nicely} pointed at? whatsoever things
are pure, ^{tho} several things are lovely, ^{tho} several things are of go
report, if of be any virtue, & if there be any Praise, have
such things been a little too much of Subject of thy Mock
abuse, Ridicule & Railery? And hast thou not ma
part of thy Business, to represent as harmless & indifferent; yea
laugh persons out of of natural Shame & abhorrence, as well a
recommend ^{tho} much of thy wit, whatsoever things are profane
impure, filthy, dishonourable to thy being, degrading to thy Nature
or absurd to of Law of a generous Mind, ^{tho} oblige to of fa
dicate, follow Nature? I would not be that to intend of in
bent of a corrupted Mind; but according to of best Judgmen
we can make upon of views of our Actions order'd by ~~the~~
reflecting upon of fitness or ^{virtues} of of to natural things,
Be intreated to use Reason ^{instead} of Drollery: for banter has
to be answer'd by Reason: not because it is above ~~to~~ or
Strength in it; but because ^{tho} it runs out of all of bounds of
Reason & good sense, by an unequal joining together of
things, or have not in of any manner of Similitude of Ag
ment: all things are capable of being made ridiculous
of Eyes & Envy of of world, by being represented in of most
absurd Manner. As if you desire to live lives of Morality
thou must get your selves convinc'd of of true Principles of Reason
before ever you can get into of depreciable Character of mora
Persons. That you might be lead by invincible Reason
to acknowledg & submit to of Obligations of Morality; be
in mind of Directions. VIZ.
1. Employ your vacant hours in reading rational Pieces, or
in serious Meditation. I say rational Pieces as oppos'd to

100. 29. 5. Evil Men understand not Judgment.
1. If Case of evil men dont understand Judgment.
shall we find if time of immorality will cease, and
2. Irregularity be at an end! To age is of men that
is not evil? And will shall if time be of evil men
turn'd away for among if sons of men thro a
good Judgment.

wife as Solomon was, he could not so far remove
proana from mens Minds, but if he was obliged for
me to time to make or revive Observations upon
impiety. So prevailing way wickedness if he says
his Philosophy to search if cause of it. And
on his Searcher & sober Consideration about
Cause of Iniquity, his result of a matter was
at if were ignorant if did not understand Judg-
ment; with us I readily agree if true Reason
of impiety is want of Judgment, or thro Ignorance.
wherefore my Dr for if is in Dr.
out. All Irregularities in that of Practice, have
foundation laid in Ignorance, or a want of Judgment.



Psalm: 37. 4. Delight thy self in ^{the} Lord; & he shall give thee ^{all} desires of thine heart.

The argument of ^{the} Psalm is a beaten argument; it appears to be a vindication of god's Providence; & consequently a very powerful incentive to reliance upon him, to wait his Pleasure, in full Assurance ^{that} his wise Determination shall never fail. A man who lives in ^{the} constant & careful observance of, & Confidence in ^{the} Providence of god, in ^{the} course of his Life, will never have occasion to fault, but ever to bless god, as well for ^{the} things ^{that} god does not, as for ^{the} things ^{that} he does, indulge ^{him} ^{the} Liberty of.

The words read for your present Entertainment are a very forcible motive to pay our humble Acknowledgments to Almighty Power, Wisdom, & Mercy: to move us to address his Seat in Days of uncertain Dealings, for he is Counsel, & glory, & happiness: ~~it~~ we are lead to yield our selves up at a sense of his Presence, & Light of his Countenance. I was once reported of a worthy, ^{that} he did eat, drink & sleep eternal Life: This is to be delighted in ^{the} Lord; ^{it} is to walk ^{with} god; ^{it} is to live by faith; ^{it} is to see him ^{that} is invisible; ^{it} is to goe ⁱⁿ ^{the} upper way of Life, ^{that} is above to ^{the} wife, ^{that} he may depart from hell beneath.

This if we do, ^{the} Divine Speaker, tells us ^{that} we shall see ^{the} desires of our heart: our wise Director will carefully choose out for us, as he did for ^{the} Israelites in ^{the} wilderness, perhaps, not ^{the} shortest; but most assuredly ^{the} safest way: if men delight ⁱⁿ him he is a certain Light in Darkness, help in Difficulty, & guide

guides in doubts, a god forever & ever; he will
guide unto γ Death, *Psal.* 48. 14.

1. I remark γ Command or Injunction; viz. ^{here} Delight thy
self in γ Lord; i.e. take a divine Satisfaction in γ
things γ are prepared γ for γ , of god. I highly commend
a People to lay aside prevailing Customs upon the
Command of a god!

2. Let us remark γ Promise viz. γ Desires of our heart
shall be given us, upon ^{paying} our Acknowledgments to him
or γ blighting our selves in him; even what/sover our
hearts can wish.

3. γ Object of our Acknowledgments, is god: Trust in γ
Lord & do good, learn not to thine own Understanding
Words γ we have great need to observe carefully
at all times, but especially in our Undertakings of
more ^{an} common weight & Moment: for we can ne-
ver be sufficiently sensible of γ many Errors and
mistakes we are ever subject to in our most serious
attempts: for γ is more usual ^{an} for us to fancy
 γ to be γ best for our spiritual & temporal Advan-
-ment, γ upon γ Trial we find does unavoidably
redound Evil to our Interest: hence tis a very
common thing for us to set about & accomplish many
things, γ are matter for repentance afterw^d. It
may be γ End we have in view is sometimes good
yet how frequent is it for us to make use of wrong
means, or right means for a wrong ~~End~~ Manner
& so are seldom able to perform our intended Design
in γ first outset. hence it happens γ γ greatest
Projections of our Brain, often turn to little or no Ac-
-count, except it be to a bad one. therefore as you
desire not to labour in vain, to spend your time, strength
&

of Parts to no Purpose, it is a matter of γ highest
concernment to you all as a Society, to find out some way
how you may be always certain of such Assistances
of Directions, in γ ordering & managing your affairs,
but especially γ of extraordinary Importance, γ you
may be γ more secure of a happy Issue. In all your
ways, acknowledge god & he shall direct your Paths.

This is γ we are taught by γ infallible Pen of a King,
inspired by god himself, in γ words I have read and
laid open before you: from ^{me} γ I lay down this
as a point of γ to be insisted on. ~~for~~ viz.

Dort. All, who carefully pay γ Acknowledgments to god
have γ most blessed encouragement, γ he will give
 γ γ Desires of γ heart.

This is γ main γ is required or γ we are capable of per-
forming. That I may pursue γ most easy Method, let
me Enquire γ it is to pay our Acknowledgments to
god, so as to have γ blessed encouragement of ob-
taining our utmost Wishes? here,

1. I answer negatively: tis not a bare moral Acknow-
ledgment, & outside Practice of natural Religion.

There have been in almost all ages of γ world some
wise & worthy Men, who have made it γ business
to Study & Practice γ Duties of natural Religion γ , and
to teach & exhort others to an observance of γ same.

Socrates among γ greeks appears a very eminent Instance
of γ kind; concerning γ we are told, γ he went about
constantly, persuading ~~them~~ old & young, not to be so
solicitous to gratify γ Appetites of γ body, or to heape

up wealth, or to raise γ to honour, or to gain any
outward Advantage there; as to improve γ mind
by γ continual Exercise of all virtue & goodness:

γ of such like heathen Moralists, I will not say but

γ may ~~there~~ γ grace of god almost reach γ name
of xians: But none of γ , & more especially such

as only wear an outside of Natural & moral Obligations upon ^{us} ~~us~~ ^{us} persons & delight ^{us} in ^{us} ~~us~~ ^{us} Lord as in our Text: all ^{us} ~~us~~ ^{us} appearance of religion & Instruction is small & inconsiderable: never able to reform ^{us} ~~us~~ ^{us} world, to acknowledge ^{us} ~~us~~ ^{us} god ^{us} ~~us~~ ^{us} tho' ^{us} ~~us~~ ^{us} we may know ^{us} ~~us~~ ^{us} it is a god; yet in time ^{us} ~~us~~ ^{us} it will become vain in ^{us} ~~us~~ ^{us} our imaginations, & ^{us} ~~us~~ ^{us} foolish heat grows darker & darker, till after awhile, ^{us} ~~us~~ ^{us} we change ^{us} ~~us~~ ^{us} the glory of ^{us} ~~us~~ ^{us} incorruptible god into Images like to corruptible men.

What can it advantage a man to perform ^{us} ~~us~~ ^{us} external part of Religion, while his heart is full of Intemperance, & Luxury, & unnatural Desires? 'Tis not only the Lip & Life, but heart also, ^{us} ~~us~~ ^{us} that make up ^{us} ~~us~~ ^{us} the Conduct ^{us} ~~us~~ ^{us} which renders ^{us} ~~us~~ ^{us} a person acceptable. But

2. Positively. By paying our Acknowledgments to god ^{us} ~~us~~ ^{us} is implicitly said, ^{us} ~~us~~ ^{us} if we perform all moral & natural Obligations lying upon us. if we heedfully observe & obey ^{us} ~~us~~ ^{us} the Law of Nature or natural Light under its utmost Improvement & Contemplation in ^{us} ~~us~~ ^{us} or about ^{us} ~~us~~ ^{us} the works of Creation & Providence, ^{us} ~~us~~ ^{us} or common Discoveries he makes of himself & will to us even to us. particularly,

1. We must acknowledge his Supremacy. He is one only living god; existing of himself, by ^{us} ~~us~~ ^{us} necessity of his own Nature. Something must needs have been eternal: something now is; hence something always was: for unless it be ^{us} ~~us~~ ^{us} so, things ^{us} ~~us~~ ^{us} that now are, were produced of nothing, & are absolutely without a Cause; ^{us} ~~us~~ ^{us} & ^{us} ~~us~~ ^{us} it is a Contradiction in Terms; and such nonsense as many load ^{us} ~~us~~ ^{us} us with, not knowing ^{us} ~~us~~ ^{us} it ^{us} ~~us~~ ^{us} we speak nor whereof ^{us} ~~us~~ ^{us} we affirm.

Again, we must acknowledge his wisdom; not only, ^{us} ~~us~~ ^{us} Supreme, but wise and to evidence it to our ignorant minds: he can communicate of his Love & knowledge ^{us} ~~us~~ ^{us} such as desire to view his glories. his Supremacy does not exercise it self ^{us} ~~us~~ ^{us} in a blind Zeal, but ^{us} ~~us~~ ^{us} in a Compassion of a god who is infinitely wise, & does not want

want knowledge to give Exhibitions of his Majesty
such as seek to a religious Case to know it. when
we pay it Acknowledgment to him in it regard as we
are bound to doe; we look upon him rather to be
esteemed & infinitely wiser an all it Craftiness & Sub-
tilty of hell. Tho' it wisdom of it flesh, it wisdom
of it foud world, & it old Serpent, should combine it to move
our vain Imaginations, & raise a seditious humour in
it general exercise of it more important Business of Com-
munities, yet our text says, in all your ways acknowledge
god's wisdom to be it only true, 1 Tim. 1. 17. he was and
is still eternally certain to be best for all his people.
If your greatest delight is in his wisdom, he can and
will give you your hearts desire: he will deliver you
out of temptation; he can bring you out of Calamities,
he can remove your fears, & will supply your Wants. we
look upon his wisdom to exceed it Subtilty of Satan.
Again, we must own his infinite Power. As it is nothing
but to his wisdom leads him to doe in it best manner
for his people, & especially in it greatest affairs, to it is
nothing it his infinite wisdom leads him to, but it his
infinite Power effects for it it delight in him; as we
look upon him wiser, so we must stronger too, an
all it Enemies of our eternal Interest. In all difficult
Attempts, he is more potent, an all it foes of his Religion
it if we are his Chosen, if we are his Servants, Surely
we are secure of Success: for he can build us up, he
can give us Succour fro' it Evils we may fear being
bro't into, & will most certainly doe it if we rely
upon it acknowledge him; against all it cruel Adversa-
ries of peaceable Religion. There's no Affliction of
a temporal Nature, no Threatning of it malicious
Spirits of hell, can fall upon us, but thro' his holy
it will

of wise Demerition. If any cloath us wth malice, &
prepare us for revenges upon us; surely we know of
ye are like other Devils, chain'd so firm, as not to be
able to goe one Link beyond of wise & powerful
allowance of our fathers Mercy. There's no Affliction
our Enemies can bring us into, no threatening ye can execute
but here is wisdom of Power & Discret^{ion} of blow, & mercy
executes of Stroke: Doe we want great breaches repaired,
he can & will in his own god time doe it for us if we
trust in him: doe we find our selves in Danger of loosing
of Desire of our hearts, he can be better to us ^{an} our fears.
of bread of life he can feed us wth, & fountain of living
waters, he can draw thro' of rock of ages for us to drink.
are we surrounded wth flames of ill disposed Tongues, he
can wth one dart fro' his almighty Power quell of spiteful In-
tentions. Doe we upon good fore shot look upon our selves in
danger of being torn in pieces, by a Company of Rake
hells, or blood thirsty Devourers of our Religion; doe we
but trust in his Power, & we need never fear, what
Devils in of shape of men can doe unto us; nor yet what
of old serpent himself can invent against us.

Open, further, we must acknowledg his presence in of as well
as in another Place. for if we own his knowledge &
wisdom of Power, we at of same ^{turn} must acknow-
ledge his present: for he cannot exert his strength wth
he is not: of would be to act at a distance w^{ch} is a
great absurdity. Thou art our Refuge & our strength
O Lord, a very present help in times of Difficulty, Psal
46. 1. we are to look upon our selves in his Pre-
sence where ever we are, wth ever we are about, wth
wth smiles or frowns so ever we are placed. Are
we Kings or are of Subjects; are Rulers or are we
ruled god is here wth his all seeing Eyes, & consequen-
ly know whether we do, or ever intend to appear

as he has set us. Look upon him as viewing every
Condition, & affording his wise Conduct. Was Joseph
sold away into Egypt wthout his Desire? was Noah
in y^e Ark? No verily; nor yet Israel in y^e forty years
travel in y^e wilderness. So likewise is he wth everyone
& delights himself in y^e Lord. Art thou cast upon a
sick bed, art thou, burning wth a fever, wasting with
a Consumption, or drawing up in a Convulsion, he
is your support: are you in bonds he is your consolation.
Again we must pay a just Deference to his Counsel.
Look upon it as a Counsel of Love. for if his wisdom
is infinite, his Power equal, & his Desire everywhere, y^e truly
his ways are love to all such as delight y^e in him. & all
other good, all other loveliness is nothing w^{ch} compared to
y^e fountaine of Tenderness ever flowing in him. he
has all in himself, he communicates all to us, we are
yea how necessary a being he is to us. We can have
no good thing unless he give it; we can enjoy no
valuable blessing, unless he allow it; we are not secure
of gospel grace, so much slighted by us, no longer then
he pleases to continue it; we must never ~~be~~ be again
into y^e full fruition of the Ordinances of y^e New
Testament unless he first send forth th^{ese} illuminating
beams of his holy Spirit. we must no longer be gra-
tified wth foolishness of preaching & y^e tender admoniti-
ons of a gospel Minister, wthout his Permission. ~~for~~
Unless he help us, y^e is nothing can give us any true
saving help.

Again, he is unchangeable, & is a prerogative w^{ch}
belongs to ~~the~~ ^{to this being} ~~the~~ only: examine all created
Beings & y^e, we find, are subject to change: we need
not mention Creatures here below, w^{ch} are constantly
changing faces & habits; but y^e Celestial Bodies,
& heavens & y^e great Lights y^e, times & Changes doe
rule

rule ⁱⁿ: heathens may suppose to ^{us} please; & many
if wear ^{the} name of christians are no better; yet we if pay
our acknowledgements to god, doe not contradict our bible
which tell us, if god of old laid ^{the} foundations of ^{the} earth:
& heavens are ^{the} work of his hands: yet all ^{the} Levity
he endure; Psal. 102. 25. 26. absolute immutability is
predicable upon no other being, but god, who cannot
possibly change; he is ^{the} same - ^{the} father of lights
-out any variability or ^{the} least shadow of turning.
Jer. 1. 17. In his own essence & faculties he is infinite
Not if god has any faculties distinct for his essence
but purely ~~to distinguish~~ for our conception we distinguish
he is pleased ^{to} speak of his understanding, will, and
affections; & upon all ^{of} we must predicate immu-
-tability. If he is infinite in his understanding as
tis asserted Psal. 147. 5. if he must needs be un-
-changeable: ^{there are} no degrees of comparison in ^{it} which is
infinite; we cannot ~~think~~ think of any thing more,
or greater; if it is so absolute if it is nothing beyond it. If
he were changeable in his understanding, it would be
an increase or a loss. there cannot be a loss; what
can possibly impair ^{the} glorious faculty of his! What
can blot out or deface his eternal ideas! His
understanding cannot be ~~impaired~~ changed by an in-
-crease; for it must by ^{the} knowledge of more things
or a better acquaintance ^{with} ^{the} same things; which
can never be till it has some changes pass'd upon
his essence. If we acknowledge god as in our
text, & ^{do} we own his will also unchangeable
for god is ^{the} highest cause by ^{the} counsel of his own
Actions

Actions; hence if will of his determines nothing, but
upon a sure & unalterable Principle. if ^{it} renders
men unstable, of & on, now for one thing, & prepu-
ly against it, is a fluctuating, unstable mind, ^{it}
proceeds from Ignorance of ^{the} mind, & instability of ^{the}
affections; but ^{it} cannot be imputed to god: men
do it always work of own Minds; but god doth his,
Jer. 29. 11. I know if thoughts if I knew towards you. I
well know to my Purposes are concerning you.
but to add no more under if head: By our ^{own} we are
thought not to confine our thoughts to any one, or all Per-
fections we are able to imagine; as we are able
we are to extend our thoughts, to enlarge our minds
of if like a generous Philosopher, own our selves, Swallows
up in if abyss of Being & Perfection it self: as no way
able to comprehend to he is in himself, yet from the
views we have of his glories, we pass by easy steps
to think of to such an exhaustless fountain is to
us & all things else if have had, or ever shall have
a birth from nothing. of him, thro' him & to him
are all things, to ^{us} be glory forever & ever. Every thing
has its Possibility of Existence, & its birth of him, to
as, to say a thing may be wthout god, is to say a thing may
exist, wthout any Existence. to ^{us} ever if we can
conceive existent, in if compass of our observation, we
acknowledg it in him if Origin & fountain of all.
whither we fix our thoughts on ^{animal} bodies, Plants, or vegetables
we find if produced by an invisible Power: Doe we
raise our minds still higher, to behold if heavenly
bodies: to Angels & glorified Spirits, if we see his
wisdom conducting, his Power upholding, & his
goodness giving happiness continually from himself.
whatsoever

whatsoever virtue we find in any herbs, Plants, Stones, Minerals; whatsoever strength or ~~sublimation~~ ^{virtue} we see & conceive of; whatsoever faculty, or power; whatsoever sympathy or antipathy it is in things of the earth; whatsoever force or influence in the world of light rolling round us in the heavens; whatsoever knowledge we observe in things that are made; whatsoever power the Inhabitants of the other worlds are endowed with, it may, it may continually flow from him, if that he only neglect his influence, it would be no longer any motion, no longer any Principle of action, no Perfection, Conversation, or being but his own self, existent in the world that were made, & are now upheld by his power.

And now we have done all this, we can no more but delight our selves in the Lord; without either Expression or Conception of it is implied in the one term, God! we may say with our own hearts: ⁱⁿ I set my self in good earnest to think upon him by ⁱⁿ alone I think, ⁱⁿ alone I live & am, & Eye of my Understanding is dazzled, my soul almost confounded at the transcendent Splendour & greatness of thee, O Jehovah: by reason of thy highness, I cannot endure, as Job well observed in the 30th Chap of his book, at the 23^d v. yet being thou art pleas'd to call thy self god, & under that name to unveil something of thy self to me, O let me faithfully endeavour, not only to raise my thoughts as high as I can in contemplation of it is signified by the incommunicable Term; but also to give expressions of the same to all such as shall fall ^{thru} in my Notes & under

of under my care. this is our daily work; & as easy
as we may conceive it to be, yet if once we were persuaded
to doe of easy Task, we are loth to doe not only of greatest
but of under ^{ch} all other Duties are contained: for in
order to get our selves delighted in of Lord, we find it
necessary to yield Obedience to his Will; to in order
to yield Obedience to his Will we must delight
our selves in him. A

3. a second general du if we are to pay our Acknow-
ledgments to as a fundamental Article of Salvation
in order to obtain of Desires of our hearts, is of revealed
method of our Redemption by of Son of god. of of Supreme
Cause of father of all things, did ~~before all age~~
in an incomprehensible manner, by his Almighty
Power, of will, produce a divine Person; styled the
Logos, of word, or wisdom, or Son of god; ~~god of god;~~
in ^{wh} dwells of fulness of all divine Perfections.
~~for he is of~~ Image of of invisible god, of first born
of every Creature, ~~as we may see in of~~ Epist. of Pl. to
of Col. 1. 15. ^{you} of brightness of his fathers glory
of ^{of} Image of his Person: Heb. 1. 3. now if he
is of brightness of his fathers glory, he necessarily does
partake of of divine fulness in all its extent: for
so of word imports a compleat length th of object
of its Likeness: having been in of beginning th
god, partaker of his glory before of world was; the
upholder of all things by of word of his Power, and
himself god over all blessed forever. This god in
of fulness of time, ^{ch} infinite wisdom did fore-
appoint; ^{ch} was determined by all of antient Pro-
phets, has come among us; to give brighter Ma-
nifestations of himself to us; if in our Natures
he

might ~~also~~ make a compleat revelation of the
Divine will to us, who by sin had corrupted
our senses, & lost the favour of god, but by the
bare light of Nature, we could never discover any
certain means by ^{wh} we might satisfactorily and
absolutely regain his friendship: & if he comes
preaches unto men Repentance & remission of sin
by giving himself a sacrifice of Expiation for sin
now we may behold ^{the} secret joy, & acceptable
of our repentance, & certainty of pardon upon
a method most consistent wth, & exactly vindication
of, & honour of Authority of Divine Laws, &
the gods inconceivable hatred against sin; a Med
iator & Intercessor between god & man, to procure
the particular assistance of gods holy spirit, w^{ch}
might be in men a new & effectual principle
of heavenly & divine life; & various & w^{id} of our
kind, & finally to bring us to never ending pleasure
all ^{of} ^{is} clearly & expressly revealed, & by invisible
Testimony proved to be revealed; is most apparently
agreeable & very credible to right & unprejudiced

How ^{can} we look upon our selves in a Neglect
of what our own hearts call an easy thing to be
said! Doe we endeavour to satisfy our Desires in
while we in Practice say to god ^{is} neither good, nor
amiable, nor wise, nor just! Doe we think that
he will establish our notions in an open defiance
of his wise Determinations? Our Notions are
thus, we project in our own minds ^{the} Lust
of a wicked heart tell us; we are restless and
impatient

the impatient if a wise god does not grant a request
made ^{to} him, while tis never done ^{tho} ^{is} proper
Submission to his wiser Determination. we think
our own thro'ts, & say, O Lord, if thou wilt grati-
fy us in, ^{we} we will pay ⁱⁿ ^{an} acknowledgments & are
thy due; & not we pay ^{an} a just acknowledg^{ment}, if
it is consistent wth ^{the} Designs of thy grace upon us
to give this or ^{an} other thing w^{ch} I should desire if thou
seest it best for me. Doubt we say surely ^{if} or the
other enjoyment is good for me in particular, surely
tis best for a Society in general; Lord give us ^{if}, as
I judge, blessing; or Lord take ^{if} go among us, & then
we will stave thee wth Creatfulness & alacrity: Surely
we place your selves far above him
who is infinitely above you all! you exalt your
selves above his wisdom, your weakness above his
strength, your wickedness above his goodness: & can
you think to have ^{an} desires of your hearts establish'd
by thus rising in opposition, yea in open rebellion
against wisdom, strength, & goodness in ^{an} abstract?
Can we doe our Duty in ^{an} instance of delighting our
selves in ^{an} Lord, whilst we strive, in Measures
of our own, ^{an} ~~unlawfull~~ ^{to} accomplish it? this is not to know
god in ^{an} sense of ^{an} Text of ^{an} D^r: for by ^{if} we are
under obligation not only to think, or suppose, or
hope; but ^{tho} wth reverence certainly to know ^{an} Lord:
i.e. to get our selves so far acquainted wth his Perfection
as to be more pleas'd at his disposal of all things,

an to our wild fancies can imagine may be
for us: to be steadfast in our beliefe; firm in our
Persuasions of th he is in himself, & th he hath
what he does doe in th world: if he is to present
where, as nothing can be th wout him, nothing can
exist th wout him, nothing can be done th wout him
to knowing, as if he is better acquainted th w our
hearts ^{an} we are our selves, & better acquainted
our own Circumstances ^{an} we; better acquainted
affairs of Societies ^{an} we are; so wise as to designe
contrive, & carry on every thing in th best manner,
for th best purposes th can be. So powerful th he
doe th woever he pleases, for all our struggles to the
contrary, & if either th means, or th wout as he sees best
to good, as if he is all good, & chief, & only good, good-
ness it self, diffusive of it over all his works. So he
as if he can neither sin himself, nor yet be th author
of sin in others, yea if its is most directly contrary
to his Nature: so he
as to punish every sin th infinite Anguish, & yet
so merciful, as to pardon every sinner if repented
of at th last that if all his perfections are to stand
as if he is neither younger at th beginning, nor older
at th end of Time; but always of th same pure
unchangeable, spotless, sinless being. And doe
we any longer fix in our own strength? Doe
we approve our selves such infidels as are made
up of pride spleen & cavil; & if we get enroll'd among
m
y

Reverence (3) the sorrow & grief of
(4) the joy of ~~gratitude~~ for his sufferings.

new Benediction.
Command of X lays it as a law upon X
ending duty to remember his death at
do. y, &c. — Obj: y kind of Contand
n. (2) this positive (3) Lasting (4) the
saviour (5) a dying saviour: (6) a
we (7) such as y remembrance of it,
we mean to enable us to observe all the
do of god better. (8) Such a one as any
pleat of it cannot be call'd Xians: but
, in ordinary, by X at y great day as
:ben of his dying love.
is not only a duty, but often to be
instance in y primitive Xians —
nature of y Ordinance: as (1) a feast:
repeate.

ed y of y Lord: many abridges had y
Relation to y holy Sacrament, at the end
due to y first institution of y saved Bdr
great Man does not institute & appoint y
Ordinance, but speak, to way deliver'd
E y Auth: of y Or: y X: — an Act of X's Rega
— y Church no power to institute. — 3. y
— Lord! to our Evidence is here of thy tender Care,
mate Concerk for y Church — 4. y Sacrament
5. y Ministerial Actions — Baking bread of
wine: Significant of X's body upon y Cross
ing, Beakings, Wounds, Wounds, Soul, B
tus, for our Benefit. — Wine, to c
Drooping Soul ^{or faith} nothing so clearing as
bleeding saviour, to a wounded Spirit.
Quintal Life — y greatest Delight,
y great Delign of y Institution. In re
of me. X knew how apt our base hearts
him, amidst such a throng of sensible
owards th: of how much such an idol
wards

16

2. We must heartily acquiesce in ^{the} continual govern-
ment of Providence. The same wise, Powerful and
unchangeable god, ^{who} uphold & preserves by his continual
Concourse, does also by his All-wise Providence perpetually
govern & direct ^{the} Issues of Events of every ^{the} most minute
& ^{the} greatest matters. Takes care of ^{the} Lower World, of all
things ⁱⁿ it: he disposes things in a regular order & suc-
cession in every age, fr^{om} ^{the} beginning of ^{the} world to its final
Period: he imports ^{with} a more special regard ^{of} moral Actions
of men: This, ^{as} it is far more expressly, clearly & constantly
taught in Scripture; so 'tis most agreeable to ^{the} right use
of our rational Powers. for, ^{as} an everywhere Present, and
infinitely wise god, cannot but be all knowing; cannot
but thoroly be acquainted ^{with} every thing ^{that} is done in every
part of ^{the} Universe, & ^{with} equal ease take Notice of ^{the} mi-
-nutest things as of ^{the} greatest; ^{as} an infinitely powerful
Being, must needs govern & direct every thing in such
a manner, & to such ends, as he knows to be best &
fittest in ^{the} whole; ^{as} far as is consistent ^{with} ^{the} Liberty
Creatures; & ^{as} an infinitely just & good governour, cannot
but take more particular & exact notice of ^{the} moral Ac-
-tions of all his rational Creatures, & how far ^{they} are con-
-formable or not conformable to ^{the} rules he has set ⁱⁿ
all ^{that} is evidently agreeable to right reason, & must be
acknowledgd by such as ever intend to have their
Paths directed.

monsters of men who are not easy ^{to} the
wise ordering of our ^{everlasting} father, nor yet will be
tified at ^{the} sight of others counting ^{it} ease
of god! verily a wound of dishonour shall we get,
our hearts will reproach ^{us} forever: ^{the} Ignorance
shall we be filled, & lie unobserved as buried
among ^{the} Dead. Terrors shall take hold on ^{us} as
waters, a Tempest shall ^{us} away in ^{the} Night.
Wherefore is it ^{that} we ly to our own hearts & say now
we submit to gods ordering, while, perhaps, we
never yet waited upon ^{the} Lord for his grace & wise
conduct in ^{the} affairs of ^{the} greatest importance.
Have you royn'd in a unanimous voice to the
Throne of heaven if he would give wisdom, and
direction in your greatest enterprises? or have
you not rather, ⁱⁿ your addresses, Lord I see
^{it} is ^{not} for ^{the} best ^{if} so be, or I see
it will not be for ^{the} best, ^{if} so be let it not be: ^{the}
such were never yet delighted ^{with} ^{the} wisdom, & goodness
of god, but supposed rather ^{we} knew ^{the} way for ^{us}
^{the} advantages; ^{we} never knew ^{the} best antidote ^{against}
against sin, or ^{the} best preservative of ^{the} duty; ^{we}
never had a good cordial in affliction, or a good
conductor in difficult Affairs; hence can never
expect to obtain ^{the} desires of ^{the} heart. have you
not had ^{the} best of means to lead & keep you
in ^{the} way of your duty? Can one soul give any
rational

rational Account of such a proud ungodly
Principle as trusting his his own sufficiency? What
doe you profess your selves to be? Will you ex-
clude ~~the~~ reason & distinguish, you fro^t of others
of y^e related Creation? Surely such banish know-
ledg, & are movd^d by some infernal Agent! Will
y^e willingly own y^e of such a weak Disposition! It
tis likely such are apt to look upon y^e turned to
tway in all affairs of life? Why y^e dont y^e con-
sult y^e by y^e rules of gods teste! Why dont y^e
fly to a wiser Instruction y^e y^e own heads can
give y^e? Alas! here is y^e case y^e never yet know
y^e, & till y^e do y^e y^e never address any other
Counsellor in y^e manner y^e reason of y^e gospel
bids y^e. Methinks, nothing evidences a little
Narrow Spirit so much as to be unwilling to
know our selves, & our god; neither will any
thing sink us into deeper Torment ^{or} ^{a Neglect of} Experimental
Practical, unreprov'd & constant acquaintance with
y^e ~~the~~ y^e Instance of our Duty.

Amen.

upon it The resurrection N. 46.

Cor. 15. 53. for the corruptible must put on incorruption, & the mortal, put on immortality.

Now should we take a survey of human Nature, there is
 one thing more remarkable of a Creature, whose
 is our mortal Principle in him should be subject to
 death. Here the Apostle tells us, tis not a natural Principle, of
 subjects us to Calamity; but tis a Consequence, of the Condemnation
 of Adam, we fell under his fall of Adam. It brings Corruption
 upon the human Nature; & gives Death Power over all, when
 according to the divine Constitution mortality would have
 been a Reward of Deservance. But here is one Calamity
 by the just Judgment of God, as tis avouched by his own
 Word, & as the Experience of many Thousand Years has testified
 us. When the World was in its infant State God spun out the
 Thread of some mens Age till some hundreds of Years
 were counted; yet how long never he let us live, there
 was a Period of time first beyond which we could not pass.
 Perhaps for hundreds, may more than a Thousand years, yet
 at last he cuts off the Thread, & we go thro' a dark Valley
 to the grave. One lives one Thousand & thirty one years, & he dies:
 another nine hundred & twelve years & he dies: another
 nine hundred & ten years & he dies: Adam who
 first in Death lived nine hundred & thirty years, & he died.
 This man lives nine hundred & sixty two years, & he dies:
 Dies: & lives nine hundred & sixty nine years, & he dies.
 Thus none of us all lived so long but at last we are
 call'd to encounter the King of Terrors Death; and as it
 was in our infant Days, so now tis not one upon Earth
 in a palpable Perception of things, but tis shall be
 counted by hundreds, we reckon ours by scores & by tens. Tho' many of us counted
 almost a Thousand, yet tis next a Miracle to see any
 of us reach to an hundred years. Do we pass ten
 twenty or thirty years; yet it will be said of us all
 as in Ages past; & we lived so many years buried in
 the affair, & are Dead; are gone forever. This how
 calamitous

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 be
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 us

Calamitous, how shocking sever & that may be, yet what of Justice of god has doom'd us to undergo.
But let us not be too much dejected if we have to pass moments allotted us here, since if is a sovereign remedy provided thro' the mercy of god. The gospel of god brings us to an acquaintance wth a very happy immortality: we are an almighty Conqueror, who has been deliver'd for our offences, & rose again fr^o under the wrath w^{ch} would forever have lain upon us; & so has given us w^old an instance of his mighty power of Life, w^{ch} he communicates to his Disciples, w^{ch} are I am of Resurrection & of Life. if y^e fore is our Comfort, while we leave our houses upon Earth, to go to dwell in the Chambers of Death; while our fellow-creatures carry us to the grave; y^e will our Creator raise us fr^o it; We may be attended by many to mourn over our Dust; but x will give us a glorious Resurrection: tho' we die bet. Adam sinned; yet we shall arise to another Life; x has appeared to take away sin; for the Trumpet shall give sound of the Dead shall be raised incorruptible: if corruptible, shall put on Incorruption, if mortal must put on Immortality. if y^e are gone before us, such as are our Company & such as follow us into the gloomy & dark places, shall be immediately snatch'd away into another World, by him who is of Resurrection & of Life.
Doct. This human Nature w^{ch} is now subject to Corruption & mortality, must after Dissolution, rise again, freed fr^o Corruption, & subjected to Mortality.
One would think, if no Dr. should meet wth a more capable reception, of the human Nature, w^{ch} is subject to Corruption, must get it self free fr^o mortality, & be cloth'd wth Incorruption: if Love of Life should so strongly induce us to a belief of it, as not to wait a full Proof, as in matters of life if we are not so strongly Interested. But yet as painful & despicable as it is, our daily Experience teacheth us that it find but very unwelcome Reception, & very de mean Entertainment in Mens Minds. As willing as we are to have of things True, w^{ch} are greatly for our benefit, y^e mightily start at the Difficulties, if are

in an immortality, & will scarcely allow it a thing
possible if god should raise of Dead. How unreasonable
to us, if after a body has undergone many thousand
Changes, it should at last rise of same as it was? if
every Atom, after it have been carried to distant
parts, should again have a joyful meeting to make up
of same Body? Yet, tho' it is a difficulty to us, does
our Reason tell us, if it is too hard for an almighty
allwise god? What if we can't give a particular Account
where or how of dust of every Body lies, yet is it a good
Argument if it lies no where? But if tis any where, is
it not possible to be found by an allwise god whose
eyes behold all things? & if he is alone, sufficient to
move of thing possible.

Now since of thing is possible to gods almighty Power,
we shall establish of Certainty of it from
divine Revelation, & human Reason both.

For divine Revelation. for it was contained in of pro-
mise made to Adam, of of Seed of of Woman should be like
serpents head. i.e. he who was promised, should, by dispos-
saying of devil of of power he had over of souls of men, de-
liver us fro of Calamity, into which we had fallen by his
subtlety. Now, of Calamity was Mortality, of of power of
leading captive souls to of invisible State where of devil
exercises a tyrannical government, which he had gain'd with,

And now of Seed of of woman he deceiv'd outwitted
him, who once deceiv'd her: Now of Seed deprives him
of fruit of his subtlety by restoring immortality to man,
which he had lost under a Curse. Thus it must be under

stead of of Promise: for how could man be freed from
Curse, if sin had not upon him, but by having of
life, which gods Justice sentenc'd him to lose, as unto to

him again? or how could of crafty design, of of bypos-
tizing of immortality, be disappointed, but by
Promise of gave him hopes of rising again to put
in resurrection? hence Paul observes, of as in Adam
all died, so in Christ shall all be made alive: implying of
death was of Curse, of came upon us by of first sin

Transgression; so it was of Resurrection for of dead
was promised to Adam. See: of promise not only
as in general, of god designed us some great blessing
by of seed of of woman; but of of blessing should come
by of mischief, of necessarily falls upon us all by of
Serpents subtilty: In of day thou eatest of of thou shalt
surely die; ~~without any condition, is thou shalt~~

~~that is mortality~~
Again, we have abundant Evidence of of corruptible
putting on Incorruption for of Resurrection of Jesus. That
is risen I take for granted: for unless it be so all our
faith is vain, & our hope vain. Well, is he risen, of
is sufficient reason to expect of he will raise us too: for
whoever believes in him, shall not perish, but have
everlasting Life, Joh. 3.16. i.e. of Design of his Life & death
was to reverse of sentence of death of we are fallen into
of to provide a safe retreat for our souls in of other world
where ⁱⁿ we come, of shall live under his Protection in hope
of being restored to of Bodies again. hence he stile his
self of Resurrection of of Life. he tells us of he died for
our offences but rose again for our justification. it certainly
puts us into a possibility of living again after death forever
for since he took off of Curse from us, of is come upon our
Natures for of publick Transgression of our Parents, it take
away of Curse why we should die: ^{it} if it remained we were
unavoidably held in a state of Death forever. of reason
why we die is, because god has doomed us to it, of of is the
reason why we suffer death, would be of reason why we should
never live again, if god in mercy had not pitied our Condition
of absolved us from of guilt, for ^{it} we are condemned to
die. for as in only amount of gods Wrath we die; if we
had forever lain under of Wrath, we must forever have
continued in a state of Death: i.e. according to of sentence
we should never arriv'd to Incorruption & Mortality,
of consists in of vital Union of Soul & Body. But here
is of free gift come upon all men to justification of Life
of of hopes of rising again to of state of Mortality in
both. for of gives us an Acquittance for of Punishment

unto

unto us we were ⁱⁿ Sathan's, even an eternal Deposition;
thus are we reinstated into his favour; discharged from
of Curse; & consequently entitled to Immortality.
again, Q. That if human Nature ^{is} now subject to
Corruption & Mortality & Corruption, shall put on
Immortality; is further evident for Reason. My Design is
to reason of Truth for Immortality of a Soul; and it is
certain: for it is unreasonable to conceive one essential of a Man
should be continuing in its being, & another be turned to Nothing. Well,
but doe we doubt of Immortality of a Soul? Why it is evident from
its Nature: tis a spiritual, & if we are mortal substance: for tis
ever dies is either for outward force, or inward Diseases: and will a Soul
die for outward force, if it is no force can have power over it, to as to
kill, save he that made it. Can any turn a Being into nothing, besides
he that gave it birth from nothing? and can we imagine such
an absurdity, as if God will send a Soul into a World of Nothing,
if he has promised rest of Salvation to it? See Mat. 11. 29. Now tis
utterly impossible he should give any rest to a Soul, if he has re-
turned it to its primitive Nothing. Especially tis impossible to give
Salvation eternal too, while he takes away of natural Immortality
from it, which is bro't to light by the Gospel, 2 Tim. 1. 10. neither
shall a Soul die thro' any inward Diseases; for as a Soul is
spiritual, so must it be a pure substance: for it has no
thing as contrary Principles into it, it can be dissolved; con-
sequently no Diseases by which it can be bro't to Deposition.
No such thing as prevailing humours of destroying Corruption,
if: no such thing as outward force, or inward Diseases; if
it cannot be said to die, or be dissolved. Many of us have
been at a funeral of dead Bodies; but is of us all has
been at a funeral of a dead Soul? We have heard
of read of a life & death of noble persons; but is of us
all has heard or read of a life & death of a spiritual
Substance? If so let us all hear: was she strived up to nothing
with a wasting Consumption? Or was she burst or punder with
a swelling Tympany? Did she shake off her Being with
returning fits of a cold Ague? Or was she consumed with
a scorching of a burning fever? Nay but was not a
sword ran mentred in her bowels, & lingered out her blood
or in walls of flesh, wherein she dwelt, fell down, was
she not churst to pieces by it? Alas, we are fond Concepts,
indeed

Indeed: for how can any disease arise in a spiritual substance
wherein it is no such thing as contrariety of Principles? Can
an Angel be taken unto death? If not, why a soul, which is
endowed with the same spiritual Nature now, shall be adorned
with the same eternal glory hereafter? If it is a soul's live
in another world, surely its body must too; it must be
raised up & be united to it, that it might joy together in
the participation of endless pains, or never ending Plea-
-sures according as God shall assign it a Portion. X

But further; not only the immortality of a soul; but the
Justice of God confirms the Truth. for the Nature of Justice re-
quires that such as are partakers together, in vice or in Virtue
should also partake together in rewards & Punishments. What
sense can we conceive one sin but it is rooted in the Body: the
it is transacted would be no sin without the soul; neither would
it be transacted without the Body. the Body can't sin but by the
Concurrence of the Mind; the soul would not sin so often, by the Tem-
-ptation of the Body. hence, according to the Rules of Justice, the
Body must share with the soul in a Punishment: Justice re-
quires a punishment of a person offending; but if the soul
only & not the Body suffers, the person suffers not at all: for
it is a part of a person: if one cannot make up a person
without the other. & it is as clear as the sun in its meri-
-dian Lusture, that as the soul shall never be carried to the
grave, so shall the body be certainly taken from it, and
to the corruptible put on Incorruption; the mortal put on
Immortality.

But here; what is implied in the corruptible putting on Im-
-corruption, the mortal, &c.

1. It implies an everlasting freedom from that part of a Curse
to which all men are subjected. All our life we make such
a Noise among us, of such mighty reputation in the world, in
no other than a degree & Relict of that Life, which the Curse has
taken away. The liveliness & vivacity that belonged to the
-incent man is sin away & gone: that drooping Spirit
which is only left us, is a very refuse & bottom of that we were
once the happy subjects of. & we have arrived to a tempo-
-rary Period of time; all that can be said of us, is, that we have
been so many years a dying. & very first step we take

in y^e world, is one step towards death: in one or two turns
upon y^e Stage, our graves are opened, & we swallowed
up of y^e earth. Had we live to see thousands fall before us,
Ten thousands on our right hand; y^e best can be said
in our favour is y^e we dye a more lingering Death
an others.

But

When y^e Resurrection gives us Life again, y^e shall we
in y^e most proper sense be born to live: y^e all y^e spirit
of blessed vigour, we have lost, comes wth a satisfying Re-
turn. Such a fulness shall we be are more perfect
of y^e Eternity it self can never wast. Here our souls
take anew possession of y^e bodies w^{ch} are raised incor-
ruptibles. our life is no longer as a vapour y^e appears
for a few moments, & is gone: no more a sudden flash
y^e gives us scarce time to consider whither tis anything we
or not. No longer shall we find any abatements of of
regard to live or fear to dye: for y^e y^e mortal puts on
Immortality.

2. It implies an Entrance upon y^e Life into w^{ch} we are
appointed. mortality was not y^e first appointment of
our god for us: but y^e Curse of sin has let in upon us,
y^e punishment god has subjected us to for Transgression.

But now y^e Resurrection, tis plain, is designed to restore
us, to y^e way of living y^e god fits us for. for altho' man y^e
may be, was not created immortal, yet tis clear, y^e he was
created for an immortal Life; bec: y^e is an immortal Spirit
y^e put into y^e Bodies of Clay, & are now corruptible.
y^e, i.e. at y^e Resurrection, shall our immortal souls be
joyned to immortal Bodies, y^e will continue y^e Life we
sho'd have liv'd, had we known no sin. y^e shall Cor-
ruption & mortality, y^e punishments of sin, be changed
into Incorruption & Immortality; y^e happy Advantages
of y^e sons of god.

3. It implies a freedom fro' Reproach. That reproach of
mankind, who was made for Immortality, yet foolishly dies: now
must we die as a punishment for Disobedience: y^e may well
put us upon shame in y^e sight of y^e world. Our fault occa-
sion'd y^e Ignominy. mortality & Corruption is entailed to y^e ity
posterity of Adam, tho' y^e have an immortal principle like
within us.

within us: we like Criminals goe grating out of a world, because
of our offences. had not ~~but~~ ouraviour made it born the
shame for us; had he not appeas'd gods wrath, it is come upon
us; had he not made it a more easy thing to enter upon our
States, wth shame & horror, wth confusion & disorder, wth
we conceive of souls, would have kept out of our Bodies.
Christ has died & risen again, to take away of reproach: we may
not fear in another world, being pointed at by Angels
tho' we appear naked before god: wth tho' we shod of our
our souls, of spirits of men, bro't into of estate by our own
madness; yet, to reproach can it be to us, since he has by
his death, destroy'd him, & had a power of Death: he has
by going to of place of separate spirits, taken possession
it as his own Kingdom, in right of his conquest over the
Devil. his rising fro' of dead frees us fro' of shame and
reproach we bro't upon our selves; if will death be pur-
lowed up in victory; & we put on incorruption to
appear once more as we are. Instead of ignominy
will be honour; instead of Confusion will be joy: In-
stead of falling we shall Triumph: if wth was ^{1. ch.} down in
weakness shall rise in power; if wth was ^{2. ch.} down in dishon-
shall be rais'd in glory. if shall we appear before the
whole invisible world wth out dread or shame; under the
blessed supports, of guards of a merciful Redeemer.

Application.

Else. Hence I infer, of necessity of living like of who
believe of immortality. To live in of world as if we shod never live
more is inexorable in unchristian People: to madness of must
be for a Christian who expects an eternal Existence in of next world.
is to exercise our thoughts only about a little part of our life. To
to act of part of wisdom, for us not to take care of all of life
one to live? Wherefore so much care of toil, so much labour
of solicitude to wear out our Bodies, & vex our minds, unless
it be for of maintenance of life? And shall we be lookt upon
of so little of understanding; so little reflection of fore-cast apper-
not to exercise our selves about of better part of our lives. Do
not of principally concern us? have we no leisure in of year
business of religion, while we have much to busy our selves
about in mean trifles? Surely we have all leisure to live
in of world, how urgent soever, of affairs of life may be,
well, & tho' we have any more regard to life if self
we have to of mean, whereby we must live? If we
to despite

to possess it means of life, why not life it self? by writing a
hard thing to account for; why a man will sacrifice his
life of happiness, if it is incompertible, & yet take no care
of any other life & happiness, if it is Comptible!
certainly it behoves us, as we tender our lives, to remember
the misery of our former misfortune, & learn by it to avoid
to do, if we may live indeed, wth the mercy of a redeemer
give us life again. take we y^efore our lives now, least
by disobedience to gods will, we provoke our Judge, to pass
sentence upon us, w^{ch} will separate us fro^m that immortal life
wh^{ch} our Resurrection designs to enter us upon. necessary it
is if we give Diligence to make our calling & Election
sure, if ever Entrance be administered abundantly in
the everlasting Kingdom of god. necessary it is if we
now grow in grace, & perfect holiness in his fear,
our works will goe before us into that world on y^e other
side death: if y^efore we are virtuous & believing, w^{hen}
we come thither, we shall have something to live on.
necessary it is if we live worthy of y^e grace of y^e gospel
that w^{ch} is Comptible puts on Incorruption, our good
improvements in holiness might sustain our lives
w^{hen} we are risen.

Have I infer, the reasonableness of our Reconciliation
to y^e Tho^ts of Death, will y^e Resurrection restore our
souls & bodies again; shall y^e Comptible put on In-
corruption? shall y^e mortal put on Immortality? yea,
it is more an all y^e tis expected thro^{gh} y^e Resurrection of
Christ, who gives us Justification. Be our Minds forti-
fied y^efore wth more Courage & Resolution, w^{hen} we come
to breathe our y^e mortal Life. what tho^{se} death drag us
out of a world of cloaths, w^{ch} soft raiment, & gorgeous
Apparel; what tho^{se} it feeds us wth rich Delicacies, & furnish
us wth Delights for every sense. y^et here is our great
consolation, we are discharged fro^m that eternal Death
w^{ch} was sent down upon us. if y^e reviews our fainting
souls, tho^{se} in Adams we all die, yet in x^{rist} shall this
mortal wear immortal honours! How healing the
shot to our spirits! leaves nothing in Death, if it is
Blessom; only some little aversion in Nature to dissolution.
how narrow is

How unwilling poorer Nature is to submit to so hard
a fate; yet if it is our fate, of dye we must; for if law is
appointed it is inevitable: if only wisdom is fore in you,
again, is to reconcile our selves to the thoughts of Death.
if may we goe out of this miserie of this Life, without trouble
or Disquiet; without aversion to it which we can't possibly help:
with peace & satisfaction goe we to our graves, as we
know it will not prove an eternal prison, to our bodies
dies, & x has conquer'd the Devil, who design'd to hold
both soul & body in endless Torment.

Uke 2. This Dr. Exhorts us all to live each moment of
our lives, ready to appear before our Maker. if we ever by an
live as we desire to be found living when we hear death give
us a call into an immortal state. Our days are short: our
sun may set in shining with the brightest Lustre: Death is
happning to put a period to all our Works: how soon
we may be changed, who of us knows. Can we promise
our selves another moment longer, if while we see
our selves live! verily we all stand upon a very brink
of Eternity! if it Exhorts us never more to lavish
away our golden Minutes; but whilst we find our
selves alive we are admonish'd to prepare for death
if dying preparedly, we may rise joyfully, & live with
god eternally. As we moved in evening to give up
our selves to him, who, one day, will take our souls
from us: walk we in the ways of holiness here; if we may
come to a place of happiness hereafter. if we are to give
dies return to the Dust, our souls may enjoy the same
glory which x has prepared: where all tears shall be
wiped from our eyes, & all sorrow taken from our
hearts; where all imperfections shall be banish'd
from our minds, & pains from our bodies; yea what
is far greater than all sin from our souls. We shall
take our fill of love & joy: triumph in the praises
of our wondrous maker, rejoyce in the bosom of our
glorious father, & embrace our selves in the arms
our marvelous redeemer.

Uke 3

Uke, 3. of consolation to all who have felt y^e loss of
Dear relations or dear Companions. And especially to
you, S^r, who but two days agoe, see your dear Com-
panion laid in y^e cold Clods of y^e Vally. Does not this
Drop as so much Spiritual Manna from
Heaven to revive your sinking Spirit. undoubted-
ly you rejoiced w^h she was a sleep; & w^h y^e pleasing that
y^e she long she w^od awake. allow me Only to out-
tell you, she is not dead, but sleepeth; & will as certain-
ly awake in y^e bright morning of y^e resurrection, as
as she now sleeps in y^e black night of dissolution. w^h
her easy passage ^{out of y^e world} hopefully, lead her into a Land w^h
y^e flows w^h milk & honey; where, tho' out of the
sight of y^e eyes of your Body, yet, y^e is health, Life, &
greater happiness, ^{as} can be enjoy'd here. as
her body ^{is} crowded down into a narrow grave, so
is her soul alive to god, & rejoicing, we trust, in y^e
Arms of divine Love, while we feed ourselves
upon y^e husks of Creature enjoyments. Will
you say you cannot see her, y^efore, must you
grieve? Neither could you do y^e w^h she in one
place & you in another; yet here could you
reap much Satisfaction upon y^e tho'ts & eye,
long you sh^od behold her face again. why
here is your Case now, she is in one place &
you in another. we hope she is in gods
house in Heaven, while you are only in his
house upon Earth. Let y^e be your Comfort
in y^e multitude of your tho'ts; let y^e refresh
your

Your
servants

your soul, if tho' you do not see her now; yet you
shall see her hereafter, being divested of mortal
& cloath upon ^{the} immortality. Since she has resign'd
her soul into y^e hands of x; let us now ~~take~~
~~me~~ leave her placing her self in y^e enjoyment
of y^e greatest good; where her faith is turn'd into
vision; her desire into fruition, & her love
into Perfection. Amen.

Jon^a Parsons

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Psal: 37.4. ^{also} Delight thy self in ^{the} Lord, & he shall give thee, & Desires of thine heart.

Dr All; who pay ⁱⁿ just Acknowledgments to god, have ⁱⁿ most blessed Encouragement, if he will give ⁱⁿ ^{the} Desires of ^{the} heart. we have already considered ^{it} is to pay a just Acknowledgment to god in some few instances; & bee: I design to finish upon ^{the} text in ^{the} sermon, & pass other things: & observe ^{that} by this doing we have the most blessed Encouragement of obtaining all our wishes. This is ^{the} Promise of almighty God in case we delight our selves in him. ^{the} Promise is certainly of ^{the} same extent & latitude ^{as} ^{the} Command: for as the Command contains ^{whatever} god requires of us, so does ^{the} Promise ^{whatever} we can desire of him; by ^{the} one he lays us under obligation to doe all we can for him; by the other he lays himself under obligation to doe all he can for us: for if hee will give us all our wishes we are under his direction, & consequently cannot in ^{any} direction, goe astray: ^{there} shall be no Rubs in ^{the} Path, nothing to hinder or impede our progress. But ^{whenever} it is ^{that} we set our selves about under ^{the} influence of heaven, so far as ^{it} is really for our advantage, all things will concur to it. he will order & dispose of all inferiour Causes so, ^{that} ^{they} shall joyn ⁱⁿ forces together for ^{the} effecting of it. As none of us but ^{we} have often observ'd, how ⁱⁿ our god wills a thing shod not be lost to pass, or does not will it shod be effected, every thing ^{that} shod concur for its attainment seems to run Counter; or at ^{the} least like Pharaoh's

Pharaoh's Chariots in ^{the} Red-Sea, & wheels are off, to
tho' they drive heavily, & can never attain to ^{the} ends
they were designed for. But 'tis upon our delighting
our selves in ^{the} Lord, & acknowledging him in what
we undertake, we find him interested & engaged
in ^{the} affair, all other Causes acted & moved by
& under him, put forth a pleasing Vigour, & are
at an apparent Strife ^{tho'} shall contribute most
to ^{the} accomplishment of ^{the} we have in View.
All ^{the} Contrivances of men, all ^{the} Subtilty of Devils shall
never be able to frustrate our wishes. for 'tis a mans
ways please ^{the} Lord, he maketh even his Enemies to be
at Peace ^{tho'} him, Prov. 16. 17. i.e. they cannot disappoint
his desires. so far as they are limited to ^{the} wise Conduct of
Heaven. yea, ^{the} Stones of ^{the} Earth, & all ^{the} reptiles &
creep about ^{the} ~~stable~~ Globe enter into league & become
our true friends, Job. 4. 23. Hos. 2. 18. Nay, ^{the} Angels
in Heaven & Seraphims, will sing ^{the} Anthems of joy
at our success over our Enemies: so ^{tho'} we shall have
no Enemies in ^{the} world, but such as are Enemies to the
Lord Jehovah; even ^{the} Devils & Spirits ^{tho'} are like ^{the}.
& yet they too for all ^{the} implacable hatred & Malice,
shall be so far in league ^{tho'} us as to be quite incapar-
able of doing any harm unto us; but ^{tho'} ever ^{the} attempt
be against us, shall ^{tho'} wheel about for
^{the} gratification of our Desires.
Hence, it is, ^{tho'} if we delight our selves in ^{the} Lord, & of
consequence always please him, all things ^{tho'} he has
made shall some way or other, turn to our benefit, and
promote our interest in Life. And seeing our souls
are of ^{the} sublime & spiritual Nature, ^{tho'} no inferiour
Cause can reach ^{the}, so as to give an effectual Operation
upon

upon ^{us} to any good Purpose; ifore he is mov'd to work
by his holy spirit, proceeding for himself, to move upon
^{us}, & influence ^{us}, to enlighten our minds, inform our
Judgments, & incline our wills; regulate our affections,
direct our thoughts, & order ^{our} spirits, so ^{that} ^{we} may ^{be}
ⁱⁿ ^{the} ^{best} ^{ways} ^{that} ^{shall} ^{be} ^{most} ^{for} ^{our} ^{Advantage}. As ^a ^{wise} ^{man}
observes, Prov. 16. 3. commit thy works unto ^{the} ^{Lord}, & thy thoughts
shall be directed. So ^{if} ^{we} ^{are} ⁱⁿ ^{Darkness}, & know
not how to remove it, are we under Doubts concer-
ning Affairs of ^a ^{greatest} ^{Weight}, are we under the
strongest temptations to murmur against Providence,
upon ^{the} ^{lifting} ^{up} ^{of} ^{our} ^{souls} ^{to} ^{god}, & he lifts up
^{the} ^{Light} ^{of} ^{his} ^{Countenance}, he removes all our
Doubts, he ^{keeps} ^{us} ^{from} ^{temptation}: all Clouds
disappear, ^{the} ^{face} ^{of} ^{Affairs} ^{look} ^{clear} [&] ^{serene} ^{about}
us. ^{with} ^a ^{divinely} ^{inspired} ^{Prophet}, we shall have our
Ears opened to hear a voice, crying, ⁱⁿ ^{the} ^{way} ^{walk}
^{ye} ⁱⁿ ^{it} ^{Isai.} ^{30.} ^{21.} Then we shall live out of the
reach of ^{the} ^{finds} ^{of} ^{the} ^{lower} ^{regions}, of fate or fortune,
beyond ^{the} ^{reach} ^{of} ^{the} ^{harm} ^{of} ^{Adversaries}. All ^{the}
^{series} ^{of} ^{natural} ^{causes}, can never attain to Damage
such ^{as} ^{are} ^{moved} ^{by} ^a ^{supernatural} ^{Principle},
^{the} ^{spirit} ^{of} ^{the} ^{Lord}; who did not only first establish
^{the} ^{whole} ^{order} ^{of} ^{nature}, but still continues to go-
vern & dispose it, according as his wise Counsel shall
determine. Wherefore ^{whenever} ^{becomes} ^{of} ^{others}, he ^{will}
we acknowledge to govern & order all things, will to direct
our Paths, as to fill all our Desires. For all his Pur-
poses are established by Counsel, Prov. 20. 18. all his
counsels ^{shall} ^{stand}, Prov. 19. 21. he has everlastingly
determined to direct ^{the} ^{paths} ^{of} ^{us} & delight ^{us} ⁱⁿ ^{the}
ways

ways of his Counsel, Prov. 3. 6. Hence tis abundantly
clear, & if who acknowledg y^e Lord in all y^e ways, shall
have all y^e wishes, & are laid upon such a sure and
unshaken foundation.

Yet again, I would suggest, & y^e words are not limited
to particular persons, but extend ^{us} to whole Communi-
ties or Societies of men. for if y^e wth one unanimous
Breath evidence y^e delighted in y^e Lord, y^e will have
y^e Paths directed, & consequently obtain y^e wishes. As
every man is under y^e strongest tie, in y^e World to be
delighting himself in y^e Lord, ^{by himself} so is every man under
y^e same tie to Acknowledg god in Company wth others.
Is not y^e y^e great End of human Converse y^e we might
joyn our voices, like y^e Angelick Minds above, in
paying an humble Acknowledgment to our common
Creator & wise Governour? Is it not most agreeable
to a just Right y^e we assist each other as much as we
are able in y^e noble Work? Well, if it be y^e End, as
we all doubtlesse own, y^e surely are we bound to make
it our great Care as a Society, for y^e least even to y^e
greatest, since we incorporate into Bodies, to live toge-
-ther for y^e great End, under one common head. for it is the
publick Acknowledgment of a god, & is y^e Religion of
a Society. The sincere Performance of ^{it} by every
Person, tends not only to y^e happiness of every particular
member, but y^e peace & good Order of y^e whole Body
depends greatly upon it. Hence it is sufficiently Evi-
dent y^e it is well worth while to examine in the
next Place,

3. How y^e may y^e ought to be accomplished? for w^{ch}

I propose I shall premise,

1. In y^e first Place, & w^{ch} ever Number of persons are bro^{ught}
into

into Covenant th god by ^e sacred tie of Baptism,
as all persons are in a Civil respect to ^e King, so are
ye to ^e governors of an Ecclesiastical Order. Christs King-
dom is rul'd by its own officers, instituted by ^e great
Lord & head of ^e Church: tis not of ^e world, but rather
spiritual; tis ^e care of mens souls; yet, it necessarily
is seated in ^e Temporal Kingdoms upon Earth; where-
soever ^e is indulg'd in any Kingdom or to any Society,
tho' perhaps, to our Shame at least, if not grief, ^e may
be many unbaptized persons, yet ^e xian is ^e indulg'd
Religion, & ^e Church of x is properly comitted to
some persons of worth to sway in ^e great Affairs
of.

2. Where it is to ^e ^e is ^{an} act of Indulgence a Church
of x settled according to Conscience, many people in
such Societies doe often profess ^e xian faith only
upon ^e ground of its being publicly Acknowledged;
& tho' a Sight of its Evidence or Excellency; but
rely bee: tis ^e Religion ye were train'd up in. This
ill hold good in all Professions, as well as in ^e xian:
herefore all such persons, th we have great reason
fear are many in a Society, will not be bro't
comply ^e ^e ^e or Discipline of any Church of x,
farther ^{an} ye are constrain'd to doe it by ^e Tular
of x's Church, or some other Method: th cannot ex-
tend any farther ^{an} outward Infliction; hence inwardly
ye may be as heady & as high-minded, as proud and
self-concited, as Covetous & uncharitable, as malicious
& revengeful, as tho' ^e gospel grace had never been
published among ^{us}. While ^e Minds are thus
distemper'd ^e main Business will be ~~to~~ not only
to fall into all Wickedness & Impiety; but also ye'l
endeavour

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^g Paths directed, ^g consequently obtain ^g wishes. As
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^g same tie to acknowledg god in Company th others.
Is not ^g ^g great end of human converse ⁺ we might
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-ther for ^g great end, under one common head. for it
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of x settled according to Conscience, many people in
such societies doe after profess ^e xian faith only
upon ^e ground of its being publicly acknowledged;
not thro' a sight of its Evidence or Excellency; but
purely bec: tis ^e religion ye were train'd up in. This
will hold good in all Professions, as well as in ^e xian:
wherefore all such persons, th we have great reason
to feare are many in a society, will not be bro't
to comply wth ^e ^e Discipline of any Church of x,
no farther ^{an} ye are constrain'd to doe it by ^e Tulers
of x's Church, or some other Method: th cannot ex-
tend any farther ^{an} outward Infliction; hence inwardly
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published among ^e. While ^e Minds are thus
distemper'd ^e main Business will be ~~to~~ not only
to fall into all wickedness & impiety; but also ye'l
endeavour

endeavour as far as we are able to raise Schisms and
factions in the Church of χ , as well as Tumults of Sedition
in State matters. ^{ch} we cannot be imputed to the Reli-
gion we profess; for it requires us ingenuously to com-
mit all our ways unto the Lord, & live soberly, righteously
& godly, if ever we intend to have the Desire of our hearts.
It requires a spirit of quiet Submission to government
where it is not contradictory to the sacred Records. Therefore
such as act not according to the Principles, & power we
may profess, are never like to pay us acknowledgments
to god as shall establish our throats, & fill our wishes. ~~and~~

3. In order to bring the State of Religion to a peace & constant
Exercise, tis needful that it be encouraged & defended by Govern-
ment. — But if I rather chuse to pass over th only menti-
oning: I consider th the things are, th which are requisite to
establish & accomplish the great Design of paying us acknow-
ledgments to god as will give us our wishes. — And,

1. Tis needful that there be times & places set up, where and
in what should be done; as well as officers who are to Admini-
ster & direct in the Business. for the things are so necessary
as no Religion can subsist th without them; nor yet without them being
esteem'd sacred & religious. As the Xian is distinguished
fro all other Religions, by its being publickly exercised
at such times, in such places, & by such Governours, as
were appointed by the head of the Church; & have been observed
in all ages time. And if we take away all or any of
the things is plainly to undermine the Xian Religion, and
consequently to make way for no Religion at all.

2. Tis needful that Communities where the Xian faith is profess'd
should be ruled to support the government, & the securing
of rites of religious Worship. & most high, we know,
has implanted in our Natures, and confirmed by
the

of writings given us several rules for men to act
by as yet intend to obtain of requests. of rules are
strictly to be observed in making laws for upholding
government. for as tis ^{with} every Corporation, by of Indulgence
of a King, to give rules for of regulation of of private Affairs,
so here, the god, of governour of of whole universe, has
given authority to of rulers of of order to grant rules for
of regulation of of Community, ^{tho} of Laws, of of are
none of of repugnant to of common laws of of whole
universe, nor of eternal laws of justice, goodness
of Truth. and thus it is of whatsoever society delights
in of Lord, shall have given of of Desires of their
heart

Application.

Use: 1. Hence we read of happy Circumstances of such
a Society or Person, who pay his just Acknowledgments
to of author of all his Bliss. In of utmost safety are
of under of Conduct of heaven. for tho' of wisest
of of all, neither apart by of himself, nor in company
of other, is made thoroly acquainted to is doing, or
to is undoing, in of or of other Place, in of or of Concern,
to will be of event of all of Struggles, ^{tho} of father, yet
of Lord of god is well acquainted ^{tho} all of thots, he
fully knows all of Intentions of Desires: nothing can
be done, nothing can be wout his ruling hand: he
knows to is doing of world ore; he is present in all Coun-
sels; he is knowing to all Intrigues, he is thoroly
acquainted ^{tho} all Designs, of are carried on in the
Courts of of great, of Counsels of of small, of Contriv-
ances of of malicious against of religion of a bleeding
dying Jesus: he can turn of malice upon of own heads:
he

he can rule of hearts & put us into of scale of Religion:
he can advance his people against all of ^{kind} ~~age~~ of
Men, & of Regal of hell. And where he sees any
Concels against his Interest, he can infatuate
of Concels, confound of Devices, & he pleases.

2. Learn hence, of way how to obtain just views of the
Divine Being. even by beholding his Essence in his Attri-
-butes. Jehovah is his name: every Attribute appears to
be a letter painted out on of word. If we stand and
gaze upon of naked Essence, ^{tho'} ~~we~~ ~~may~~ do it till a Thou-
-sand Worlds be ended, we shall be still confounded,
of never come to a knowledge of him. If we carefully eye
his Attributes, tis very probable we shall be led to what
is full of Light, Safety, of Delight. we must see him
as he is to be seen, & not dash our selves in an
undertaking wh^{ch} can never be accomplished. we may
look upon of Meridian sun, wh^{ch} it appears in its lightest
Lusture, but we are immediatly hinder'd a just sight;
but wh^{en} we only look upon it, by its reflective beam,
we of behold ^{tho'} a pleasing Transport.

3. Hence Learn, how worthy an object of faith & of
Praise our god is. how suitable a Being he is, for
our immortal spirits to place of trust upon: for he is
infinite in his Existence; he is unbounded in his Per-
-fections, he is wisdom in of abstract, & wisely orders
all of great affairs of his Chosen for of benefit. In
every Perfection he infinitely out does, all other
beings of fall under our notice, wh^{ever}. are we
vain in our Imaginations, & our evil heart darken
ed, of our trust falls short of of infinite Being for
Trust; our good of we pursue in of Course is but
Short

Short, but he is immense: all our false hopes & other goods are limited to place, but he is in every place beholding of evil & of good. Who would not make him of object of trust, of subject of their happiness, of Portion, of Choice, of all; & vanquish all other hopes to rise to oppose him. yea & how worthy of our praise constant & unreprov'd: & is no more ^{as} to an infallible Sen of holy David draws in 145 Psal. V. 3. great is the Lord, & greatly to be praised: Dwell we upon the knowledge & Contemplation of his unsearchable greatness. were of one being sacrificed to proportionably to his greatness, Leabana would not suffice for a burnt offering; & wood of would not fire of same; neither could he be found a priest to offer of sacrifice: verily O Lord all Nations are as a Drop of the Bucket, & a small dust of a Ballance: behold thou takest up the Isles as a very little thing. Isai. 40. 15. 16.

¶ Let us observe the reason why the Church of England stands in all Ages against Malice & Subtlety: Surely tis bee: we have an infinite, wise, & faithful being to undertake for us: how happy a Privilege it was to lookt upon in former Ages, we may see Den. 33. 27. The eternal god is my refuge - my refuge abides as long as god himself; how can we be miserable; for god can never cease to be, yea we can never want a refuge: tho' we are environed with hate; tho' we are surrounded with Envy; tho' all the Intrigues of wicked Councils should conspire against us; yet here we have our wise god for our Defense; a great King for our Protector, & merciful Father on our side.

our side; an almighty, all powerful Being ready to conduct us by his hand, instruct us by his word, secure us by his favour, lead us in a line of faith thro' a' assaults & batteries, of enemies; & make us happy even in Persecution.

4. hence we read great ground of encouragement to a' Children of god, in a world it is subject to Change. feed your selves upon a' Attribute of his unchangeableness; This verily were sufficient to ^{raise} ~~keep~~ up your drooping Spirits, to strengthen you wth abundance of Patience & quiet waiting on his goodness for a happy issue of all things it are now in suspense; and to give you morning vigour to run your xian race wth it is before you, wth a firm unchangeable expectation if you shall win the prize in view. wth tho' you meet wth many Changes among Creatures; wth tho' everything you find here is subject to Change; wth tho' you are topped up & down wth hopes & fears; wth tho' revolutions of Time, alterations of States, Changes of affection, Changes of afflictions, Changes in all; yet faint not, O Son or daughter of a' most high; let not your heart fail wth in you, let not your heart be troubled, believe in god; be no longer weary of waiting upon your god; for under all a' many & various alterations you have an unchangeable god to stand at your right hand, to establish; to strengthen, to enlighten, to further in a xian behaviour, & at the last to give you an open ingress into his glory: get a' fore your faith ~~set~~ well established in this ^{one}

One Attribute: Be heroes in your resolves in \mathcal{E}
Triumphant faith; \mathcal{E} altho' \mathcal{E} fig-tree, shall not blossom
neither shall \mathcal{E} fruits be in \mathcal{E} vines; tho' \mathcal{E} labour
of \mathcal{E} olive shod' faid, \mathcal{E} \mathcal{E} fields shod' yield no
meat; tho' \mathcal{E} flocks shall be cut off fro' \mathcal{E} fold, and
there shod' be no herd in \mathcal{E} stalls; yet will I rejoyce
in \mathcal{E} Lord, in \mathcal{E} god of my salvation will I rejoyce
Hab: 3. 17. 18. here is faith in Triumph in sad and
fearful calamities. famine & sword devouring: the
Land laid wast: Saints wandering fro' place to place;
 \mathcal{E} Temple of \mathcal{E} Lord depolite; yet \mathcal{E} faithful have
not only reason to be, but will improve \mathcal{E} time
in patience, as aaron Lev. 10. 3. Tho' \mathcal{E} Days shod'
come + \mathcal{E} Lord will cut of \mathcal{E} arm & \mathcal{E} arm of \mathcal{E} fathers
house; tho' enemies are in \mathcal{E} habitation, devourers
of \mathcal{E} substance \mathcal{E} god has given \mathcal{E} ; tho' hophni &
Phineas are both taken away in one day; tho' a true
evangelical man of \mathcal{E} god, \mathcal{E} is according to \mathcal{E} hart
& mind of \mathcal{E} Lord, be closed in \mathcal{E} earth, is covered wth
 \mathcal{E} Clouds of \mathcal{E} Vally; yet all \mathcal{E} things are in Mercy:
he never changes in his tho'ts tow'd's his peculiar
favorites; w' if Satan obtain leave to destroy your
goods; w' be, all \mathcal{E} avail, still god is as intabill
as ever; \mathcal{E} Lord gave & \mathcal{E} Lord hath taken away
blesed be \mathcal{E} \mathcal{E} Name of \mathcal{E} Lord, Job, 1. 21. Doe the
furies of \mathcal{E} world speak of stoning; tis no more \mathcal{E} \mathcal{E}
did \mathcal{E} of David, 1 Sam: 30. 6. yet he encouraged him-
self in \mathcal{E} Lord his god. Well may you glory in
tribulations, time neither \mathcal{E} , nor distress, nor per-
secution, nor famine, nor nakednes, nor Peril
nor sword, shall separate you fro' \mathcal{E} love of your
father: \mathcal{E} things are bee: his Love never fails
towards

towards you, Rev. 3. 19. as he is unchangeable in his
Esse, so likewise in his word & Promises: wherefore you
have a sure haven wherein you may anchor your souls with
the utmost security, against the Storms & Tempests that are raised
by your Adversaries, empty your selves of all worldly Trusts,
& place it in the unchangeable Promises of Gods word,
then shall you Live the Life of the righteous & your last
End will be like his.

6. Hence we are taught, to commend the Conduct of all our
affairs to god. 'Tis not in us, to direct our own ways;
are we of our selves, so wise as to be thoroughly acquainted with
what is best for us? Should we not rather degrade our
noble Natures, & subvert our own Interest, if once left
to our own Choice. But here is our help: in the wise
ordering of our god, we freely resign our selves, & leave
all at his dispose; bee: his infinite wisdom knows
best how to steer all to his glory & our good: No
Cause so intricate; no Case so difficult; no Clouds
so dark, no afflictions so heavy, but he easily sees
the way thro', removes the Difficulty, takes off the Dark
Vail from our eyes, & relieves us of our afflictions.
Here we may dare to venture, & fix our hearts in resign-
ment: 'Lord! give me a true token that I am brot
into the Terms of thy Sweet Covenant; Show me
the State of my soul between thee & my Life;
Evidence shine unspeakable Love to me in a great
mystery; I am thine take me under thy government
of thy wisdom: Surely I have no whither else
to fly for a sure helper; neither will I any longer
put Confidence in changeable, unwise guides
they shall never more allure me away from the
service of my god, & a submission to his wise
Counsel, by all the Professors of a worldly greatness.

Jonathan Parsons

cutt

Lyme

Cher

X J. Inference, for of continual government of Providence
we read Contentment ~~to~~ to all, in of Administration
of all of great Affairs of of world. God sits King and
rules over all, of afore let us be quiet. Shall worms
find fault to god? Shall we pick flaws in his wisdom,
so as to question of Evidence of his Administration? If
it be of case wth us, tis for want of Eyes to see the Depth
of divine Counsels: tis thro' want of Insight into
of great Designs of divine Providence: thro' want of know-
ledg of w^{ch} is ready to be brot forth. Shall we fault his
Justice? if verily we are blinded to all his righteous deal-
ings, thro' our own vain Imaginations. What if we
cant by our narrow reasonings presently see of Equity
of his hand! Is it thro' an Error in his government, or
in our Judgments. as we are reasonable beings, let us
give him of glory of his rule: ~~It~~ appears Confusion of
disorder in Communities, we must say tis thro' some
contrary acts to of rule of action given men, of not
thro' a blind Chance; no, god overrules all Events: he
will most certainly defend his own glory, of have
his own honour out of all. tho' we behold ~~all~~ of works
~~of god~~ of god, of cannot find out of ^{ends of it} work of is done
wth in of compass of our Observation; tho' we seek it yet
we cannot find it; tho' a wise man observe it, yet
he never will be able to consture all of dealings of
heaven: But still thus far we may venture to say
if god sits at of head of government, every thing is
steer'd in exact order.

144 shall not lead me by a blind eyes of honours
& riches; Preferment or advancement. Nay tho' I
could be immediately put into a Popesion of all
Trust & rule; tho' I could immediately be lifted
up in a Contrivance of a greatest Ease & Pleasure
of a Life; yet I value a Testimony of mine own
Conscience to all your stores of wealth; I prefer
one spark of heavenly wisdom, to all a Pomp
& greatness you can put place upon me: therefore
to a father I commit all my ways, let thou
my thro' be established.

This may well quiet our Minds under dark Providence
-dances it pass before us from time to time; doe we
remember it a great affair of a whole Creation
are managed by wisdom, & prudent Counsel? Doe
we only reflect a god has laid out all in a best
way to accomplish his own holy Purposes: to showe
dont at present see a lead of his orders, yet we
are most secure since he doth: as nothing falls
out beside his Purpose, so is a nothing acted but
upon an eternal light of its being best & fittest
to be acted: well a let a Silence & quiet us! X

18. Hence, the reason why a Church of a meets wth so
violent oppositions in a world. This inference I draw from
a second thing under a third Inquary. well here we
read malice & sedition raging in a breasts of a most
absurd, contradictory lives: a want to sway in
stead of a rulers; a incline to a, a if a can lead
a a shod be a guides, a purely a'll fleely yield
a a sent to establish orders & governers among a.
a a right a Spirit of hell, a well be rewarded

rewarded accordingly: tis vain for ^{us} to think, under
of seditious humour, either to obtain of ends in this
world, or yet ^{it} is something greater, ever to escape
of wrath of god, & of vengeance unquenchable burn-
ings. for god himself has set up orders & he will
maintain of for of sake of his chosen: he has doomed
all proud resisters, ~~it can send us no other account~~
~~but will not have us~~ to fall under of weight of
his justice; ^{us} may fancy to ^{us} please, but it were
well for ^{us} to remember of god will glorify of attribute
as well as of of his mercy: Can ^{us} imagine to stand
under his mercy; whilst ^{us} constantly live in of
violation of his justice. ^{us} never love vain man may
~~have~~ plead, of god has for his Creatures of work of his
hands; yet as pure your selves, he has an infinite self-
love, ^{us} is his holiness; of engages him to secure of inter-
est of of declaritive glory of all his Perfections: Never
will he suffer of least stain or blemish upon any: If
of for you cannot reconcile of unspotted justice of god
to your hopes of life; tis nothing short of madness for
you to encourage your selves, or comfort your selves
with of shots of his mercy.

Alp. 2. of Examination & trial: Let us seriously compare our Lives to
of Character ^{us} is given of him, who has of most blessed encouragement
of obtaining all his wishes. have we ~~we~~ ever practically owned
gods Supremacy & wisdom? recollect ^{us} thy self, o my soul, & see if thou
canst find thy self ~~at~~ abundantly rejoyced at the shots of having a
being who sets in of heavens, & rules all thy affairs for of? whether
thou dost verily leap for joy at of consideration of gods having
of sole government of all things actions; or whether thou
wouldst not chuse rather, if twere possible of thou mightst
doe things unregarded, act unrewarded, & live unreproved?
Dost thou really find thy self convinced of it is thro of abundance
of his love & he has shed abroad his wise instructions, & not
in a blind zeal exercised his Supreme Authority over of face of

face of a whole world? hast thou made it thy great concern
to acknowledg him & rules Communities according to his
good Pleasure; him who orders revolutions, & turns all the
wheels of Providence according to his essential wisdom
& Power? Are the worlds in all the Statlines rendered
serviceable to fill us with a sight of his wonderful Per-
fections in the Establishment of the whole order of Creation?
Are the thots of his supporting hand put under us, conducive
to thy happiness, & so far influential of thy mind as to
give us an admirable Concern about the divine glories, equally
exercised in the Management of the greatest & the least, the highest
& the lowest things, if are in the heavens & on the earth? Dost
thou in thy Survey of the heavens, behold the several ranks
of Angels, Archangels, Thrones, Dominions, Principalities,
Powers, & the rest of the holy government all depending up-
on the goodness & subject to the Power of the great Jehovah; who
always adores & praise, as ready every moment to receive &
observe the Orders of just heaven; ready to minister to
the servants upon the earth, to distribute the ^{divine} bounty
& Liberality among us? Yea dost thou ever suffer thy thots
to descend so low as hell, to behold the infernal faces, those
impure spirits that have sinned against god, yet kept in
everlasting subjection to him, employ'd as Executioners, to
doe the commands of a just judg against the rebellious sub-
jects of the earth? And yet to art thou unbounded with? Are
the things & objects of thy Contemplation, or thinkest thou
that they are produced for some other Design? hast thou ever
spent a wonder upon the sight of the Celestial Orbs of
the light of sun, moon, & Stars, & Luminaries, which god has
ordained, in the best manner & infinite wisdom could
continue to move our thots toward the great Creator?
Dost thou so reflect upon thy self & actions as if nothing
can be done out of his Presence & nothing can be
thot out of his knowledge? And dost influence your
Mind

of high God, to weep away with it yet that I may see you

Mind to doe all in his fear, th a sincere view to his
glory? yea, dost thou fully persuade thy self th it is abso-
lutely necessary for ^{ee} th to have such a Being for thy safety
to give & continue to ^{ee} th grace of th gospel? dost thou
~~not~~ give any letter ^{an} a barbarous Entertainment to the
glad tidings of Salvation? dost thou not in effect, strive
to quench th affections of others, who would, perhaps, live
in th careful observance of gospel Orders, & consequently
doe thy Endeavour to affront & outrage th god th has made
th of th Lord & has redeemed ^{ee}? dost thou not find some
vigorous burning in thy breast against some orders of th gospel?
If you find your selves of th latter sort, th I might deliver
my own soul, I must tell you as th Angel, th Church of
Thyatira, I know thy works, & thy Love, & thy service, yet
I have some things against thee; your hearts are not ^{right}
right in th sight of god; but as unruly Children, th th whole
some admonition prevails but little; may yet be brought to stand
in fear of th forever, for th th have once sufficiently smarted.
Doe you imagine it great wisdom in affairs of great, yea
of everlasting Consequence to grieve th Spirits of your hear-
ers th unflavoury words, & speeches unfeelingly? who values you
beyond Injults? It raises no other Passion th of th to your
souls, who fill your selves th eastern wind, & debate th
words, not comely. 'Tis no more ^{an} th has been foretold; and
~~we~~ we doe not to much wonder, if we live & walk head in
hand th such as laugh at our Religion; & to blaspheme that
glorious name th we are bound to acknowledge: we are
told of such mockers of xianity, as wear religion as a Cloak
to put off th on as th weather suits; such as worship th
his faithful, & at th same time intend Blasphemy and
violence in th hearts; walk after th own ungodly Lusts
smother all Sparks of heavenly Light, & stifle even th
natural Understanding: If Threats, Backbiting, &
Envy be th Religion; th Reward shall be Pediton; for
god th father, & th th said; so th be glory & honour, dominion
& Fear, both now & forever, Amen.

Hull, Dec. 10. 1727.

jected.
-----and
my Name

Amos. 6. 1. Wo to ye that are at ease.

This Chap. contains the 5th Lesson of Amos of Prop^{ty} wherein he declares wth terrible Judg^{ts} were coming and should certainly come upon the City of Judah, & upon the Inhabitants of Jerusalem, for yr Sins. He reccons up a black Catalog of Sins that were chargeable upon them. Such as ~~Rebellion~~ Envy, Oppres^s. Ingratitude to God &c. as y^e may see in this Chapter. And then he goes on to rehearse and to set forth the terrible and amazing Judg^{ts} of God that were coming upon these and such like things; as y^e may also see from the 7th verse and so on. What terrible things some find her threat^{ning} and denounced. God testifies the Lord's displeas^{ure} against yr Sins in these His threat^{nings}. ~~Can~~ Can any then remain at ease wth such things are foreshadowed as coming upon them? yes such is wth stupidity and carnal security of wth multitude. They do believe wth threatening, or putt off of Judg^{ts} threat^{ning}. They see God's strokes upon yr Beds of Ivory - yr Bath of Ivory in pleasure & joy think all is, and shall be well wth them, to-morrow shall be as that day; and yr Hall never know a Change for the worse. But wo to them that are thus at ease, wth yr Prophets are lying Judg^{ts}. Judg^{ts} agst them. So wth God threaten men wth his hand in the Courts of the Proud: as well as wth his mouth in his word, or by the Ministers, tis not for men to be at ease and secure; it is an awfull Symptom upon yr when yr are so. Their case is at present very bad, for tis like to be worse; it is to be pityed and lamented, and we should deprecate being left unto such a case.

This then may be said: viz: That such as are at ease while God is threat^{ning} yr wth Judg^{ts} are in a wofull case. wo to them that are at ease at such a time. who would be willing to be in such a case that rightly understands yr wofulness and miserableness of it? The Doct: may be ~~truly~~ spoken of high God, to wipe away the guilt of yr past sins & to give

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spoken to under these propositions
1. God sometimes threaten men that he will
bring his judgments upon y^m and destroy them.
2. Sometimes y^m remain at ease under y^m same
threats under such threatenings.
3. They that are so are in a wofull case.
Prop: 1. God sometimes threaten men that he will
bring his judgments upon them, and destroy y^m
God is wont to give warning to men before
he smites them, he gives y^m fair warning
and sometimes warning after warning
as Lot's to destroy them; and this makes
y^m very inexcusable — and vindicates y^r
justice and righteousness of God, ~~as~~
well as discovers the truth, when his threat
ned vengeance falls upon them.
But here it may be s^d particularly
1. God sometimes threaten men by y^r threat-
nings of the mouth. He gives out threatening
words; ~~as~~ and to make this Prop: the
month to denounce his judgments.
So here in this Chap: the Prop: Amos in Jer:
improved for this end, He is y^r Mepeng^r of y^r
Lord of Hosts to denounce his judgments ag^t
Judah & Israel. and he threaten y^m wth
Captivity and wth slaughter, by sword and
or Pestilences, and to the demolishing of y^r houses
and all that is therein.
and thus also he threaten else where by
another prophet, to pour out his anger by
his fury upon Jeru: upon man and upon
beast, upon trees of field, and upon y^r
fruit of y^r ground, and that it should burn
should not be quenched — and that he
would allow of no intercession for y^r place
see Jer: 7. 16 & 20 verse. and see also
the next Chap: in 10. the Prophet proceed
and is improved to carry on y^r threatenings.
Still higher aggr^d. of y^r judgments.
The 3 first verses of y^r Chap: of Jer:
Thus Doe God sometimes threaten men
wth y^r threat of the mouth. we have a
multitude of instances of his so doing of old
and he still continues thus to do, before he

He actually brings in Judgment.

App again

2. He sometimes threatens men by dispensation of his hand.

ejected. and

as the father sometimes gives out threatening expressions to fright his disobedient Children, and sometimes shows y^e rod to confirm his threatening; so is God wont to deal wth his People. He sometimes threatens in his mouth, but when words avail not, he lifts up his hand, and stretches it out over y^e sinner, it out against y^e sinner, to give the blow. He shakes his rod in their sight, w^{ch} is a loud proclamation of their punishment is near at hand, unless they repent & prevent it.

my Name
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Exercise pro
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These threats of Gods hand, in y^e course of his Providence, are of diverse kinds.

lefty, and

Even the motion of y^e earth is a token of Gods anger, when he will shake y^e earth, and the foundation of the hills move, by bee^{ing} he is wroth. and it is a warning to sinners, to do no more as they have done, lest wrath break out against them. Every Tempest and Storm

Amise of
Other is
of religion
Godliness
ship and

of wind that proceeds from y^e hand of God has a threatening in it; and we should look upon it as such and take warning that it may prove to be in mercy and not in judgment to us.

reprove
mere
Gods Message

Something of these afflictions God threatens to bring greater upon y^e sinner, as by drought he threatens famine - He is wont to goe from step to step - from milder and gentler methods to those that are severe in them, he sometimes is provoked to proceed from words to blows; from threatenings to the fulfillment of them.

by that
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rious y^e
say y^e holy
also prophet
remembrance

Prop: II. Men sometimes remain at ease while God is threatening of them.

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He denounces judgment against y^e sinner in his mouth, and he sometimes confirms y^e same by the repeated dispensations of his hand. and yet such is the disposition of most multitudes that y^e sinner continues at ease, they lay y^e down upon y^e pillows of sloth and negligence, they give a loose to their

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Let high God, to wipe away y^e guilt of y^e sinner

fining to y^e
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Mind in
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Their lusts, they both yourselves in pleasure, and
disregard the threatening of God Almighty, and
learn as tho they heard him not. The of things they
noticed, but they will not take notice. God sp-
-cathell once, twice, ~~at three~~ and ~~four~~:
Sometimes too in a loud and surprizing man-
-ner, yet man perceiveth it not.
• the lethargy that we are naturally in,
what a slowness of heart to believe the threat-
-nings as well as Promises of God, and w-
a backwardness and lothness to take warning
that we may escape the threatened vengeance,
that we may deliver our souls.

Q.1. when may any be s^d to be at ease?
A.1. when we disbelieve what God has threatened;
and think perhaps it may not be true.
and o w. a proneness is there in the hearts of
men in general thus to do. how apt are
we to fancy that because God has threatened
and has not yet executed, therefore he never
will, because he has born so far as hitherto, he
will always do so. and thus the goodness
of God is many times misimproved to his disho-
-nour. because he is bentened as our will
our ~~desire~~ ~~of~~ and fully let in us to do evil.
what returns day an ungrateful & make.

2. When we remain secure and confident,
& think ourselves out of danger.
how apt are men to flatter themselves in their
own eyes. ~~and~~ even when the judg^t of God
are hanging over us and he is threatening to
open the treasury of his wrath to make a
full end of them unless we repent? while
some are afraid, and tremble for fear of
Gods judg^t others are secure and confident, &
think they are free enough from danger, altho
they are ~~in~~ in sin. ~~I shall~~ this is
their practical language. I shall have
peace tho I walk in the Imaginations
of my heart, tho I walk in the Imaginations
of my heart, tho I walk in the Imaginations

3. They may be s^d to be at ease when they put
far from us in evil day.
see the 3. verse of context, ye that put
far away the evil day - i. e. we to you
that do so. they may be reckoned as

among those that are at ease.

There be some that put off a evil day, in a way of scoff and derision; ~~but~~ ^{and} not these some of last days in w. it is said there shall be such? 2 Pet: 3. 3, 4.

There shall come in the last days, ~~sc-~~ ^{by my Name} offery, ~~rather~~ walking after yr. own lusts and saying, where is the promise of his coming? for since yr fathers fell again others may do so thro a ~~deliberate~~ ^{lazy} ~~open~~ and headstrong disposition. They believe the threatenings of God are true, and that what he threaten shall in time be executed. They may believe that God is angry w. ~~the~~ ^{the} land in w. ~~of~~ ^{of} yr. land, but yr. think so will be so w. it as long as they live; They think that w. ~~of~~ ^{of} Prophets of God speak in his name respects future times, and therefore they are at ease. ~~The~~ ^{The} vision that he seeth (say they) is for many days to come, and his Prophecies of times that are far off. Ezek. 12. 27.

rejected. and by my Name expecting a great all that we have Excuse for make a show of formalities, and a trifling of religion of Godliness, worship and reverence of mere Gods Message. 7. 44 that a liar despise yr say of holy also prophets. reminish in the the breach of larger than up, which eat all the theft of y were re

4. Persons may be looked upon as at ease w. they remain in same under w. threatenings of heaven, that they used to be. when God has been testifying his displeasure agt a people for yr. sin, and threatening them to destroy them - how common is it to see persons as soon as a voice is over, just as yr used to be, or rather worse than yr were before; for this will be of effect of Gods threat: if men are not the better for them they will grow worse, if their hearts are not softened yr will be ~~worse~~ ^{harder} than yr were before.

but how ~~careless~~ ^{careless}, how stupid are sinners, that they w. make their very flesh to tremble, and so soon be over w. them, and forgotten by yr how mad are they upon yr ~~lusts~~ ^{lusts}, that they should return to yr former course and how rashly into a battle.

2. whence is it that sinners are at ease while God is threatening to destroy them? or what is it that makes yr thus ease? why it has been in some measure answered already, and here it may be s. again

at high God, to wipe away the guilt of yr past sins

refusing to y

Mind Ch. 6.
glory?
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in it can
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If you
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Smother a
natural
Envy be
god of
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again
1. This partly thro' yr unbelief. they don't believe
tis true what the word of god threaten. They
are ready to contradict his prophecy, ~~and~~
or at least turn a deaf ear to them.
again when he threat: yr. of yr. dispensation of
his hand, they are ready to dispute, all to
2nd cause, and not to see the hand, nor hear
the voice of god in it. and hence yr. ~~of~~
disregard it, and make light of it. and ~~to~~
lie down ease I think all is well.
2. (as has been hinted) They are at ease be: yr
punishment is a great way off. they think
the god has ~~not~~ a time for execution: of the
threatning yet ~~all~~ will not be yet this many
years: they may be ease a great while
yet, and in time enough to be uncapable
when they cannot help it.
3. Their ease, arising from yr. example of
others, and their aptness to take up w. such
an example.
perhaps yr. were at first startled, but yr.
see others are at ease, and they think why
may not they be so too. they have no more
reason to be affrighted than others - they
are as safe as they, and shall fare as well
when yr. worst comes to yr. worst.
4. Its for want of love to god.
The child that loves his father, can't be easie
under his threatenings. So is it w. a child
of god; when he is threat: to punish yr. or
those abt them, it makes yr. inquisitive
how they shall turn away his anger, they
cannot rest till he is reconciled to them.
The true love of god ~~is~~ casts out all
the selfishness of this nature, all careles, and ind-
ifferency, and is attended w. ⁱⁿ humility under god
dispenation, w. watching of sin, and ⁱⁿ ac-
tivity in the wayes of godliness.
5. It proceeds from yr. hardness of yr. hearts.
Such is the obduracy of yr. hearts, that nothing
can penetrate them. The most terrible
and surprizing dispensation both of word &
Providence, can take no abiding impression
but yr. leave yr. even as they find them.
Thus god complains to the Prop: of ~~the~~ hard
heartedness of his people Jer. 3.7.
The house of Israel will not hearken
unto mee; for they will not hearken unto me.

for all the house of Israel are Impud: 7: and hearted.

rejected. and by my Name

6. another reaf: why men may remain at ease under Gods threatenings, may be this ~~reaf~~ viz: y: hopes of repentance hereafter. they are ready to think that tomorrow shall be as this day hereafter will be time enough to repent. Tho' God threaten you yet in as much as he is full of Patience, and long suffer: he will wait yet longer upon them. Tho' he is warning of them, yet you fancy that he'll stay his hand, or they can report w: you will, & so prevent ~~the~~ the hurtment: to bring upon them.

Expecting & reject all that is done to leave Exercise put make a show of formalitie, ruse, and a knife of other in

7. Is it not sometimes from this, they think your case is desperate, and there is no hope of them and so you had as good be at ease as not. They will ~~be~~ be one like you. ~~They~~ pleased ~~to~~ while you can hear it. Jer: 2. 25. but thou saidest there is no hope, no. ~~at~~ for I have loved strangely, and after you will I go.

of religion of Godliness worship and I remove by mere Gods Message try. you that

8. Is it not in a great measure from the snare and tempt: of this present world, and of things that are in it, words — the pleas: prof: and those of w: world, do so distract you and take up your thoughts, that it puts the threatenings and dispensations of God out of your minds; They have but little time to think upon, and you care not to be concerned about what is like to befall you, because of them: therefore they are at ease, and undisturbed.

ulian tepid vicious you to say of holy false prophets Jeremiah

Prop: III. They you are thus at ease are in a wofull case. Tho' Prop. in the text denounce, a wo: upon you to them that are at ease by ~~the~~ Their case is wofull and miserable for

1. God is angry w: them. when you are angry w: the sinners, and threaten to punish you for your sin, and they remain at ease, under your threatenings, if the word, and at his hand, and laugh to scorn of the shaking of his rod; it is a further and an aggravated provocation, and it makes him abundantly the more angry, and is it not a wofull thing to be object of his Lords displeasure, and to have to do w: him in his wrath. Therefore

innocent as you w: the breach of anger that out, which be at all, w: theft of lay was re

2. They are in a wofull case, because you are in such imminent danger of being destroyed. Their being at ease will not delay the threat

of a high God, to wipe away your guilt if you repent

Mind of
glory?
lately we
to give
not give
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of. Threatned vengeance of Lord, but rather
hasten it. The anger of the Lord will quick-
ly break forth like fire, and shall not be quenched.
They that are asleep are in great danger,
Doe: what is to come upon you is like to come
unexpected. a man that is asleep is in more
danger than one that is awake,
Evil is never nearer than w^h least that off,
and surely men are never more unable to
escape it than at such a time.
3. Their case is Dofall Doe: tis to be feared that
nothing will move you or have any good effect
upon them. If they are prof^t against God
threatning, tis to be feared that you are
past feeling, that they are in judgement given
over to a hard heart, and that if pre-
sented case is all that they are like to
have for ever.
4. The wofulness of your case may be argued from
the certainty of your destruction, if you thus con-
tinue at ease. He that threatneth in just and
right: true and faithful - that w^h he has said
he will do unto them, will as certainly come
upon you if they felt it already.
5. They are in a wofull case Doe: of your grievous
destruction when it cometh.
If they continue at ease, and let light by of
the wrath of God, till it is too late; how great
will be the misery that shall come upon
them. Thus we in our text Compiery in
many and great sorrows, even all that God
intends against us sinners, after-
mentioned.
The wrath of God of least degree if it is not
eased & light. what then will it be to
have all that wrath w^h shall be inflicted
on those that will not believe till you feel
it, even that wrath w^h will make up,
amount to an exceeding and ther: weight of
misery. **Applicat.**
and now is there such a wo lying
those that are at ease, while God is
threatning you w^h this Judg^{ment} among
1. The condition of such as are so, at this day
is not God continually threatening such
a people as we are in his word; and has he
not been doing so very solemnly by his Provi-
dence; and shall any among us be at ease &
quiet, secure and confident? They are surely
objects of pity that are so; and rather
beg: you cannot pity yourself; they think you shall
be safe enough, all is well w^h them, they

Doubt apprehend if there is a storm of wrath
near them, when indeed ye are upon it
very brink of ruin, unless ye repent.
Every call of God in His Provid: every threat
of God! as well as every judgment is a
witness for God ag^t them. God gives
warning, but ye will not take it, He
lifts up his hand, and shakes his rod over ye
but, ye will not see it nor regard it, He
brandishes his sword but ye will not be affri-
-ghted at it. Therefore ere long they shall
be taken away as wth a whirlwind both
living and in His wrath: They shall perish
and chaps as Corah. Dath: and Abi: did.

Thence we learn our present duty, or what
God expects from us while He is from time to time
visiting us & calling to us, especially
when he does so in an unusual manner.
Every storm has a voice in it, every flash
of lightning, and ~~the~~ trembling of
Earth to arouse us from our beds
safe, to make us look about us, and to
look wth in our hearts, to find out
of any of our lives, in ord. to amendment.

Let us remember of past tokens of Gods dis-
pleasure ag^t us; and never think it to
late to recall ye to mind, and to mention ye
for our awakening and quickning.
Let not any make light of Gods pleasure of
almighty, or be backward to believe that His
that speaks to them, but: they see no
similitude. but let ye realize that there is a
God who judges in heaven, and on y^e earth.
let ye exercise not a slavish fear, but
a religious filial fear of him - let ye be
ready to say wth Job 23. 16. wth I found. I am
afraid of Him.

Chaps some are solicitous to know
or what God expects of ye at such a season as
this is. It is certain that God expects and agree-
-ble carried from us. He hearken and hear
or He should observe how we demean our-
selves, and He does so expecting that we profit
by His dispensations: let him not complain of
us as he does of his people of old, whose case
very far resembled ours, who it seems were

at high God, to wipe away a guilt of y^e past sins

rejected.
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by my Name

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10. were devoted to ruin, and quickly after came
to it. Jer. 2. 6. I heard, I saw heard
Let such therefore as are concerned about you
and are enquiring of the Lord of do? Let such
and all others take such directions as these
Direct: 1. Let all of you be of Repent: & Reform: immedi-
ately, and don't delay a day longer.
Improve of Present Season, and Improve the
Present Occasion.
The Cries and threatnings of God are many times in men-
ty to a sinfull people. ~~may the voice be the voice~~
~~of a father to his children, and not of an angry~~
~~of a father to his children, and not of an angry~~
his to awaken and arouse you to your duty, to
so mind of you. I am so would ~~under~~ under
you and to scare you from your wretched course.
God threateneth that he may not execute, & the
shake, & had bee: he is loth to use it. He
shake, & he is loth to use it. He
have occasion to smite it, or that he may not
destroy it because of him, for of sin of its inhabitants
he would have of inhabitants as a brand
he would have of land in use and not sin
he would have of learn of him by his threatening
that he may not bring his judgements.
he would have of turn to him that threaten
to smite them, and look his face
he would have of meet him upon of bend
knees, in a way of deep humiliation and repen-
the would have of intreat his face, & of
whole of, and beg of him in prayer
and for of sake of of that he would turn
from of fierceness of his wrath, that he would
repent of what he might have that to do with
them - that he would remember his God of
he would stay his hand, and not smite you
may that be the design of heaven, and may
these be of effects of that terrible voice
that has been and is still threatening us at this
day.
~~Let us then do what is in our power, that it may~~
~~Let us then do what is in our power, that it may~~
God can ~~do~~ and to I trust he has, and will
make it the happy occasion of a Reformation
conversion & Salvation of multitudes. God of
- but it may be so to every unconverted soul
before him. But then let every one do w.
him lies, that it may be so. There is something to
done by men as well as upon of about

ab. of our own Salvation. They are to be active and not wholly passive in it. matter.

rejected.

Let us take a warning that God gives us, and do our utmost in strength of God to turn at his Reproof. Let us take hold on his strength, let us stay his hand (which is lifted up) from striking us. — by humbling our hearts under it, and amending what he is angry with us for. So he will not hurt us but do us good. and here particularly, in the first place.

and by my Name

we must see that every thing is right in our souls; and every thing is our first and chiefest care must be ab. our own souls, that every thing that is amiss may be rectified — and so of. Let us not hinder, but promote as far as possible, the then we must see to it that our souls and our care. Now then let us instantly obey the voice of God in this word, and by his hand, by personally engaging in the Reformation, and Reformation. This is the way, and the only way to promote a Reformation, and to turn away the anger from the Land, that it perish not.

expecting it
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Examine your
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— nesty, and
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— of religion
— of godliness
— worship and

Reformation is a duty absolutely incumbent on all men, but especially on such as God's more solemn dispensations are among. It is their duty at all times, but especially when he is more solemnly and awfully threatening in his judgments. God then strictly minds of their behaviour, and he expects to hear you examining your selves, and calling your selves to account for your former carriage, and judging by condemning yourselves for your past sins. He expects that they take hold on that occasion and take an advantage by it, to take hold on his strength, and make peace with him.

— of reprove
— of mere
— God's Message
— try. by their
— ular reason
— vicious you
— to say of holy
— false prophet
— Jeremiah

and indeed if we become not true penitents at such a juncture of this — when we have such a blessed opportunity and season of grace, — tis much to feared we never shall.

— iminial a
— by in the
— the beach of
— ulger than
— our, which

Let me advise then after this manner examine your selves strictly how it has stood with you. reformation usually begins with reflection and examination. men must reckon your selves before you will be converted — they will think with they are doing, where

— at all, w
— the theft of
— say was re
— ifying to

at high God, to wipe away the guilt of your past sins.

— in you

Mind in
glory?
lately we
to give
not give
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to put off
his faith
violence
Smother a
natural
Envy be
god of fa
I fear, &

12. where you are going while you keep on your
present course — and what you must be
before you can be saved. If that on any way
say & Deal: and turn
here then bethink your selves, and let of
warnings of God mind of spirit, think what
if were by nature, how full of sin and how
apt to sin, and how backward to every good
thing. Look over your records of your former
lives, and call to mind all of Gods mercies
and especially more remark: I sin that you
can think of, and indeed to be much affected
with the English word of have been guilty of
in respect to God of your lives, and ~~hope~~
and ~~repent~~ before by all means to be a
that loving change that is, or must be
wrought in you — or if can never be saved
it is a change that has its seat in the
and will certainly be discovered in your
life and conversation — and indeed in all
Power and Humility and Members of Soul
and Body.
and if you find apparently that you are still
in an unregenerate state, or have great
reason to fear it. ~~then~~ then cry earnestly
to God who has your own hand, and can
change it as he pleases, that he would thro
the merits of Christ bestow upon you that ex
cellent gift of a new heart, a broken
and a contrite heart, such as he him self
delights in — and that he would make it to
appear in the fruits of holiness — and give
not ~~over~~ over crying till you gain ~~and~~
peace. and if you have ever been touched
any best of sin and your misery, by reason
of, either by ~~the~~ ~~word~~ ~~and~~ means of ~~hearing~~
hearing of word, or by the terrible ~~rocking~~
or by any of the terrible signs of Gods anger
that you have seen and felt — be very
thankful to God for these impressions,
and dont neglect you by any means, I hope
they are of God, and may end in conversion
great things arise from small beginnings
the latter end may be perfect. Cherish
therefore these impressions, and strive by
prayer and meditation, and in use of all
appointed means that these things may not end
78. 76. 80. 21. 81. 27. 32.

10.
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Vain Confidence in y^e External, of Religion rejected.

Jer. 7. 9, 10. Will ye steal, --- & swear falsely; --- and
come & stand before me in y^e House, w^{ch} is called by my Name
say we re deliv^d to do all y^e Abominations.

These are two Extremes w^{ch} mankind run into respecting y^e
worship of God & pure Religion. Some Men expect all
y^e publick worship & Service of God w^{ch} is attended wth rever-
ence, & outrod Devotion & Sincerity; B. bodily Exercise pro-
fiteth little: Others re strictly concerned to make a show
in Religion, & devoutly to attend upon many of y^e formalities
y^e of: y^e one places all his Religion in his honesty, and
will not so much as countenance y^e Fything Mint Knives &
Cunners, only y^e weightier Matters of y^e Law: y^e Other is
very contented wth y^e vice things & essentially of Religion
if he can but keep up something of y^e outside of Godliness
or appear devout in y^e places appointed for Gods worship & and
herein is all y^e Confidence.

Of y^e latter sort was y^e Man, w^{ch} y^e holy Prophet check, & reprove
in y^e Ch. 7 y^e text for vain Trust in y^e Temple, & y^e mere
external observances of Religion, while y^e rejected Gods Messager
by his Prophets, & defiled y^e worst sort of Idolatry. y^e Man
had he chose y^e Stately Buildings as y^e place of his peculiar Respon-
d y^e consecrated he wou^d never forsake it, nor y^e however vicious y^e us
use, so long, as y^e in y^e Temple of y^e De y^e. But, to say y^e holy
writer; why, y^e surely trust in lying words, uttered by y^e false prophet,
the both y^e in y^e perjurer tenency. But says Jeremiah
will ye steal & swear falsely: will y^e be so very criminall as
to run into one or both y^e sin: he do^s not charge y^e wth the
transgression of y^e litual Ordinances of Moses, but wth y^e breach of
weightier Matters of y^e Law. & will y^e doe to indulge the
craft of vices; & yet come & stand before me in y^e House, which
called by my Name. Will y^e come wth any semblance at all, wth
defilements of y^e foul sin upon y^e; as tho' y^e not thrust of
injury were consistent wth y^e worship of God. Why was re-
deliv^d to do all y^e Abominations. y^e think by y^e sacrificing to y^e
y^e high God, to wipe away y^e guilt of y^e past sin & y^e you

you may severely renew yo^r former ill practices; B. if we push a
certain & easy method of obtaining Justice.

having opened if w^d you offer these several Observations, viz

1. Stealing & Swearing falsely is very Criminal sins.

2. Some Persons if Lead & Swear falsely attend some of y^e Eternals of pathe
Religion, will Steal & Swear falsely.

3. Even such Persons may imagine, yet if no Externals of Religion
or wife of y^e guilt of y^e contract to y^e by Stealing or Swearing falsely.

1. Stealing & Swearing falsely is very Criminal sins. will

ye steal & swear falsely. Case if ventur upon y^e dreadful times.
can if indulge y^e glaring vice, whilst if attend upon me in y^e house.
But is re persons guilty of theft?

In order to answer y^e if must consider y^e foundation of Property. What is
Stealing is prohibited, our Civil Rights & Propertie is granted agust agust
open & secret invasions. Almighty God by y^e w^d of his power, at y^e first
created, & still preserves all things: all things if we must needs be his
Submits to his Disposal: & if fore ever a man has, whither, house

or Lands, or Oxen, or Sheep, or Money; ~~it needs be~~ or how ever

he came by y^e, whither by inheritance, Gift or Purchase; by his
wit or valour, by any office or calling, by his care & industry, or

any other lawful way, y^e must be suppos to come originally fr God
& tho' God preserves his own property in y^e so as if he may take y^e away

at his pleasure again; yet we ever he gives any man y^e possession of y^e prop
he if by gives ^{him} such a Title to y^e, as makes y^e his own, in Respect

of all other men; in so much if no man has any thing to do with
but himself.

And fr hence we may know re persons re really guilty of Theft.

if a man take fr another, any thing if is his, or if God has give
whither he take it by fraud or violence, Openly or clandestinely; if

steals it: for theft relates to every unlawful & indirect way, with
man intrench upon y^e neibors right; whither it be by forgery, lying

or y^e Subordination of witneses in y^e Courts of Judicature; by lying,
speaking or concealing y^e Truth; by defrauding, cheating or over

ing in any Contract or Bargain; by oppressing y^e neeces; by holding
y^e wages if is due to y^e Labourer. So if I may add, y^e ruining families

by exorbitant rates of procur, continuing, or advancing Money
& at interest. y^e if such like practices of Injustice, do properly come

under y^e head of Theft: & such persons re guilty of Stealing.
And re persons guilty of Swearing falsely? I answer

To swear falsely is to depose any thing upon Oath, or by solemn Asseveration

to the prejudice of our Neighbor, or to our Own good or hurt; & we know
very well if such our Deposition is contrary to the real Sentiments of
our Minds; & given to a purpose to impose on us, or it may concern.
But since it is Perjury & seems to be principally aimed at in my Text, I
rather incline to say of swearing falsely in the Scope of my Text, in a solemn
Invocation of God to us we assert or promise of any kind, at the same
Time we know, to we assert, is a direct falsehood; & to we promise
we neither can nor intend to perform.

& Now I say, Stealing & Swearing falsely is very criminal sins.
As for Stealing is very criminal. Let no man go beyond or defend his Brother
in any Matter; B. G. is the avenger of all such. & well may he be the avenger
of a Crime, it is not only a violation of his Authority, & a Contradiction
to the essential properties of his Nature; but a bold Usurpation of his
prerogative; an Invasion of his Province of bestowing his own, as
he pleases. Theft is a disturbance & overthrow of human Order & har-
mony; tis a ruin & Destruction of mutual Trust & Confidence & An-
ticipates a secret Curse attending Theft; a Curse which shall take hold of a
man & his family, & shall never leave us, till we be utterly consumed. It like
Leprosy infects an house, & cant be purged till the house itself be
walled down; so Zech. 5. 3, 4. & Scripture assures us that Thieves
will probably leave us yet, in the midst of our days, & in the end we'll be
fools. Fools indeed in upon the beds of sickness, & last will & Testament
shall present us a long Catalogue of uncancelled Crimes, & will put in
our mind of his approaching Doom. & fools indeed in, on the last day, the
great Day of Accounts, if Sly Tricks & Stratagems of Iniquity shall be
exposed: To so many Pounds of money ill gotten, such a place in hell; to
such & such a Decie of Land unjustly gotten & kept, such a place in hell: To
so many Bushels of Corn taken out of your Neighbors Crib or Chamber, &
your place in hell: To so many Sheep & Oxen Stollen from your
Neighbors, upon the Plains, in the Meadows & folds, take the penalty of
dreadful Damnation forever; for such is the will & Decree of God
Thieves shall not inherit the Kingdom of heaven

As for Swearing falsely it is as criminal as the other. For by the men call upon
God to bear witness to a Lye: yet the imagine that the Divine Being knows
not the Truth, & so impute Ignorance to him; or if he is not displeas'd
with falsehood, & so deny his holiness; or if he is not able to avenge us
in front, & so deny his power. So that to him is not only an horrible abuse
of the Name of God, an open Contempt of his Judgment, & insolent De-
fiance of his Vengeance; but a very near approach to Atheism it
self; for the difference is but little between believing there is no God, and
believing there is one whose Omnipotence & Divinity, whose power &
majesty, deserve no regard. And
further in respect to men; its not only a wrong done to the person
particular person, but its high Treason against human Society

Society, subverting at once the foundation of all public
peace & quietness; & the private security of every Mans fortune; as
in Prov. 25. 18. 19. & he that swears falsely renounces all Claims
of Title to a promise, & publicly devotes himself to all the curses
& threatenings contained in the Bible. yet if you can a perjurd wretch
possibly expect, but to fall under the severe Vengeance of
God; Mal. 3. 5.

2. Some Persons attend some of the External of Religion
steal & swear falsely. If it were not so, why do I Prophesie
say will I steal & swear falsely & come to stand before me
in my house. If you come to the publick worship, to hear and
attend prayer, but yet if I make no scruple to steal and
swear falsely: if I come to the house that is called by my Name
but we no regard to the moral Law; no respect to the
the commandments; but will steal, & lye, forswear & perjure
your selves without any scruple of Conscience. Just as tho' I
thought I were deliver'd to do all the Abominations: as tho' you
really fancied if coming to my house would atone for all the
guilt of if I contracted by Stealing & Swearing falsely.

& doubtless since the Prophets Days many persons attend upon
the external part of Religion; come to Gods house & attend prayer
& preaching, yet run into the same Crimes of Stealing & Swearing
twas in the Jews were justly accus'd in; & I fear, in many of our
called Christians, is daily guilty of before God & your Conscience.

3. However such persons may imagine, yet if there be no External
of Religion, will ever wipe off the guilt of contract by Stealing
swearing falsely. The Jews some of you were as bold & impudent
if you had a dispensation to steal & swear falsely: you were as daring
tho' you had been deliver'd to do the Abominations. But if Interrogation to
is a strong Negation; if however you will fancy, yet you might be assur'd
that the External Religion would never wipe off the guilt of contract by Stealing
swearing falsely.

4. Being baptiz'd will never wipe off the guilt of a course of Theft & Injury. Therefore
Baptism is necessary to admit us into the Covenant of pardon & reconciliation
with God, B. it is a Rite appointed by God for the purpose; & whoever wilfully neglects
wilfully excludes himself from the Benefits of the Covenant, & is bound to none
but to the only who is baptiz'd: yet Baptism consider'd as an outward Rite
is not sufficient to restore us to Gods favour, or wash away mens sins
Baptism will do no more to Christians, if Circumcision was for Jews. It makes
you out for Gods people, & brings you under a vow of holiness & obedience.
The profit of Baptism or Circumcision depends upon Mens performance

of a Condition of a word: Lev. 2. 25, 28, 29. But if you broke the
Covenant, & stole & swore falsely, god was no longer obliged to you. & you
if man, after solemn Baptismal Bonds, will not obey a Condition, but
steal, & swear, you are very senseless, if you imagine to wipe the
guilt of an indulged Lust, by being baptized. OR

2. By making any profession of Religion. Men may possibly
live under a watch, & in the enjoyment of a privilege of a Christian Church
& yet be guilty of Theft & Perjury too; but all this will not wash away
guilt; for God sees not as man sees; man looks on outward
appearances, & open Actions; but God looks on the heart, & secret Acts
& all private Conduct.

3. Attending upon a public worship of Gods house, will not take
away a guilt contracted by a Course of Theft, & by perjury. Some suppose
to be feared, who go to Church hear prayers & attend to preaching
of Gods word, make little or no conscience of Justice, & Truth. But
surely no Acts of divine Worship, or Exercises of Religion, is acceptable
to God, so long as man lives in a neglect of Justice & Truth: or so long
as you allow of in any Theft or perjury. 'Tis no point of Duty, & holy
Scripture does more strongly, or more frequently mind us of, as
Laws of God, & of a same divine Authority, so you are all of equal Ob-
ligation. & particularly, B. Men are generally apt to lay the
greatest stress upon the Command, to relate more immediately to the
worship of God, & Scripture, & it will set all things straight, seems
to bend it in other ways; & to give a preference to the Duties of moral
Justice & honesty; Hos. 6. 6. & a prophet Mic. 6. 6, 7, 8. and
in like manner a Prophet Jai. 1. 11, to 15. & if he goes on
to tell us, & things god word we a greater regard to, vs. 6. And
to the same purpose Jam. 1. 26.

Yet I fear, some persons take up satisfied in a few externals of worship
make no do it, so long as you attend public duties of Gods house, but if
you shall do well end, & be graciously accepted of God, tho' you do
swear in a while lye & steal & swear falsely.

As to hearing a word: a very Nature of a thing shows, if its only a
means in order to somewhat else, not an end in man the self in
itself, but only if we may by take heed to avoid a sin? If its not
necessary for man to practice to you know, its not worth while to
be at a pains to learn. for Lev. 2. 13. & Plur 13. 17. But
how vain & insignificant is knowledge without practice, hearing without
doing: so Jam. 1. 22, 23, 24, 25. again,

again; as to attending publick prayers: why if canst comprehend
for stealing & swearing falsely. Tho' may be a most proper Expre-
sion of our Subjection to God, & Dependance on him; yet if chief
of it is our own good. Men pray to God if they will grow better: but
they take no care to shun the Sin of Stealing to which perhaps they are
addicted, & pray as if they were: God will not work grace in Men
who are set upon Stealing & perjury. & so far is it from attending
prayer, from being acceptable to God, that he has expressly declared he
will not be moved by such petitions; nay if they are most hateful
& abominable to him; Psal. 66. 18. Isa. 1. 15. Prov. 28. 9.

The 1. is the Sin of perjury & swearing & Stealing so very criminal
that they may serve to abate the Confidence in some Men as
to be under the guilt of it. Be it so that they come to meeting now
& attend upon hearing of the word preached once in awhile: yet
they are nothing if they owe to value it upon: for God is no respector
of persons, but in every Nation, he that fears God & works
righteousness accepted of him; But no person of this Nation or
elsewhere he be, will be accepted of God upon any other Terms.
The Jews had as much cause to value it upon if it were of the
Law as any of the Jews of our Days: yet we see of Children of Abraham & as it is
in Rom. 9. 4. tho' they were so highly in favor with God, he rejected
them for being his people: & yet who were one of the Children of Light
were cast into outer Darkness; & yet fell to Stealing & com-
mitting Adultery & Swearing falsely, & the like. & Men allowing
vices now we no longer excuseable if they may far less; for if
Advantages men enjoy, & less excuseable if they must be in
violation of the Law; Luke 12. 47. 48. & if for it is
of all Thieves & Lyars 2 Pet. 2. 21.

2. We learn from this that Stealing is very inexcusable in
itself. for Let men receive the silver of a shop whether they
willingly be soved after the like sort or not? Surely mens
self Interest will not incline them to allow of it Nei-
Stealing from them if there is no pleading Ignorance to excuse or
state of great Crime; since every Man may easily be
he ought to deal by every Man. But if Men will not do
of duty, to colour of excuse can be made for it? were it
of a part of duty to oblige as they could not apprehend it, & weakness
mitigate of Crime; but if it lies to full in view, they now sit
their

their pain, & leap headlong into misery wth eyes open. however
some other sin, may be excus'd by mans ignorance, stealing can
admit of no Extermination; B. here a mans Conscience will
certainly tell him th^t he's unjust. So th^t if y^e come to give up y^r
accounts at god's Tribunal, & to answer for y^e thievish practices,
y^ell to stand in y^e face, & y^ell not be able to make any apology
for y^e sin; but y^e own Conscience will cry out Guilty: & to can be
of incorrigible Thieves? Can y^e claim any Indulgence, can y^e
Can y^e defend any City, or pretend to any mitigation of y^e stripes?
since y^e know y^e practice is Criminal.

3. Theft & Piracy very lively provoke God. It more provoking to
God y^e for a man to deprive his Neighbor of th^t god has given him,
to snatch y^e goods out of y^e hands in w^{ch} god has put y^e; and
y^e to call upon god to witness, if he ever did it. Surely y^e re
Injuries done to god y^e Proprietor of y^e w^{ld}, & y^e being of all truths.
Such men depole god of his Goods, & rifle his house before his
face: y^e tell him th^t y^e are resolv'd to be y^e own god, to live at
his allowance no longer, but to come & divide for y^e. how
intolerable is y^e: It can't but kinde a repentment in y^e most
indulgent Nature, & draw out infinite Patience wth Thunderbolts.
& accordingly y^ell find y^es no sin god has more remarkably punish'd
in y^e w^{ld} y^e theft & Piracy: he not only punishes y^e sinners wth such
Judgments, as reward y^e Crimes; but many times entails a Curse
of Prosperity: & y^e like a flying Scourge has purged y^e from
Generation to Generation, & mark'd y^e Defendants wth dire
Events. for y^e god has purged whole Nations wth the
& Depopulation. & if his Vengeance thus smokes aginst those
vices in y^e w^{ld}, how will it burn aginst y^e in y^e other, w^{ch} is the
Stage of Execution! If y^e Prosperity be wreck'd for y^e vices upon Earth
how will y^e roar in hell! If y^e temporary flashes of gods Anger
be so dreadful, how dreadfully must it flame aginst y^e in y^e
bottomless Vulcanos, of everlasting burning! w^{ch} fore

4. Let every one be solemnly warn'd aginst y^e vices. Don't
imagine y^e attending upon y^e worship of gods house will give
any dispensation to allow y^e Abominations; for y^e may be
punish'd y^e neither Baptism, nor professing Religion, no coming
to meeting will ever atone for such Criminal behavior.
but

but rather heighten y^e of p^rince. Let y^e Argu^t already used
prevail upon all to keep clear fro^m such wickedness.

5. lastly; have any fallen into either of y^e Sins, Let y^e rise by
repentance & restitution. One particular & eminent fruit
of Repentance, is making restitution & Satisfaction to y^e w^ho
we injured. Let such restore y^e Neighbour to y^e good Condition, from
w^hich contrary to Right, y^e we removed him: w^hether by cunning, or by
violence, or by false accusation, hindered any one of a Benefit,
y^e must make restitution. &

if voluntarily: tho^{ugh} y^e person dont know who has done him y^e
injury, tho^{ugh} he dont seek Reparation by Law, y^e must repair
y^e Damage of y^e own Accord: if y^e dont do it w^hout Compulsion
tis an argu^t y^e w^ould not do it if y^e could help it: & if tho^{ugh} y^e Neighbour
is repaired tis not y^e but y^e Law do^e it; & unless y^e heartily repent
y^e Sin & guilt lies at y^e door still; & in gods account y^e are as
guilty, as if no restitution w^ould be made. Upon y^e same Acc^ount
y^e are bound to repair y^e w^ho is bound to restore.

And as y^e w^ould keep free fro^m y^e vices, shun all such as are
leading to y^e: especially Pleas^ure: this is very often y^e parent
of Theft, & Theft of Injury: Men hate Diligence, y^e care
bare to labor for y^e daily Bread; & have y^e take y^e bad Cou^rse
of Stealing fro^m y^e Neighbour; but avoid Laziness & take the
Exhort^{ion} given y^e, Eph. 4. 28.

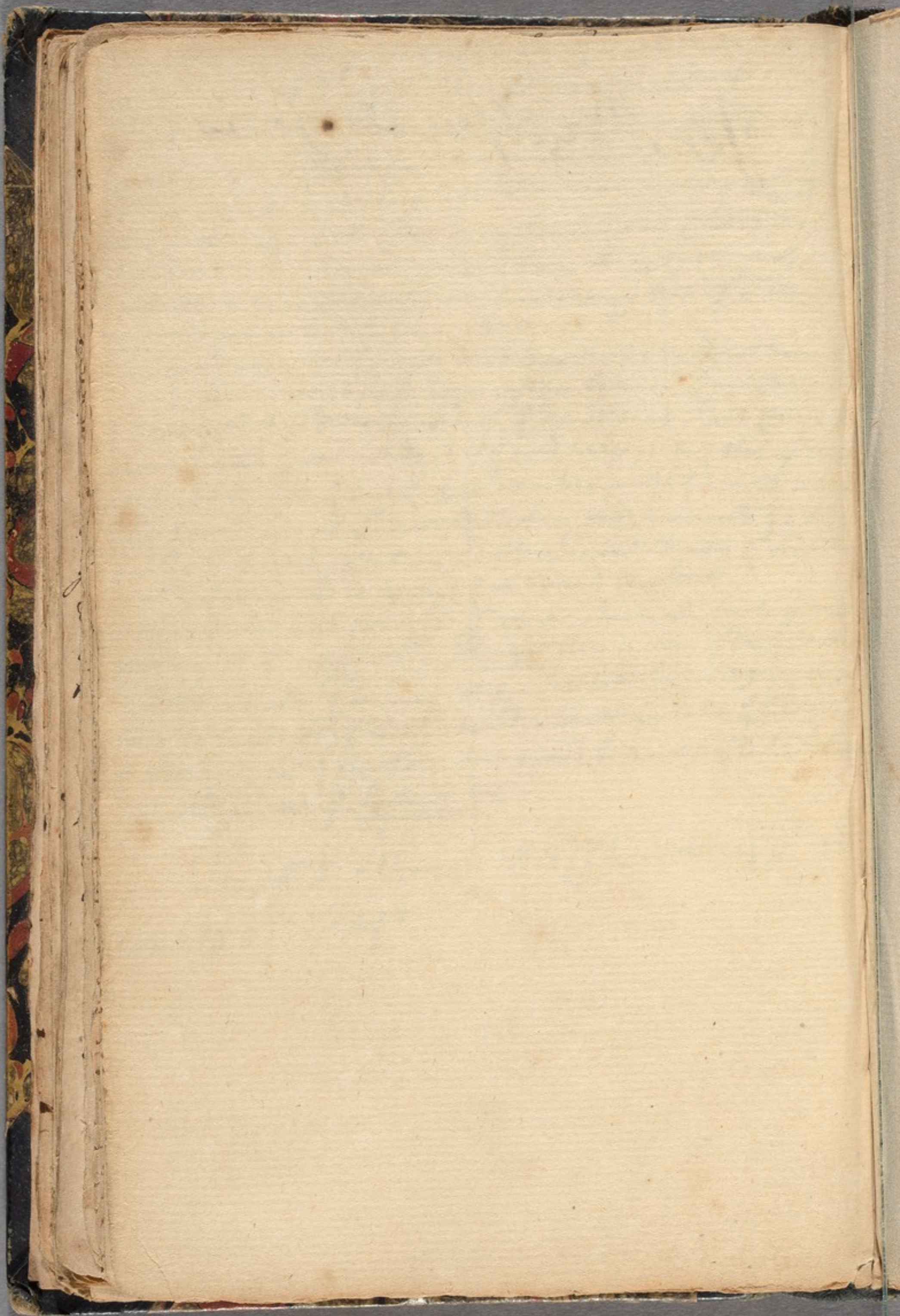
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treats of Theft

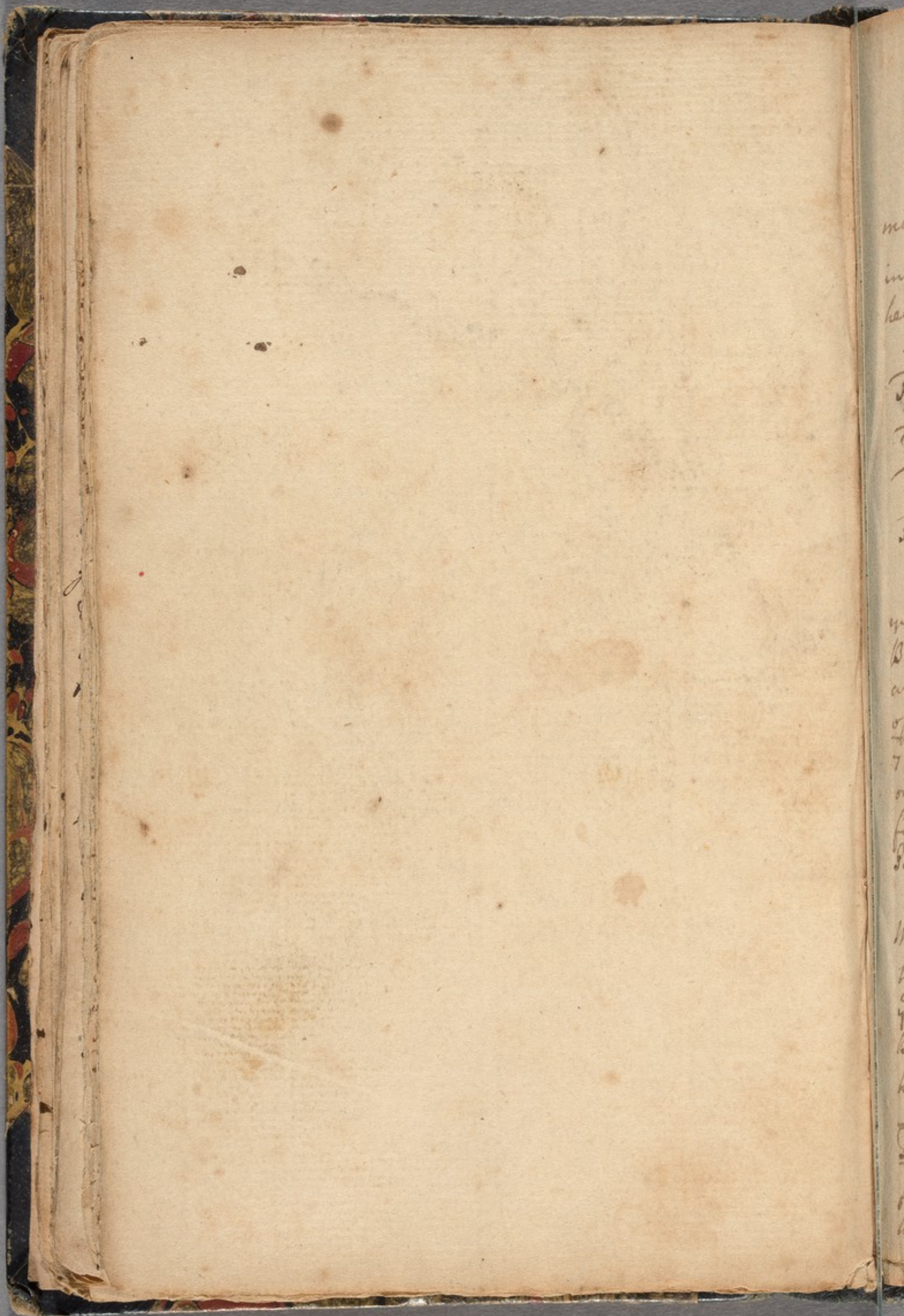
Jonathan Gibbon Parsons

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Job 26. 11.

The penman of it the enumerates & illustrates it
mity works & operations of his hand: he condescends, & descends
in the clouds, & in the heavens; & in the waves, to be down to the
heavens; & Pillars of heaven tieble, &c.

— 3 yrs —

1. What meant by the Pillars of heaven?

2. how we may be led to tieble & be astonished?

3. to understand by the Reproof of 7? But

1. What meant by the Pillars of heaven?

As there are various opinions about it: some we think of
it as the Angels of heaven, by whose aids & motions of heavenly
Bodies are guided & maintained. & doubtless, as Angels are employed
about the earth, so also about the heavens, & so may be called Pillars
of heaven. In the sense we call the Towers of heaven, Matth. 24. 29.
7 shall do such things in the great Day, it will not only astonish men
on earth, but the Angels in heaven. Angels are the Pillars of heaven, not
for strength, but for beauty & ornament of heaven. Many
Pillars of Stately Palaces, are set up more for beauty than strength.

Some again, we consider the Pillars of heaven to be the high
Mountains of the earth, so seem to reach up to the canopy
heavens, & to sustain & bear up the roof. Others we think of the
the Air: as the lowest part of the earth is called the foundation of the earth
the foundation is the lowest part of a building, so the lowest part of the
heavens, is in the Air, may be called the foundation of the heavens. Some
understand it as a mean of the whole body or globe of the earth: Thus
David speaks, 2 Sam. 22. 8. If we consider the whole
fabric of the world, the earth seems to be the foundation of
heaven. & common experience teaches us, that the earth

do's tremble by it's strength of vapors included in it
is strive to make it's way out of it's bowels. Now if
tremor has a reason in Natr, so it is often by special
Command of G, or a Reproof for it's sin of men to awaken
in fit & unclean. — Yet perhaps, if Phraze is used
only in a good sense to signify it's strength of heavn: —
Strength of a build's consist in it's Pillars if bear it up;
take away it's Pillars & it falls down, Judg. 16. 26, 30. is
Job says 4 Pillars of heavn tremble, his meani, probably, is
Strength of heavn, & heavn is all it's strength, tremble
at it's Reproofs of G. So if tis only a figurative Expression,
not of it's heavn, or any material Pillars to support it, but
in it's unity Conceptions is G makes in it's wtd, it is as if it's
Pillars of heavn it's tremble & were shaken.

2. how may ye be sd to tremble & be astonish'd?

A. Tis thus expressed in allusion to men, who be severely
reprov'd & threaten'd; tremble & be astonish'd. here 2 terms
used, first ye tremble; ie ye are shak'd to pieces, as if
ye were even ground to powder or crumb'd to dust. second
ye are astonish'd; ie. not a lit, sudden, transient astonish't;
but an abiding one, & takes up it's mind, & drags it to a deep
consideration of it's matter present, & it's way to wonder; Isai. 29. 9.
sit down & consider it's way of wonder: barely to wonder is not
enough; & must take it's full of wonder at G's deals. But how
can it's heavn be astonish'd, & it's out ^{the} understandi or
life? I grant to be astonish'd is proper only to rational
Creats, yet it is attributed to others in Metaphor, as
Job. 2. 12. as lifeless Creats are sd to rejoice, so ye are sd
to tremble in men or it's best reason for trembling
& astonishment.

3. is meant by it's Reproof of G? — it's word signifies
a sore Chide, a very severe Reprehension, a Reproof
in Authority & Command; as Jacob rebuked & severely reprov'd
Joseph Gen. 37. 9, 10. if Rebuke be a threat in it

of was spoken to an angry Countess, in 2 Joseph
with read displeasur of indigna. so of Pillar of heavn
tremble at his indigna: Ps. 6. 5. 7 rebukes, & better
by destroy of wicked: such a destruction is a request
to of better wtd: so Ps. 68. 30. here of Psalmist pray
of 7 woud do something of woud be a rebuke to bloody
men: Reprove of by some extraordinary hand. Thus
7 reprove of heavn, by some providential works in
wld - - - further of reproof is expounded by of
is indeed of voice of 7; as tis called Ps. 29. 4, 5. ie of
thunder of his Power; wtho' it has a natel cause, yet
it does not at all follo, but of 7 does in a special manner
dispose of it: w he pleases to punish his providers in
of demonstration of his wrath among of children
of men. To w end we see of 7 does send forth his voice
fro of clouds of the Ps. 29. 6, 7, 8, &c. Thus of Pillar
of heavn, proper, of of Pillar of heavn in figure, do trem-
ble, & astonish'd at 7's reproof.

— fro of whole Observe —

5. of greatest strength of Cetus may well tremble
at of angry dispensa of severe reproof of 7.

As of smile of a favorable Providence puts joy into
of h't very often, so his angry frowns puts trouble & sorrow
into our h'ts, or o'th to do it, Ps. 18. 13, 14, 15. Men
can't bear up w 7 frowns in of terrible demonstration
of his presence. Ps. 104. 32; w 7 looks angry and
chides his people, it makes of very terrible, and
of billie smoke. Jeri. 50. 2. is strange work does
7's reproof make? he can dry up our hopes & cut off
help, tho' it seems inexhaustible as of sea. If man
-mate Cetus tremble at of terrible presence of 7,
surely man shd much more be sensible of it, and
stoop to it, Ezech. 22. 14. Neither strength of bone
or h't can endure w 7 takes men in hand to deal
w of for of iniquities.

2. If y^e Pillis of heavn trembl? w^{ch} shall become of
weak man; of man y^e is a worm? If y^e Pillis of heavn
trembl as his rebuke, y^e surely poor cretur cant stand
fast at his reproof. w^{ch} John but Lately to Samaria
advise to set up one of y^e sons of Ahab King & fight
for im, y^e text 1st 2 Kin. 10. 4. & may we not
cry out so at y^e reproofs of Displeasur; for
behold y^e Pillis of heavn trembl & astonishd at his
reproofs, how y^e can we be establishd?

3. If y^e Pillis of heavn trembl, &c. - to what we say
of y^e who honour y^e h^{ts} at 7^s rebukes?

to what we think of y^e who hear y^e reproofs of 7 daily
& yet trembl not? Do y^e Pillis of heavn trembl at y^e reproofs
of 7, y^e that not men! yet, thus movd y^e brutish &
many men: y^e hear reproofs, severd reproofs in
7^s providenc aginst y^e sin, yet y^e trembl no more y^e
y^e stones y^e stand upon; y^e no more movd y^e
seats y^e sit upon. Let 7 thunde & Liten, chide &
threaten, yet y^e no not movd at it: y^e Pillis of heavn
that rise up in judg^{mt} aginst y^e obdurate generⁿ.
Jer. 36. 22, 23, 24. Some men & to sadly hardnd
y^e y^e can bear y^e se, very severe reproofs of 7, y^e can bear
y^e full of tenor, such y^e as speak little lapidas, dea,
rath, ruin, & destruction, & Desolⁿ, & yet all y^e while
regard it but very little. y^e move not, y^e relent
not, tho' 7 reprove & thunde: Let 7 do w^{ch} he wil let
7 say to he wil, Let 7 cast abroad his fire brands, &
Arrows in y^e greatest earnest, & in y^e most dreadful
representⁿ of Rth & judg^{mt}, yet y^e dont trembl, nor
beare any more astonishd, y^e if al was spoken in jest.

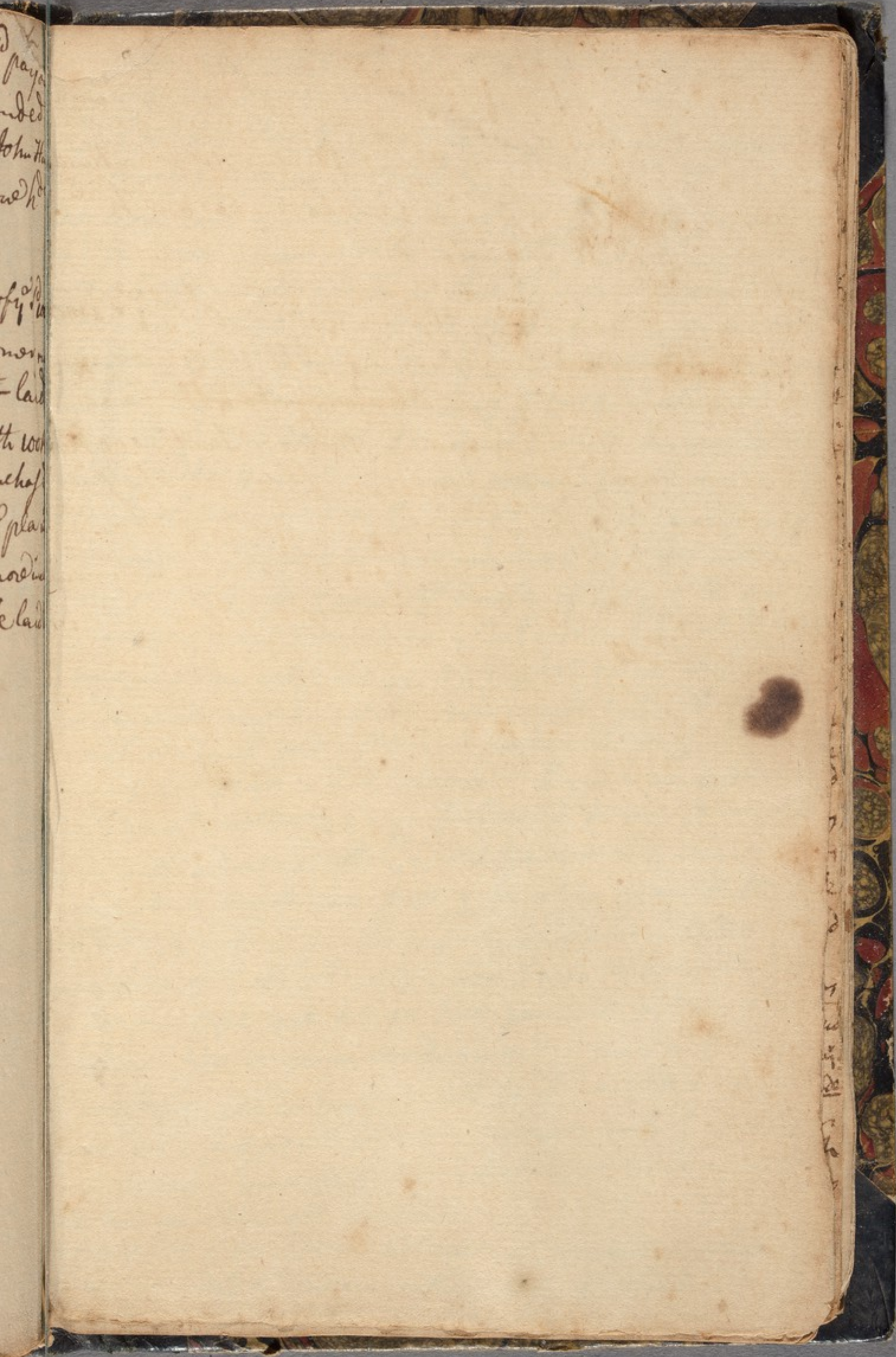
to what we say of y^e who as y^e trembl not w^{ch} they
hear y^e reproofs of 7, do y^e trembl not w^{ch} y^e le y^e? 2nd 7
makes his reproofs visibl & writes y^e in blood: w^{ch} he
brings forth his reproofs in woful effects? how especially
& indeed how perspicuously se y^e hardnd in sin, whose
eye never affects y^e h^{ts}; who can be such reproofs of 7

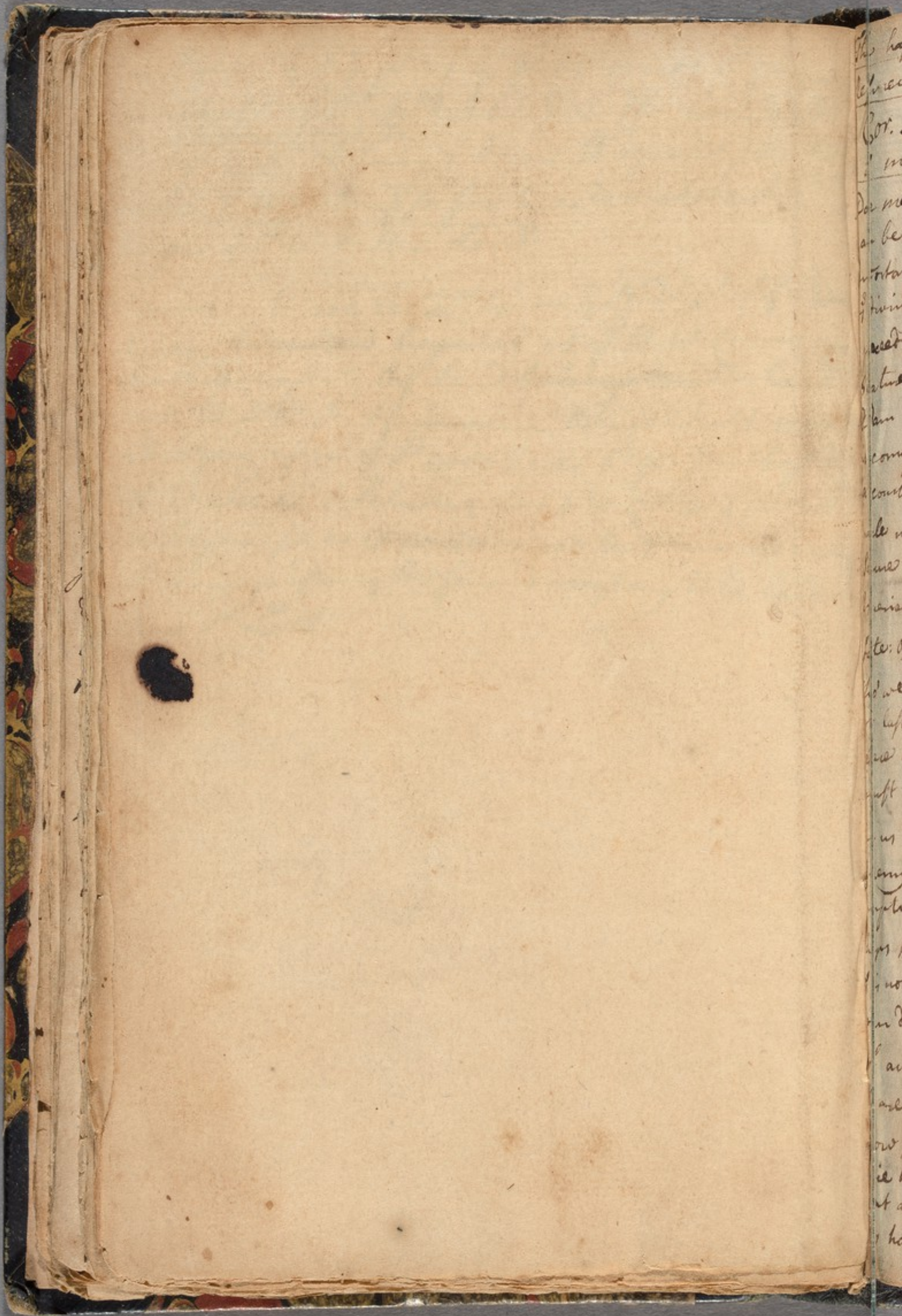
of yet never tremble. thy ^{of} punishment shd be
openly executed upon of presumptuous sinners; and
y, Dent. 17. 13. if all you hear, shd fear & fear
to as to do so no more; how much more shd al y
to fear, & do so no more?

further; wth that we say of y^t who not only hear
& see, but feel of reproofs of y, & yet dont tremble?
w^{ch} of Rod is upon y^s backs; w^{ch} of sword is in y^s bowels,
w^{ch} of judgement is round about y, w^{ch} of afflictions is got
into y^s houses, & dea seems to be climbi up
at y^s windows, yet y^e is not astonished: y^e is
not only wth proof, but judgement proof: y^e is
not sensible of w^{ch} y^e feel: y^e is smitten, yet not
sick; sorrow & grief of h^t does not seem to touch
y, tho' y^e is smitten for y^s sins, & pierced wth many
sorrows. y^e seem to far fro^m be troubled at the
remembrance of former sins, while y^e sweat under
present afflictions, & w^{ch} w^{ch} Ahas y^e time
more against of Lev. 19. 23. but we seem stupid and
compt, Prov. 1. 23. but we seem stupid and
dead while he reproves us ⁱⁿ his hand. Surely
at last, y^e tremble like Pills of lead, with reproves
us, if we dont tremble, & become astonished
at 37. 36. among us.

lyi in 1/4 S. E pt of 1/4 1000 acres I pay you
purchase of Miss J. W. & S. H. bounded
land laid out to
E. upon ^{to} Lumsy's Heir, W. upon Mr John Hunt
Land & to extend so far W. as to make our h^d
S. upon 1/4 S. W. & H's Land)

acres - & 100 acres ^{more} lyi in 1/4 N. W pt of 1/4 1000
acres, ~~bounded~~ beginni at 1/4 N. W. corner run
160 rods east by Land ~~belongi to~~ ^{the} land
out to Mr J. Bodwain, thence South 100 rods
adjoini upon 1/4 S. 1000 acres, S. pt. purchase,
W. 160 to S. Palmer's Land, & 1/4 ^{we} to 1/4 place
we began so as to contain 100 a. & no more includi
of the ways if any be found necessary to be laid ou
tho S. Lott.





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The happy Changes ⁺ will pass upon ^e godly's Bodies in the
Resurrection world.

1 Cor. 15. 53. For ^e corruptible must put on Incorruption
& ^e mortal put on Immortality.

Doe men take a Strict Survey of us, you'll find ^e nothing
can be more unaccountably Surprising, ^{than} ^e we who carry an
immortal Principle about us, should be Subject to Mortality.
^e Divinely inspired man of God, ^efore assures us, in one of ^e
preceding Verses, ^e our mortality is not ^e effect of mere
Nature, but rather ^e sad Effect of ^e Condemnation, ^{wh} in
Adam all fell under. On ^e account ^e whole human Nature
is corrupted, & Death has now gotten ^e Power over us. Af-
ter a course of years Spent on ^e Stage of ^e world, ^e our earthly Taber-
nacle must be dissolved. All ^e we can think say or doe will not
Secure us fro ^e cold & grim ^{of} Arrests of ^e King of Tenors. The
Experience of many Thousand years has taught us ^e ^e should be our
late: our fathers where are you? & ^e Prophets doe you live forever?
Tho' we serve our Generation never so well by ^e will of God, yet
at last we must fall asleep. A melancholy Prospect ^e! the
place of Corruption is dark & gloomy: in ^e grave our Bodies must
turn to rottenness, & putrefaction: ^e fading Principles
in us will allow us other ^{than} our Subjection to ^e conquering
enemy: our Breath goes forth, & we return to our Dust. Cor-
ruptibility is ^e inseparable property of ^e mortal Bodies. per-
haps some of ^e old world mist reason ^e age by hundreds, but
it is not our Case, two or three score years will put an end to
our days. How long ^e that never our time on ^e Stage
of action is, yet in time it will be ^e we lived to many years
& are dead, are gone forever. However dark ^e appears,
how shocking soever to Nature ^e that is, yet tis ^e divine Jus-
tice has doom'd us all to undergo.

But after all ^e changes we can think of, Mercy astonishing Mer-
cy has provided a wondrous method, whereby Immortality is bro't

to Light: if tho' we dissolve & corrupt, yet if comfortable and
joyous Message it is published to all that are in x, is that you shall
put on Incorruption. While we leave our Houses upon Earth
& goe to inhabit in Chambers of Death; while we think how
our fellow-creatures may carry us along to a place of Si-
lence, here may be our Consolation, if he who at first
found us of the Earth, can & will raise us from it. We
have many to wait upon our Dust, & mourn our Mortu-
lity; but our hope is if x will raise us up at the last day
the Trumpet will sound, & the dead shall be raised incor-
ruptible: the corruptible shall put on incorruption, & the
mortal shall put on immortality.

In considering of text, I'll answer the Question
Ques: what doe the words, the corruptible shall put on incorruption
the mortal shall put on immortality, imply?

2. I'll establish the Truth. & 3. Apply it. But,

1. What are we to understand by the words of our text: the
corruptible shall put on incorruption, &c. ...?
as to corruption & mortality I have briefly hinted
in my Introduction, & now let us pass: I answer,

1. It imports a return from a State of Separation, & Soul
Body not live together again. When we dye of earthly Taber-
nacle dissolves & tumbles into Dust, & the Soul is inhabi-
tied, will take its flight to a region half unknown, a
place of unbodied Spirits. But this exile State is not forever
to abide us; for he who made the Separation keeps all under his care
& will restore us to our old habitations again. Death will deli-
ver all Bodies to lye rotting in the grave, & all the Souls that are im-
prisoned in a State of Separation shall be delivered up, in an ever-
lasting Being or Existence shall succeed. Thus shall men be res-
tored to the world, & Death deprives us of; & the exiled Souls shall all be
brought back into their native habitations.

2. This phrase imports Sameness of Body in the Resurrection
on world. This very same Body which is corruptible shall put
on incorruption. The same Bodies which are the companions of
our souls in all the actions & labours of this life, & Bodies

Bodies to goe to a grave, & we now live in: & same Bodies
must come out of a grave, or else we shall not rise & see
persons we dye. & same Bodies if we are now in are mortal,
& same will be immortal: if it were not a very same it is corruptible
it could not be if it puts on incorruption: a Body not yet made is not
same if it is in a grave; but tis if it is in a grave it shall be made incorruptible
& immortal. - whatever Difficulties seem to arise against it, yet we need
not trouble our selves about it: for if things be impossible to men
to see thro', are still possible to God to effect. Men had need be very
cautious how they goe about to explain a particular form, particles
or method of a resurrection: for by it thus endeavouring to remove
objections it are made against it, you are likely to destroy and
confound its Truth. Many will, & some have asserted of this
or some other text, ~~doe~~ suppose a same number of particles
& self same particles goe to make a same Body, & by it
have confounded many about it: Now I say, tis a y^e apple
it is if mortal it will put on immortality; & same it is corrup-
tible shall put on incorruption. But sameness does not con-
sist in a same numerical particles of Matter, necessarily: If
it is a Body or a combination of a particles of such a substance
it is a same; because identical existence does not neces-
sarily consist of a very particles, nor a very Number. If a fore-
said same substance is raised incorruptible, if it is a body.
no matter whether it be a same numerical Atoms & were scattered
abroad by winds & waves, in a Air & in a Sea; or carried from one
Body to another, & to a particles or Atoms & were of one body
shoud be a parti constituent particles of another Body; to matters
all a, tis not necessary to suppose a very particles of the
Body it was dissolved must be immortalized, in order to make
it a same body.

3. This phrase imports Suitableness to a condition of a spiritual
world. a mortal shall be made fit for a view of immortal ob-
jects; fit for a place of incorruption we shall inhabit.
tho' our bodies may be low in dishonour, yet shall be raised
in glory; tho' low in weakness, yet are raised in power, tho'
tho' low a natural Body, yet shall be raised spiritual Bodies.
yet are a same Bodies & shall be made immortal, but yet not have
a same infirmities. yet be a same bodies, but changed of in-
proved into such a condition, as will be proper for a state of
so much glory & perfection as a other world is. here our bodies
have weak & dishonourable parts; here we are subject to age

of infirmity, & of decays of sickness, & at the last have of necessity
about you, as require of refreshments of meat drink & sleep. but
if your bodies put on immortality, all of dishonour & weakness; all of
infirmity & feebleness, all of imperfection & corruption shall be
left behind. your bodies which are crowded into the earth, to be food
for worms, & for serpents, shall arise fit & suitable to be
companions of Angels. your bodies which goe to a bed of dust and
goe in stench & putrefaction, shall come forth incorruptible
discharged from a need of food or raiment, or any thing to sustain
you: as now you bear the image of the earthly; so you will you bear
the image of the heavenly. Such bodies will you be made at the
resurrection, as you now have: for flesh & blood cannot inherit the
kingdom of god. your vile bodies shall be fashioned like unto
his glorious body. Such as your body is, such shall your bodies of
his children be: you'll all be discharged from your burden & shame
from all the creases, uneasiness & vexation, & improved to the height
in all your springs & powers, & we shall you be able to live in
a glory as cannot be revealed to us thro' the easement of our flesh
& if we shall walk in the inaccessible Light, as no mortal eye
can approach unto or behold of lives.

our bodies must be changed because if we have to live in
is not the same with the world. whether we ascend to the highest heavens where
you now is, or whether it will be a new earth which dwells in the firmament, for us
to inherit is not material; but it is a truth that the place of our habitation
will require a great change in our bodies: if we should go
to heaven as you are, yet it would be no heaven; for flesh & blood cannot
enjoy the kingdom. the place will be excellent & glorious, & if our
bodies must become more excellent, & pure from all the corrupt
appetites which make such a world as it is, at present needful to us: for if
you are not raised suitable for the place of the particular designation
it could not be the proper habitation: Surely a world discharged from
all vanity & corruption necessarily requires an immortal, incorruptible
creature, if any, to dwell in it.

4. This phrase imports freedom from reproach. A reproach is
to be ashamed! if your creatures were made for immortality, should die! this
may well make us ashamed in the face of the world, if we have been
such criminals as have merited death. our sins have occasioned
the ignominy. mortality & corruption is intailed to all the sons of
Adam, tho' you have an immortal principle within you. away we must
goe, getting out of the world because of our sins. and had not our glorious
redemer born of shame for us, & made it a more easy thing to
enter

enter upon another State, th ^t is Shame & honore, th ^t is confusion & disorder, can we imagine if Souls woud have crept out of th ^t bodies? Alas! like so many apprehended malefactors, to th ^t State whither we goe, w^e leave th ^t mortal Cages. Death woud have delivered us over into th ^t hands of th ^t Devil: & th ^t vexation & anguish had we have been tormented, to think th ^t all th ^t come upon us by th ^t just Judgement of god for sin. But

Now our Death, if we are th ^ts, will remove our reproach; for he has taken it away. we need not fear being pointed at by Angels now, tho we fly into another world th ^t without th ^t bodies, & by th ^t Law of our Creation we were appointed to live in th ^t tho we should th ^t our selves th ^t spirits of men brot into th ^t State of Separation by our own folly; yet th ^t is th ^t reproach of all th ^t. Surely nothing, for th ^t has destroyed him th ^t had th ^t power of Death: he has by going to th ^t places of Separate spirits taken possession of it as his own right & Kingdom, for his Conquest over th ^t Devil. ~~to see th ^t~~ th ^t plead off our shame, ~~it~~ it will naturally sink below all Observation th ^t Death is swallowed up in victory, & th ^t we have put on immortality, to appear once again as we were. instead of Ignominy shall be honore, instead of Confusion shall be order; instead of falling we shall rise, instead of weakness will be power. we shall appear before th ^t invisible world th ^t without dead or Shame, under th ^t blessed supports of our bodies th ^t wearing immortality.

5. The Phrase imports unchangeableness in th ^t mode of our Existence. In th ^t mortal State we are full of changes: Infancy, Childhood, youth, manhood & old Age are all so many different turns; & in th ^t each of th ^t are various & numerous different changes of sorrow, & imperfect joy. All th ^t life we now live, th ^t makes such a mity noise amongst us, and th ^t of such mity repute th ^t is dreddy stuff; nothing better th ^t th ^t relieves th ^t of th ^t life th ^t sin has taken from us. Now we have changes of life & Death, of vivacity & weakness, & th ^t best of all our present vigour is no better th ^t th ^t refuse of th ^t we were once stored with. th ^t we've th ^t lived to th ^t longest period of time, th ^t most & best th ^t can be said of all is, th ^t we've numberless changes of Difficulty & Distress, Troubles & affliction, & have been so many years a dying. th ^t first step we take in th ^t world is a change, & a step toward our Death. In a turn or two upon th ^t Stage of th ^t world, & after many changes in it, our Graves are opened for us & we swallowed up of th ^t. All th ^t can be said in praise of a long life is th ^t we continue here & sundays & more changes & adverse things th ^t others. It is verily nothing but th ^t turns & vicissitudes, trouble & sorrow. But th ^t th ^t resurrection gives us life again; th ^t we put on Immortality

incorruption, our state is ⁱⁿ unchangeable: tis ⁱⁿ ~~it~~ ^{it}, & not till
^{it} if we properly begin to live. It is corruption it makes ^{it}
^{it} changes here, & ^{it} we are divested of ^{it}, we cannot change
we shall ^{it} receive all ^{it} spirit & morning vigour in one we
had: ^{it} shall we obtain ^{it} liveliness & eternal ages can never
wast away. here our souls will take a never never ending
possession of incorruptible bodies, & are purged of all their
stains & vileness; so ^{it} our life shall be no more like a Vapor
it appears for a little time, & is gone to endless ages. our life
will be no more a sudden & variable flash, ^{it} gives us but just
time to consider whether it is any thing or not. no more that
we perceive any ailments of ~~regard to live or fear to dye~~;
^{it} if mortal will put on ^{it} immortality.

6. This phrase imports a restoration to ^{it} Dignity of our former
sinless state. If man was not naturally immortal, yet he was
so created, in a sound healthful state, ^{it} age & sickness could
not have prevailed over him. he was not subject to death, tho
he was not created in an immortal condition: but tho he was
not in such a state as secured him fro falling, yet ^{it} dignity
of his station designed him for immortality, & ^{it} would have been
given him as ^{it} reward of his obedience, had he improved himself
for it. Hence our putting on immortality implies a restoration
to ^{it} way of living, ^{it} god in our first formation designed us for: for
tho man was not created immortal, yet he was created for immortality
god put an immortal principle into ^{it} bodies of clay, ~~tho~~ he de-
signed us for immortality: for why tho he unite two such principles
together, & ~~un~~ naturalize an immortal soul to a body ~~it~~
he never designed for its habitation? well if we were designed
for immortality in our creation, ^{it} putting ^{it} on in our restitu-
tion, restores us to ^{it} dignity of our former sinless state.

7. This phrase imports a great ^{it} difference in conditions. We
more different ^{it} mortality & immortality, corruption & ^{it}
incorruption? our mortal state is full of vexation & sorrow
labour & pain: we are curbed wth briars & thorns, wth sweat & toil. we
are almost over run wth Care & Sollicitudes; our head fails, & all our
immortalizing fruits have gotten ~~in~~ a corrupting property, our con-
science is hurried, our heads filled wth uneasy thoughts, & our anguish about
about our present sustentation, all like ^{it} scramblings of children
we fear ^{it} deprivation of ^{it} things we highly value. we fear ^{it} all
world will fail us; our Desires grow impatient, ~~tho~~ restless & uneasy.
but

But in η incorruptible world, η we live in immortality, we shall not want η things η are needful now; and all η will tend to make our lives happy will be richly provided for us. η η mortal curse η took away all our blessings will be taken away from us. η new world into η we enter, will ~~be~~ give no occasion to η vexations, solicitudes, poverty & exigencies we meet in η . Our immortal state will be free from all η ill consequences of our first Apostasy, & we shall live in a world renewed too; in a world free from η vile effect of η curse η brot forth briars & Thorns, sorrows & pain. As Angels shall we be set at liberty from labour, toil & misery. we shall be made equal unto η Angels, Luke 20. 36. we shall ~~resemble~~ resemble η immortal Jehovah, as η Angels do, in wisdom knowledge & true holiness.

Thus much for η first particular. — — —
2. I am to establish η truth. Viz. η corruptible shall put on incorruption, & η mortal shall put on immortality. i.e. η bodies η we lay down in our graves shall be raised up again. One might well think η such a truth as η would meet η a very easy reception. η love we have to η bodies, ~~we think~~, does strongly incline us to η belief of it, even so far as we need not wait its full proof: yet as grateful & despicable admirers as it is, our daily experience teaches us η it find η most unbecome entertainment in η minds of many: as willing as you are to have η things η will be greatly for η benefit, multitudes will give ~~us~~ us start at η difficulties of a resurrection to a state of immortality. But why η should be that a thing incredible η any, η god should raise η dead, I am as much at a loss as St. Paul was, who was accused of η Jews before King Agrippa, for professing such a ~~do~~: tho' a difficulty yet does η evidence η Omnipotence cannot return our dust & make us live again? Can't η same power η gave us a being from nothing, immortalize our mortal bodies? η tho' we don't know how & where every dust lies; η tho' we don't know the ~~truth~~ truth of a resurrection in η same numerical particles? yet all η is known to η all-differing Worker & Creator: η η is too hard for him to do? Is it too hard a work for the Omnipotence to make η bones come together, bone to his bone? to bring η sinews & η flesh upon η , & make η skin to cover η ? can he not put breath into us again, η we may live & stand

Stand upon our feet? Surely all if he can do.
It is not only a possibility or probability, but sacred writ
gives us a certainty of a resurrection for the Dead. This was
contained in a promise made to Adam: a seed of a woman that
breaks the Serpent's head: i.e. he who was promised to be a
Breacher, shall by dispossessing the Devil of the power he got over us
deliver us from Calamity into which we had fallen by his Subtilty,
which was a mortal State: ~~you surely of her seed~~
of a woman who he deceived, and with him, by depriving him of
the fruit of his Subtilty, & restoring life & immortality to Man,
who he had brot under a curse. This is the meaning of a promise
for how could we be freed from a curse if laid upon us, but
by having it immortal State ensured us again, & a Justice of
Heaven sentenced us to looses in our fall to Adam? Or
how can the crafty designs of the Devil, in depriving us of
immortality, be frustrated, but by a promise that gives us
sure hopes of a State of exemption & immortality. Hence by
this St Paul observes: as in Adam all died, so in Christ shall
all be made alive. Showing it as Death ^{or mortality} was a curse & came
upon us by the 1st Transgression, so it was a resurrection from
the dead that was promised to Adam: for the promise teaches us
not only that God designed some great Blessing, by a seed of a
woman, but that a blessing should in particular remedy the
Mischief, that is fallen upon us by the Serpent's Subtilty.
Again; if Truth is abundantly evident for a resurrection of the
Dead, I take for granted, unless it is to our faith is vain
of our hopes vain. Is he risen? if it is sufficient reason to conclude
that he will raise us too: for whosoever believes in him hath everlasting
life, Joh. 3.16. i.e. the design of his life & death was to reverse the
sentence that we are fallen under, & to provide an immortal retreat for
us in another world. The Lord himself will defend, & the Dead in Christ shall
have Christ himself a resurrection & a life: he tells us that he died
for our offences, but rose again for our justification, & evidently puts
us into a certainty of immortal life after death: for since he took upon
a curse for us, it is come upon our Natures by a publick Transgression
of our covenant head, it takes away a curse why we should
die, & if it had remained, we should continue under an inevitable
sentence of death forever. The reason why we die at all is because
God has doomed us to it, & it is the reason why we suffer Death, would he
the reason why we should never live again, if God had not pitied our
Condition, & absolved us from it ~~for we are condemned to die~~

yes: for as it is on α account of gods displeasure if we dye at all, so
had we forever continued under his displeasure, we shoud have con-
tinued in a State of Death. i.e. according to α Sentence we shoud
ever have arrived to a State of immortality & Incorruption. But
now α free gift is come upon all men unto justification
of Life; we are secure of rising again to α State of immortality
we lost in α fall of Adam. Now our Dead Bodies, if we
are believers, shall live together wth his dead body, shall quarise
tho we sleep in α Dust, yet we shall awake & sing.

Arg. 2. This Truth is abundantly evident fro Reason. as sure
as our Souls are immortal, our Bodies will be made immortal too.
shall one essential of a man be continued in its State of Existence
forever, & ~~to~~ be turned to a State of non existence. α Souls Im-
mortality is evident fro its nature; it is a spiritual Substance
 α fore not a Subject of mortality: for every mortal Being is
not to corruption by outward force ~~wind~~ Diseases. α Soul can't
dye by any outward force: for ~~it is~~ ^{it is} no outward force can touch it, to
kill; only he α made it. we can't suppose α god who has
given such strong Desires of Existence beyond α line of α present
life, will turn it into ~~nothing~~ ^{nothing} of Nothing: ~~especially, more he~~
~~promised, to give Salvation to th^e Mat. 11. 29.~~ ^{Mat. 11. 29.} α Soul will
never dye thro' inward Distempers: for as it is a spiritual, so 'tis
pure Substance: It has no ~~contrary~~ ^{matter for its principle} for its principle by ~~it can~~
~~be dissolved; hence inward distempers by w^{ch} it can be~~
~~not to Desolution, nor part to be dissolved.~~ But
 α perfections of α divine Nature are engaged in rais-
ing up α bodies to an incorruptible State. ~~As we need none~~

But α Argument I'll omit, & make some remarks upon
what you have heard.
Rem. How careful shoud be to live like such as expect
rewards of α incorruptible world. It is inexcusable even
in christianized people to live in α w^{ld} as tho' yet shoud never
give more: 't madnes is it α for xians who think of α rewards
are α purchase of α , to live here as tho' their future immor-
tality & Life had no manner of Dependance upon any of their works.
shall xians neglect to exercise α tho't about α longest point
of Existence, & be solicitous about α mortal & corruptible
State of Being? Is α point of wisdom, not to take a prudent
care about α whole of α life we have to live? wherefore are
we thus labourious & concerned, thus full of care & Toil about
to

to wear out our Bodies & vex our Minds, unless it be for the
Support & comfort of Life? And are we of so weak an Under-
standing, & ~~with~~ little Reflection & forecast, as not to exercise
our Selves about & better pt of our Selves & lives? Does not this
principally concern us? Have we no leisure in & great Concern
of our future life, while we are nity careful in Trifles of
& uncertain life? We have all such, leisure to live in & world
how urgent soever our affairs of life may be. And shall we
have any more regard to life it self, if we have to & means of
Life? If we despise & means of life, why dont we despise Life
too? what shall a man say w^h he sees such Contradictions? Will
we have any hope for immortal Life, & yet take no care for any
other ^{than} a mortal one?

Certainly it behoves us, as we are tender of our lives, to reflect upon
& misery of our former Miffortune, & of Evils if we incurred it by, &
so to learn to we are to do, if we may live indeed, w^h if mercy of a Re-
deemer gives us life again. Take we it fore a prudent care of our
Lives now, leaft by disobedience to & author of our Resurrection
we provoke ~~our~~ ^{our} Judge, to sentence us ^{to} a perpetual Separation
fro^t & immortal ^{or, the death} Life, w^h our Resurrection designs ^{us} to enter
upon. we had need to be at work & give all Diligence to reach
our calling & Election sure, if we ever intend an Entrance, an
abundant Entrance. Shall be administered unto us, into & ever
lasting Kingdom of & immortal God. As we desire to have any
thing for a comfortable Support & maintainance in an un-
changeable Condition, we had need to grow in grace & perfect
holines in & fear of God; for our works will goe before us
into & w^h on & other side Death. We had need to live w^h
thy of & grace of & gossple, & w^h & corruptible puts on immor-
tality, our good Improvements in holines & virtue will
sustain our lives w^h we are riper.

2. Item. How naturally shod believers be reconciled to & that
of Death, fro^t a reflection upon & Resurrection of & Bodies
& great Reason of Death is so formidable to us now, is because
it puts an end to & life of & bodies, w^h we extremely love
& too much doat upon. 'Tis very uncomfortable to think of
who have felt & Benefits of life, & have a quick & pleasing
of & satisfactions of living in & world, a world & is furnished
w^h all things, & are delightful to & Eye, pleasing to & Ear, and
greatful to all & Senses, & belong to & Bodies, must ere long

inguish away to a breathless Carcass. Our Eyes if let in for
any delighting objects must be eaten out ^{the} worms; if our Stomach
whole Body crumbled to dust: if we may no longer enjoy
fruits of our Labour, or if benefit of our Designs we have laid
out for raising our fortunes: if we must bid adieu to our Lands,
our Silver & gold, to our pleasures, our Companions & friends,
never more to hear see or rejoice ^{the} in ^{the} world.
This truly is a melancholy thought, & something shocking. It darts
through Spirits & chills our blood to think of leaving our
Bodies, if we are so well accustomed to & acquainted with; to
leave a world where we have so many Interests & Engagements; to
leave a place we find thus well fitted for us; and if to go
to a place we can give but little account of, & if ^{the} without
Bodies also, if we know not ^{the} it is to live ^{the} without. But,
after all ^{the} melancholy reflections ^{the} thoughts of rising again
into an immortal State may be a very Satisfying ^{the} to live
again in ^{the} Bodies; ^{the} same dear Companions, & if ^{the} without the
fears of another Desolation! O happy & heart reviving thought!
It is matter of Satisfaction ^{the} if ^{the} is a time for us to receive
our Bodies again; you shall have liberty to come to us, & if
a new & an immortal Vigour, & hopes of such a Resurrection
sufficient to overcome all our natural reluctancies to Death, &
persuade us ^{the} a constant mind to bear ^{the} loss of our Bodies for
time in obedience to ^{the} divine Appointment. It is ^{the} will of God
we all dye: but ^{the} matter ^{the} if, if God be our friend we shall
not lose our Bodies, but ^{the} be restored to us again.
I would not only Bodies, but ^{the} Bodies also. Surely ^{the} will reconcile
to ^{the} thoughts of Death: why in a little time God will bestow upon
of same bodies if we part ^{the} with ^{the} very Bodies we have taken a
leave to ^{the} are so loth to part ^{the} of same Soul & body, if we be such
intimate Companions & great friends, if ^{the} are so hardly persuaded,
bid adieu to each other, shall meet again never to part any
more. how ought we ^{the} to become reconciled to dying, in hope
a Resurrection ^{the} will restore us to ^{the} Bodies, if we have such
strong faith for? if Truth shod, methinks, be received ^{the} the
greatest greediness even out of love to our Bodies; if make
freely willing to be dissolved if ^{the} our Bodies with put
incorruption, & be no more liable to changes and
immortal Lives.

Andrem. What a comforting thought would a reflection upon this
truth be, to such as have felt the loss of dear relations, who
in their life were solicitous to prepare ^{us} for an immortal life!
If you have not in your mortal state yielded your servants to sin, and
your members ^{instruments} of unrighteousness; but have yielded ^{us} to
god as if you are alive for the dead, & your members as instruments
of righteousness unto god, it matters not tho' your bodies are laid
to rot in a grave; it's a place of putrefaction, & if you are
sufficiently purged you'll arise out of the sleep; for so it is. you are
not dead but sleep only, & will as certainly awake in the
bright morning of the resurrection, as now you sleep in the
black night of dissolution. Tho' your bodies are for a little time
put into the dark house & place of silence, yet, shortly you will
goe to gods house in heaven where the spirits are already
Let the refreshment such as mourners in hope; untill you ^{us} shall
be divested of mortal & clothed with immortal robes; if you with
your departed friends might solace ^{us} in the enjoyment
of the greatest good; when ^{perfect} vision takes the place of true
faith, enjoyment the place of desire, & love will be
increased unto perfection. Amen.

Sep. 5. 1731.

on this upon of Sacrament.

200.
COT. XI. 29. He that eateth & drinketh unworthily, eateth & drinketh damnation to himself, not discerning of his body.

I proposed to show of 13 persons must account of unworthily to partake of the Lord's Supper. & I shall endeavor to state as clearly as possible not only B. of objection of a most considerable force, to men make against partaking here, but likewise B. it is a matter of great moment to one do partake to his own damnation: he that eats & drinks unworthily, a sin is will destroy him, unless he obtain forgiveness by seasonable repentance.

Therefore
Persons set down at the Table, the such disposition of soul as is unfit to treat our blessed Saviour at so solemn Ordinance, may account unworthy Communicants. for it is to partake of the Sacrament in a way unworthy of our Lord, as we come to a Table solemnly to remember him; B. Men can't in the such frame of mind discriminate between the such frame of mind of common head: neither will we, in a religious feast, if we come obstinate Tempers, seriously meditate upon the death of our Lord, nor confirm of Covenant solemnities, & establish of Love & Charity one toward another: & surely men deal very unworthily in the Ordinance, if in meditating upon the Lord's Supper, our grateful Acknowledgments are not raised, & our Confirmation of Covenant is not attended with some degree of Sincerity; & the sacred obligation we bring under to exercise Love & Charity toward our fellow Christians is so formal, as at the same time we continue full of Malice & hatred to one another. If we religiously design to be led in view in approaching to the Table, is not attended with worthy dispositions, the Ordinance is not treated with the honor as God does require, but whosoever eats of bread & drinks of Cup is so little discerning, does it unworthily of the Lord: for we don't answer the sacred signs of an approach to the Sacrament. if we persons come without any Design to refresh the memory of the death of his Saviour, we come unworthily: for it is one great end we must view in the Ordinance, we must revive the thoughts of the death of Christ, as if Prophet, if Servant, if Savior, & great Benefactor; & for it we will call up the Love, gratitude & purpose of obedience. if we engage any duty to bring us to our remembrance, the thoughts of him & his Transactions, should be as fresh to us as if he was immediately before us engaged in all of services, & supplications of his Mercy. Unless it fore we come endeavoring to impress a sense of his Authority upon our Minds, & a design to reverence & honour him as our Master we come unworthily.

for one it has Authority over us always, justly challenges
and rightly expects our reverence & honour, & especially when
we approach his special Presence; A Servant honoreth his Mas-
ter, & as he is our Master we must come wth a venerable fear: for
he is of best of Masters & his government is full of divine wisdom
Excellence, endearment & unparalleled goodness: he is one every
way accomplished wth the greatest Perfection for command, wth of any
just Right can challenge or excite our reverent regards, being
the brightness of his fathers glory & the express image of his Person
& in the height of all the glory & greatness, he has not put us off wth
Scorn & contempt, but has marvelously condescended to leave
heaven, wth he was equal to God, & vouchsafed to be made in
fashion of a mean man for the Love he bore upon his to
us who were ready to perish; & here, now & forever he has & will be
unwearied in doing good; for all wth he is profoundly revered
dearly prized, & highly exalted, by all the sanctified above, & the pure
& immortal Angels. & verily the merit of all the adorable Excel-
lencies in our dear Lord & best of Masters, bids us honour and
revere him, in all our religious Approaches to him, wth high
Exaltations, accounting his Name ^{the} above every Name; and
treating him wth the Submissive Conduct, or else we shall deal
very unworthily by him, especially in our approaches to his
Table wth we are more peculiarly obliged to fasten our memories
about his Person & government.
Further; wth we come to the ordinance, we must come resolved to use our
faithful endeavor to make Christ's Name honourable, & promote venerable
regards of him in others, or else we come unworthily. unless we are
purposed always to plead the cause of Religion, & to vindicate the righteous
commands of our Lord & to fall in wth the servants of God, & express a religious
Repentment agst the Transgressors of his Law, & agst all the who place
us on the disobedient side, who profane ordinances, & use the name of
God wth irreverence, & speak evil of Dignities, unless we be resolved thus
to fight agst the un & fight agst God, we can't be so to us a just design
to remember the in the Sacrament, but must be lookt upon as in
Number of the un & come unworthily. for certainly if we be any good
purposed to serve the Interest of our Master, wth we must be before we
come to the ordinance, we shall take care to perform the office to
him: we shall not sit still & see his Name dishonoured, nor will
we place to place & hear his commands broken, & his ordinance
slandered, his Interests opposed, & his Children reviled, his Sacrament
dishonoured & his excellent person & performances traduced, & never
so much as do our Endeavour to vindicate the same out of unjust

approaches & ignominious Injuries. Vainly if any of us thro' a mean
spirit, or foolish Cowardize, ^{to} draw our selves free of Troubles & Diffi-
culties is we, most probably, shall run into by striving to detect &
forbearance vice, & vindicate the Credit of Religion, we shall behave
our selves very unworthy of our Master: & if for such persons as
come wthout of holy Resolutions, & faithful Practices, can't, may
of any of look upon us any other ^{an} unworthy Communicants. May further
we sh^d be never so zealous to remove offenders, & yet neglect any
of our ^{about} obedience to all his Precepts, we sh^d be unworthy
of his favor, & incur gods anger in coming. Obedience to Masters
Command, is as great a duty as Reverence, lying upon Servants.
we are as much obliged to Subject our selves, to Principallities, & Down
to obey Magistrates, as we are to give in other tokens of honor. And
Obedience is a great duty we owe to our L^d who is pre-
sented Authority over us, & has all things put under his government: if we
fore remain unresolved to keep his commandments he has left us,
we still intend knowingly to transgress, & not carefully to call in
to our Minds, & conscientiously to practice in, we can't be
our Attendants upon his Ordinance, to do it in Remembrance of his
great Master & most generous Benefactor; we show our selves very
unmindful of his desire, & unwilling to do any thing if he w^d
us, & thus manifest our selves indutiful & unworthy servants
while we are in his State we can't come worthily to his Table.
gain; If Persons come wthout any steady purposes to think upon
beneficence & Love of his, they may look upon his unworthy partak-
ers of his holy Sacrament. We must meditate upon his Love and
rateful Repentments, his holy Delight & hearty affection. we owe
regards to him, B. he is our wise & gracious Master, who has con-
sulted our good in all his Commands, he has laid upon us, who has
graciated us wth mercy, & Lovingkindness, & does encourage us along
to universal virtue & happiness, who pities our often infirmi-
ties, & is invincibly patient under our high Provocations, & who
sends us Ambassadors to beg of us, ^{to keep} a reconciliation to God, even
if it is no Interest to him, only to us, & offenders, to infinite Obedi-
ences has he laid us under by his Love! how often has he ef-
fused our Cause as his own; how pitiful to us in want, how patient
our afflictions, how joyful in our Prosperity, & how ready to part wth
any thing to please, yea to let out his own h^l blood if it were
to do us a kindness! his Love is beyond account, by his promise,
god's favor, & Spirits Assistance, & his hopes of glory, wth all his
appeared past all recovery to us, & if he c^d gain us by no less a Price
standing his own blood for our remission. There is truly the
emptions of Love to surpass our thoughts, & is a ^{powerful} powerful argu-

right for us to make of returns of Love to him, & as we desire to
enjoy of ordinances of of Gospel to his blessing, we must do, or else
find it we come to ^{us} unworthily. Yea we do it ⁱⁿ thankfulness
or we shall do it in an unacceptable Manner. Unless we re thank-
ful for of confer'd benefits, we can't show of Pleasure we take
in of happiness we reckon our selves possess of, in of bestowment
of of favours: & hence ~~we~~ can't look upon of as fitly bestowed on just
persons as don't take an evident pleasure in of. Unless we therefore
now happy we look upon our selves, in of enjoyment of his benefit
our Saviour may justly conclude, that he has laid out for us all this
labour & Pain, to no good purpose, while we appear insensible of
& ungrateful to ^{the} he has done. Hence if our gratitude must be
manifest by our endeavors according to our ability to requite
of kindness: if any will be so stupid or so careless, as not to regard
of remember of benefits of his Master of, if any is negligent in
his endeavors to requite of mercies, he is certainly unfit to be dealt
with in of way of divine Love, & unworthy to receive of Tokens of

it. —
Again, persons may look upon ^{us} unworthy, if ^{we} don't add to all of
things, a humble ^{sense} of of our ^{worthlessness} of of ordinance: for we
may be assur'd that if nothing of our Merit has mov'd of Love, in
our sins, & undone Condition, is to have mov'd divine Pity; & a sense
of our vile Nature, & vicious Practice, had given us a feeling of our
unworthiness. The thro't of ~~it~~ has suffer'd for sin had show us some
thing of its odious Nature to of holiness of God, & to we've merit
at of hands of strict Justice, here we may behold sin as it is
of sight of God infinitely hateful, so horrid of of Son, as he lov'd, &
tenderly as possible, as he became our Intercessor & offer'd to bear
burden of sin, & not avoid letting out his Blood. Thus troubled
has sin made to of best friend of ever we had, & thus shamefully
dispos'd of expensive to our blessed Saviour, of he labour'd
after our redemption, he was oblig'd to renounce friendship
to himself to become our friend, by giving his life a ransom for
us. & surely no man, if remembers of suffering of for sin, can
help covering his face with a shameful sense of his own un-
worthiness. We can't, but upon reflecting upon ~~his~~ death, but see
how vile we were, in an holy god way so highly affronted of us, &
that no Penalty to great for us, as he would not be reconcil'd unless
his son died in our stead: if of thro't don't work shame of self-
basement in us, we must conclude our selves of worst of men, &
utterly unworthy of any of of benefits of of Purchase. One

more; if we don't faithfully endeavor to resign our selves
to the service of x, we are unworthy partakers: he has laid down his
life to save ours, & since he has paid so dear to save us, according
to natural Equity, it we remember his Person & sufferings, we shall
naturally lead to resign our selves up to his use, & devote our
selves to his service. If we see any goodness of soul, & Love of God
will constrain us, B. we ^{shall} thus judge, if one died for all, & yet
we had not henceforth live unto us, but unto him & died for
us: & since it is evident that we are none of our own, but rather bought
with a Price, we ought to fore to glorify god in our bodies & in our spirits
as we gods; & by an honest devoting our whole man, & signing
ourselves over wholly to his service. If we are not resolved upon
these things, we are unworthy to come to the Lords Supper; nor can we be
said to do it in remembrance of x; for all the duties is we should
pay to him were he now before us, & yet we can't deny us to
him, & yet come to the ordinance in remembrance of him.
Persons come to the Lords Supper, with a ready purpose of performing all the
conditions of the N. Covt. on the parts, yet come unworthily. The great
qualification, requisite in all Covenants is honest intentions; many
men come to the N. Covt. for other necessary of life, & promise to fulfil the
conditions, but yet we see no fidelity: & so it is to be feared if many men
make in the promises they make to be religious; yet come & promise as god-
less people, but are not really resolved upon doing the duty; yet pretend to be
faithful in the promises they make, but prove very false & deceitful
in the end. Now such deceitful persons who don't intend to yet profess, & don't
endeavor to perform to the promises are very dishonest & unworthy men,
such as x condemns, & such as in the judgment of god are worthy of death.
Unless therefore we come & give god not only the profession, but the promise
of doing our duty, & it unfeignedly, we do virtually say if we don't
intend to make good the obedience, we we oblige our selves to; & if in
any case we are unfaithful in the business, & we pretend to much
sincerity in, & are really dissemblers, designing to impose upon the
church, it is a very unworthy thing of us. & however the pretences of
such men are, yet yet do keep the feast of the seven of malice & wicked-
ness, by cleaving to the former sinful ways, & not with the unleavened
bread of Sincerity & Truth.

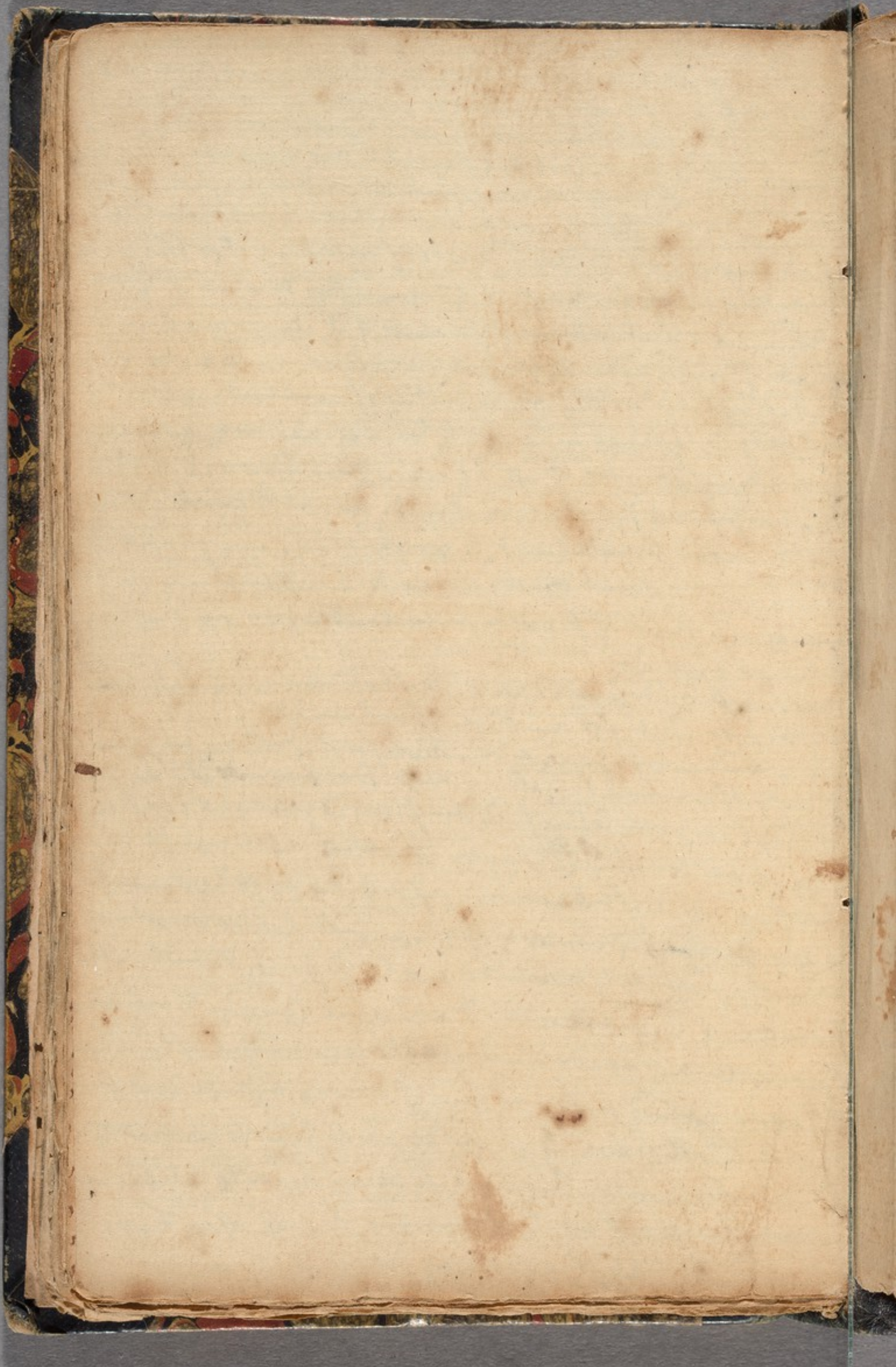
Such Persons as come to the communion with an uncharitable and
unforgiving spirit, come to it unworthily. If we should come here
bearing any grudges, & nourishing malicious thoughts of others, we do
give the lie to our selves & contradict our own profession: for

for as we come to participate of one bread, we acknowledg our
elves to be one body, & if we all desire to be of χ body of χ members
of another, professing to heaven & earth, & well be as
-then, & friendly all our lives, long to our bitterest enemies, tho
for χ own, yet upon χ account of χ blessed Jesus, who has born ten
thousand times more for us, & even we did for χ : we promise
to lay aside all contentions, to bear no ill will to each other
nor to seek our own humor or honor, to χ Detriment of our
Brethren: we χ promise to be a tender love of each other, in
unities, & a prudent care for one another's welfare: we promise
to live as members of χ same body, all enduring to one suffer
& all rejoicing at one's joys; all joyning in χ same designs, and
all seeking χ same good of each other, as we do our own particular
Interest. χ great & lovely duties we declare our purposes to
comply χ in sitting down at χ Table: & truly we are χ of
unworthy Creatures in χ world, if we come reproaching one
other, or entreaining envious thoughts one against another: χ
& most opposite to charity of any thing there. It is impossible
if we should come worthily, while we promise to be charitable, and
we full of uncharitableness; while we promise to confirm & increase
our love to one another, & we full of hatred, backbiting, variance, and
ill nature. we can't be accepted in so near an approach to god, while
we want courtship, & a disposition to receive χ distressed, & to afford help
to χ needy. χ will not be turned off, & receive us as worthy, for a few
fair words & pitious looks, upon our needy fellow-Creatures: he will not
rest satisfied if we have done our duty by a few cold wishes, but we
shall really fall under his sentence, unless, as we have opportunity and
ability we joyfully supply χ wants of χ needy: he has told us long
ago of a bare saying depart in peace, be you warmed, or filled in
not sufficient unless we give χ thing, & necessary for χ body
for we must not only love in word & in Tongue, but indeed & in Truth
And χ primitive Christians, χ an Author, year χ most renowned Church
for pious knowledge & holiness, he speaks for χ poor at every Sacrament
is allowed distributed among χ , he, says he, is χ most proper
way & excellent opportunity, not only for χ exercising of Charity
if we profess to χ ; but also of expressing our gratitude to our
Savior for χ invaluable benefits to we we received from him. for
being thus kind to his poor members, χ he is so tenderly concerned
for, we make some slight return, & poor requital to him, who

of receipts upon his own Score, taking care to do it in his own
person. Inasmuch as ye have done it into one of the
writable ones, ye have done it unto me. however if account be
about contributions for a poor, I dispute not, but if it is
unless we come in Charity & universal Love & forgiveness, without
malice toward any; we can't partake worthily.
I've in a little time as I can, laid before you of duty
coming to the Table, of danger of neglecting it, & told you
persons must look upon it unworthy to come to the
ordinance: but wd now observe to you if it is not necessary to
all of duties actually & expressly insisted on to render our
participation worthy & acceptable, if ye be but implied and
virtually contained in to us if so, we need not particularly
actually insist upon it all at every Communion; B. if time
is not sufficient for it: our minds are not so quick active
in apprehension, are not so quick, as ye can pursue so
many business at once, nor work our selves up into
express favor of so many particular Tempers at once and
same Example.

But I must dismiss you after a wd of Exh^{ts}, leaving of Last heard
of improvement for another opportunity.
Let us endeavor to prepare our selves for, & if all tenderly regard
our duty of coming to the Sacrament. Don't come to the
of malice; nor let us find divisions, as we come together, for
can't be to eat of the Supper. If we've ought aginst our
brother, we must leave our gift, & go & first be reconciled
to our brother, & if come & offer our gift. Let us come with
our holy purpose to remember x, & his sufferings; come with
honor & reverence, wth a careful concern to maintain
promote x's honor among others, mindful of his vile
accepts, resolved to obey, as he is Lord over us: & come in perfect
charity wth all men; & if we do we're like to escape the
scandal of unworthy partakers, to be an honor to Religion,
acceptable to god at the ordinance & at all other times.

Nov: 19. 1739



Self-righteousness abased
& the righteousness of Christ
Exalted in the justification
of sinners before God

S S

S S

S S

Suber S

The Righteousness of y^e Law Rejected
& y^e Righteousness of Christ Acknowledged
in the Justification of Sinners -

Phil. 3. 9. And be found in him, not vying
mine own Righteousness w^{ch} is of y^e Law, but y^e w^{ch} is thro'
y^e faith of x^o, y^e Righteousness w^{ch} is of 7 by faith.

Nothing can yield a greater
Pleasure to human Minds, y^e vying all y^e Objects
of y^e meditation, y^e Ideas & inw^d. Apprehensions of
y^e confound to y^e y^e y^e: neither will y^e mind be at rest
unless it has a real or imaginary Agreement wth y^e Cor-
respondance to y^e Eternal Reason of y^e y^e. For y^e End was
y^e mind of man created, y^e it might evidently perceive Truth
y^e falsehood, & y^e man might be lead to give glo to im
who is y^e source of all Truth, & so live under his smile, & in his
Special favor, w^{ch} carries in it y^e happiness is truly genuine.

And as an inw^d. Conformity of Thot^h & a Conformity of Life
to y^e y^e ^{in general,} necessary to our well be^{ing} here & hereafter, & to y^e glo
of 7; so, in particular, y^e Conformity to y^e Truths of a supernatural
Revelaⁿ is abundantly necessary to y^e great Ends already mentioned.
wth wth wth; & so all we can, we are like to continue in our original
Lunacy to 7, & under y^e condemn^d Sentence of his Law. & Since
y^e Apostasy of man, & y^e Revelaⁿ of a Possibility of his be^{ing}
accepted of 7, y^e no one Truth he desires, y^e Knowledge of
more, y^e y^e of y^e Way of Reconciliaⁿ, w^{ch} he solemnly reflects
upon y^e dangerous Condition he is in of enduring y^e Everlasting
Wrath.

Wrath of y^e great 7, if he continues unconcild to im. Men
in genl feel so much guilt upon y^e face of y^e Souls, y^e if 7 do
at any time come to try y^e the flashes of fire out of his thick
Clouds, y^e we struck wth Terror, under a sense of y^e Majesty
of 7, & y^e own Defects. Even y^e Athenians, y^e heathen wth self
will, at least, under Discontent, & awfully threaten Providence,
Sacrifice to y^e unknown 7, in hopes to appease Wrath & remove
y^e Anger y^e seems to be stird upon aginst y^e for y^e abominable
Doings. Much more most y^e, whose minds is irradiated wth y^e comon
gra & list of y^e Gospel, seek after a release fro y^e Obligaⁿ to Punishment
& a recovery of y^e divine favor: for y^e we y^e more evident Marks
of native Pollution & Guilt, wth its long Train of evil Consequen-
ces, follow after, & of actual Transgression, chalked out for y^e
to Survey: y^e we y^e great, inviolable Justice & Truth of 7 clearly
reveald to y^e; & we can't to expect etnal Damnation, incon-
ceivable misery in another w^{ld}, unless y^e we some way or other put
into y^e way of Escape, & do finally find 7 at sea wth y^e Gospel
sinners can't, in an evil Day, so stifle y^e Strong Convictions y^e
rise upon y^e own Conscience, either by y^e Sensualities or any other
Enormities & Impieties, but y^e we y^e fiery Serpents & y^e mountains
Shake, y^e we moved at y^e Despise of 7, y^e 7 of Inack, & anxiously
inquisitive how y^e may propitiate 7's displeasur, & turn away his
wrath. y^e we ready to offer any Expiatory Sacrifice, be y^e never so
costly; yea y^e we will to give y^e first born for y^e Transgression, tho
y^e Strength & Stay of y^e family, if y^e we appease 7's Anger, & pro-
cure his Pardon. Yea y^e whole w^{ld} of mankind is at times, so evi-
dently convinced of y^e guiltin befo 7, y^e we ready to come befo y^e 7
burnt offr's, the Calves of a year old, the Rams & Rivers of oil, y^e we mit by
some means obtain 7's favor.

But, altho' mankind in genal is sensible y^e we laid y^e opens
in some Degree or other, to y^e just displeasur of heven, & is struck wth
Terror at y^e thots of y^e bei call'd to appear befo his terrible Ma-
jesty, & he is a consciⁿ: fire to all y^e continue in a State of Aliena-
tion fro y^e Life of 7, tho' y^e Ignorance is in y^e; B. of y^e blindness of y^e
h^{ts}; tho' we desire to be justified, & to be at pea wth 7; yet most of
we are Strangers to y^e true act of y^e comfortabl^e Dⁿ of Justificⁿ; & many
who we y^e act of it truly set befo y^e in y^e blessed Gospel of 7, we run
away wth very mistaken Notions about it after all y^e Sermons.

1. Many are Strangers to y^e true Act of y^e Dⁿ. Nineteen p^{ts} in
thirty of all y^e w^{ld} of mankind is given up to gross Idolatry, and
blind heathenish Superstition. All y^e List we can gain by

by Natr will never bring ^{us} to a thro' sense of ^{our} depravity.
we may be sensible of a great degree of Corruption, as Cicero ^a Roman
Orator was; but none of ^{us} could we tell ^{how} to ^{the} irregularity
of Natr proceeded, nor in ^{the} Condition of ^{the} first Adam came
out of ^{the} hands of ^{God}, nor by ^{the} means we lost ^{the} original State
of Innocence. hence we were necessarily led on to endless per-
plexities, how to reconcile ^{the} purity of ^{the} Creator, to ^{the} Unclean
of ^{the} Created man. & as we could not find out ^{the} Cause of ^{the}
Corruption, much less can we see, under ^{the} best Advantages
as Heathens, by any List of Natr we see, be bro't to our
Acquaintance ^{with} ^{the} method ^{that} has ordain'd for ^{the} recovery of
undone Rebel man. we are strangers to ^{the} Conditions of ^{the}
Covenants of promise, & about ^{the} the: we know not how a
reconciliaⁿ between ^{God} & fallen man is effected, unless
^{God} does in some extraordinary manner reveal ^{us} to some
few of ^{us} who earnestly seek ^{the} way of Life at ^{the} Throne
of his Gra: we don't understand how ^{God} can exercise his
goodn in pardn ^{the} sin w^out ^{the} violaⁿ of his Justice: we
can't, w^out an extraordinary Discovery, beyond ^{the} we see
Reason to think we are afforded ^{us}, so how ^{the} pardon of sinners
shd be consistent ^{with} ^{the} wisdom of his Government, & honor
of his Laws, & his hatred of sin. 'Tis an hidden mystery to ^{us}
how ^{God} shd give his Elect strong Assurances of his favor & ^{the}
Justificaⁿ befo ^{us}. if we are ^{us} entirely dependant upon ^{the} free
gra & supernatural Revelaⁿ of ^{God}; & w^out ^{the} knowledge of
^{us}, & poor heathens must remain in a perplexed & despondi
Condition, under Ignora & fatal Error.

2. Many ^{of} us ^{of} Dn set befo ^{us} in a clear Act in ^{the} Gospel, do we
run into very mistaken Notions about it. we can't be
Satisfied ^{with} ^{the} plain Act of ^{God} w^o of ^{God} of ^{the} matter, but must
needs make out a way of Salvaⁿ for ^{us} is a divine Revelaⁿ
is another stranger to. if we can't ascribe to ^{the} obscurity of
^{God} Dn as tis declar'd in ^{the} Scriptures; but to ^{the} various prejudices
of men we make ^{us} unwilling ^{the} ^{the} Scripture Act of it shd be
true: y^{et} we strain up points of Philosophy, & Texts of Scrip-
ture till we make ^{us} crack again, so as ^{us} by to make ^{us} scheme
of Justificaⁿ in ^{the} Gospel, bow to ^{us} own mistaken Notions. we
don't clearly see ^{the} fitness & Expedience of every pt of ^{the} Dn of
^{God} dispensing his favors to men, as it is most plainly written
in his w^o, & if so we can't be willi ^{us} to give ^{us} leave to save

of justify in his own way. y^e look at y^e y^e is appear plausible
& take to a natl eye, thout divi into y^e force of consequences, or
ev^e retire by y^e to reconsider y^e y^e is natilly spring fro y^e carnal
notions about Justificⁿ. y^e is of rambl^e & irregular Lives, &
think of Truthⁿ is a rambl^e & irregul^r head: Ill-connaited No-
tions is usually joynd^t the bad Lives & proud hearts. y^e Strength
of Appetites & prejudices carry y^e away fro revisiⁿ & correctiⁿ
y^e thots: y^e operaⁿ of y^e minds is much obstructed by these
Solicitors; y^e intendeⁿ the great Strength & Turbulent y^e y^e
rational powers. & hence by pride for instance, w^h once y^e
we got goeⁿ into y^e Stream of Error, y^e not only find it hard to
stem y^e Current, but out of meer Indignatⁿ & excessive le-
tineness, y^e run fro les^s to gre^t Errors in y^e Point; badly Stati-
onⁿ Questⁿ, y^e finally inse^r y^e in ineligious Notions & loose y^e
in Pleasure. I do not let y^e into y^e Springs of his Administratⁿ
nor sho^w y^e y^e whole Comp^os of his Desigⁿs in, & y^e whole reason
of y^e manner of Justificⁿ; & y^e fo^r w^h attempt to make up a
Judg^t, instead of do^e it by y^e w^od of τ , y^e go about to put y^e
in y^e pla^{ce} of τ in^s, forgettiⁿ y^e y^e is frail, weak men & may
easily be impos^d upon, & can't search into y^e Depth y^e of
 τ ; y^e y^e is short sighted & ignorant Cret^{ur}, who has but very
littl^e of divine matter, & owⁿ t^o take up satisf^d w^h y^e
Act^s & Script^{ur}s afford y^e, as y^e only safe one to be y^e Dependⁿ
upon.

Now, tis y^e Busin^{ess} of y^e great Ap^{ost}. to y^e Gentiles, who speak
by an infallible Spi^{rit} in my Text, to clear up y^e way of acceptⁿ
 τ in sundry of his Epistles. he lays y^e matter open in a good
time & plain Lib^{erty}, & every one who has y^e Lib^{erty} of y^e gosp^{el}, &
is not blinded by unreasonabl^e Prejudices, or haughty Pride, may
read & learn how to obtain Redemptⁿ, even y^e forgivⁿ of sins:
he has given sight to y^e blind, & sh^{ow}n in^s williⁿg to recover such
as are gone out of y^e way; & y^e weak mit^h be guided in Judg^t, &
be ta^{ught} y^e way of Truth; & y^e finally y^e Truth mit^h make
y^e free. y^e Epistles is most of all aboundⁿ the sentences
tho^{se} y^e importaⁿt of Justificⁿ, y^e ways & manner of it, & y^e Natsⁿ
& necessity of Regeneratⁿ, were writ^t by im^{me} fro Rome w^h he
was und^r confinement for two years together in y^e Island,
& were directed to y^e Ch^{ur}ch^{es} he had befo^r y^e gathered at Ephesus, Co-
loss, & Philippi. Probably he wrote y^e but a little befo^r his
bond^s were made manifest, & he releas^d fro Prison in
y^e

+ City; for he tells of Chrs + he shod soon come unto us.
But howevr it was, it was not of occasion or reason of his
writi to us, especially to the Philippians; tho' he mit well
think of the news of his Redemption fr bonds & such gret
difficulties as he labord undr, wud be matter of gret joy
to the best Peopl of the Ch. But

The real grounds of his sendi to us in the manner we find
he did, was this: the Philippians ving heard of the imprisonment of
the Apos. at Rome, were not a little trouble at it; & if wout
any long time of Consultation, they dispatched Epaphroditus upon
a visit to us, to plentiful Supplies of money & all things
he stood in need of: by wch he had an acct of the Circumstances
of the Ch., & of the bad Condition they were like to be in for some
Impostors they had got in among us; for in the Apostles absence
for us they were false Apostles, & false Teachers, & scandalous
Livers crept in among us, who corrupted the Drs of the Gospel, &
became enemies to the Cross of X. Now he takes the opportunity wch he
had by the messenger sent to us, to write back to the Peopl: & after he had
acquainted us with his Condition, & saluted us in a ministerial form acknowledg
his Love for & Care over us; & affectionately complain of the melancholy
tidings he had by Epaphroditus, of the Persecutors of his Dr, & of the Disturbers
of the true Peace & Safety; especially he faults us for that we had taught a new
way of Justification, for that we had been heretofore instructed in by us; telli
us that the way he had taught us was so uncorrupt & inviolably true, that if an
Apos. or Angel fr heavn shod teach any other Dr about Justification, he
ought to be held accused.

That he is speaki in the Ch. of my Text, concerni Justification in
a very particular manner is evident: for he exhorts us to beware of
Doys & evil works who divided the Dependances, & precluded our Confidence
in an Arm of flesh; i.e. a Trust for Acceptance wch is by works of righteousness
to men do, & not by the gra of X. & the everlasting righteousness of X. he shods
the impossibility of bei accepted any other way than by the merits
& satisfaction of X, & charges us to follo the good Example of the
Apos. & ministers of X in the Dr. & in my Text he confutes
the way of Justification befo us, both Negatively & positively;

Negatively; not ving mine own righteousness. In of Justification befo
us, or why dos he say, & be found in us? Shods the sense he had of his
bei lost, & of the probability or Certainty of his bei undone forever,
unless, & shod find in us at the gret Day of the Lord; & that not
we are his own righteousness wch is of the Law, for the justifying Grants
were

if he would appear before him. The Dam of a Circumcision of
nearly related to the people of the Nation of Israel, of the Tribe
of Benjamin; the Dam blameless touching the righteousness of the Law;
I've indeed before my Conscience to be counted in gainful, falsely
esteeming in Conscience to my Acceptance & Salvation; yet now I am
brought to see my Privileges, & my Rightness in a true Light, I dare not
trust any longer in it; but do count it all loss for the Excellency
of the Knowledge of Christ my Lord. I renounce all Confidence in my
best Works & singular Advantages, & so I must be found of
him, in the time of my Departure drawn nigh, & I am to appear
before that great & awful Tribunal.

2. Positively. As he rejects the righteousness of the Law, so he tells us to take
our righteousness he does acknowledge & trust in for Acceptance with God. But it is
this of faith of Christ, & righteousness is of God, by faith? I find it is a
necessity of using some sort of righteousness to come to God in, or
his Justice will triumph over me, & I must become a
monument of his righteous displeasure: but should I come
in mine own Name & merits, I can't expect it will fare
very well in the presence of God; Let me also, if I may
be safe & be glorified, be clothed with the righteousness of Christ,
of God; i.e. it is freely given of God, by faith, i.e. Such a righteousness
as is applied to me by faith is the Holy Spirit of God works in me.

Now the Apostle by his own Example exhorts the Philippians
to renounce their own merits & righteousness in a pair of verses
Acceptance, however some impostors wickedly taunt us an
adherence to it; & to lay hold of Christ by faith; to come
thence steadfast in Christ whether he was present, or whether
he was absent, unless we were willing to be found without
any Title to the Inheritance in Christ purchased, in the Day
of the final Judgment.

Having thus opened the Text, & introduced it into the Design & mean-
ing of it; take it for granted, without any further words of the Apostle
is treatise of Justification before God; I've cast my thoughts into the
following method; viz.

1. I've considered it were to understand by Justification;
2. that Justification before God is of his free Grace & mere mercy.
3. No man is ever justified before God by the deeds of the Law.

But, 4. All who are accepted are justified before God only by the righteousness of Christ.

5. 4th justify righteous is applied to y^e w^{ch} & accepts, by faith.

I propose to sho^w to we re to understand by Justification in a divine sense. I say in a divine sense, or accordi to y^e true notion of it as spoken of in 7th w^{ch}; for y^e is Justificati^on in y^e sense of y^e common Law, is differ very much fro^m w^{ch} is held forth by it in y^e Scriptures. y^e y^e re justified in y^e common Law re bound to shew y^e Court a Reason, why y^e we done such a y^e for w^{ch} y^e re called to answer; y^e y^e act y^e plead y^e y^e Court w^{ch} or out to clear y^e fro^m y^e Imputati^on of any fault at all in y^e procedi, of w^{ch} natur soevr. To give an Instance, a man is arraigned for taki away his neighbors Life: perhaps he is indicted for manslaughter, or it may be for murder; but now, tho^{ugh} both y^e Crimes re of an heinous Natur y^e one is an unlawful killi another thro^{ugh}, & y^e other an unlawful killi a man wth p^{ro}per malice: y^e either of y^e Indictments he comes into Court, & owni^{ng} fact y^e he did indeed take away his neighbors Life, but neither wth malice, nor in any unlawful manner: he did it in his own Defense, w^{ch} his own life was in eminent & very th^{at}er hazzard; & y^e so he pleads Justificati^on, or y^e y^e considera^{ble} challenges y^e benefit of y^e Law in such a Case provided.

But y^e Justificati^on spoken of in a divine sense, is widely differ fro^m y^e forensick Justificati^on, & it may be describd after this manner, following, viz.

It is an Act of 7 out of y^e Ceter, absolvi & acquiti^{ng} y^e Ceter fro^m his obligati^on to Punishment, & obligation he is bound in w^{ch} by his Transgression of y^e divine Law, & y^e Righteousness of x^{rist}. If y^e Description be true, y^e Truth of w^{ch} y^e will see presently, y^e tis widely differ fro^m a forensick Justificati^on. y^e sinner is cleared fro^m his guilt, but tis he did not deserve punishment; but tis he was pleasd to clear im; but y^e man arraigned is justified fro^m his accusation B. y^e whole Indictment is not found true concerning y^e supposed Malefactor is finally acquitted for his own Righteousness, but y^e guilty sinner, thro^{ugh} y^e Righteousness of another person. y^e herein do^{es} Justificati^on of a sinner of Justificati^on in a Court or common Law agree; y^e re both opposd to Condemnati^on, Rom. 8. 33, 34. tis 7 y^e justifier who is he

w^{ch} is he

he if condemns? y^e both signify Absolution, or passing
Sentence in favor of y^e Party in Question: y^e both import
y^e party is cleared by y^e Judg, & if y^e clear is an Action
of y^e Judg. y^e fore,

1. Justificacⁿ in a divine sense is an Action of γ . y^e way
asserted in y^e Definition, & y^e Assertion is true: It is an Action
of γ , his work or act alone: & so y^e Scriptures confer it in many
places; I con I am he who bloteth out Transgression, as it
is in Jeri. 43. 25. It is he only y^e can make men righteous in
 \times , acquit y^e fr^o y^e Guilt, & give y^e a Title to y^e Kingdom of
heavⁿ. It is y^e noⁿne human Act, no Act of any Creat^{ur}, neither
is it wrought by y^e Preparat^{ions} & Dispositions of any man; for tho'
every man is obliged to use all possibl^e enjoyned means to
attain y^e gra of γ ; yet it is not of im y^e will^eth, nor of im y^e
runnet^h, but of γ y^e sheweth many, Rom. 9. 16. If γ be y^e Agent
in y^e justificacⁿ of Sinners, y^e y^e must be y^e Patient. & hence
it is y^e we re never ex^hted in γ 's holy vol to justificacⁿ, or
any of y^e Pt^s of it, B. y^e re not our Duties, but γ 's bene-
fits. we re commanded to sanctify our^s, & to grow in gra
& ex^hted to persevere in holin, ^{wh}in we work wth y^e Operaⁿ
of y^e holy Spi; but γ never commands us to be absolved fr^o
our Guilt & releas^d fr^o our bonds to punishment.

2. Justificacⁿ in a divine sense, is an Action of γ y^e Judg
w^out us. y^e Definition says tis a release fr^o bonds to pu-
nishment by y^e Verdict of another: y^e plainly imports it to be an
Action of γ out of us, & no positive or real Change, as in our
Sanctificacⁿ. as it is a judicial Act of γ , & oppos^d to Condemn^{ing};
as γ dos by his Sentence condemns, i.e. give judgment agst and
denounce a Penalty, so by his Sentence also he dos justify, i.e.
acquit fr^o y^e obligatⁿ to punishment. It is γ y^e justifier; who is
he if condemns? he is a judicial proceed^{ing} in y^e Affairs of Jus-
tificacⁿ & Condemn^{ing} describ^d. It is suppos^d y^e γ 's Elect re
accus^d, but γ steps in y^e justifier y^e, who is he if y^e dare con-
demn, w^h y^e is an Advocate so powerful as γ xth y^e father to plead
for y^e. tho' y^e w^od justify dos signify to make righteous, yet as
tis lookt upon an Action of γ , it can't be a real Change
w^oth in y^e justific^d p^{er}son, w^h γ by his Sentence, makes just.
Justificacⁿ makes a Change of y^e p^{er}sons Condition befor^e
in y^e Act of γ , respects some relatⁿ to im, but tis no
Change in his inw^d Dispositions & Qualificacⁿ. I grant

I grant that in our Justification, we do of Sinners become Saints;
but that righteousness we have in justification stands in remission of sin
& acceptation of us as righteous; & not in any inward righteousness. I grant
also that God's will justifies us he does sanctify; but in justification
he does not work a real inward change in a man, as in Sancti-
fication. he is only translated out of that estate in which he
was born & son of the first Adam, into an estate of gra-
& adoption of God's son, thro' the second Adam Jesus, & it is
done without any real change wrought in a person: he, who
before was guilty of sin, & exposed to eternal death, & some
man remains a sinner in inwardness, & in inward worthiness of
damnation, is in his justification absolved from the guilt of sin,
& accepted as righteous in Christ, in which he is made a son, a fa-
vorite, a son of God, & by consequence has a claim by Christ
unto eternal life.

3. Justification in a divine sense is a continued act of God.

It is not an action of short continuance, as if all sin was re-
-mitted, both past, present & future, in an instant, but
from the first of our calling & act is continued even to the time
of our glorification. the action of God is called the justification or
absolution of sinners; & so as long as we continue sinners
we stand in need of the continuance of absolution: but we
re never without sin in this world; hence we need constant jus-
-tification before God, if sin must not be imputed to us; & as
we daily break the divine Law, we must daily have an advo-
-cate with the Father to make continual intercession for
us: & tho' we are subject to various errors, & manifold
slips thro' human imperfection; tho' we fall by infirmity
& corruption, which abides in us as the remains of our na-
-tive corruption & guilt; yet from our first absolution
we may be continued in the grace & favor of God, by the
continued act of justification, thro' the intercession of
our blessed Savior. for he continues to be our advocate
& we must continue to be justified: & as we sin daily, so
we may seek & obtain pardon daily. If justification was
not a continued act, but all in one point of time; if
we were absolved from our guilt but once, & of sins we

we are chargeable ^{to}, or do afterwards commit, & actually ^{re-}
mitted, before we are committed, & to suppose is an absurdity
in reason, & contrary to Scriptr, Rom. 3. 25. ^{for the remitt.}

I doubt deny but if a sinner is justified he is fully & perfectly justified
Justificⁿ do not admit of no degrees; tis not wrought by little & little; for
for no sooner do we man believe in x, but he is clothed ^{with} the
riteousness of x, & in d by the riteousness, stands absolved before God, even until
his faith is changed for vision. His justificⁿ can't be increased, or
admit of any degrees, no not in diverse persons. If a sinner of
justificⁿ & work of sanctificⁿ & degrees: were renewed in the
inner man day by day, accordi to the degree of our faith, & the mea-
-sure of gra we receive; but is once we are justified, we are in
the Court of heavn as entirely absolved from guilt, as tho' we were
perfectly holy, with the perfect riteousness of x for our clothe.

Thus I've confuted the first objection, & we shown it to be un-
derstand by justificⁿ in the sense of Gods word: all that now remains
of the head is by way of improvement

Ute 5. it has been confuted by who say justificⁿ is no act of Gods
about us, nor yet continued. Some hold that justificⁿ is taken
for the Law & teaches justice or riteousness; & hence if tis a man of
a sinner is made a saint by the infusion of habitual riteousness
he is justified; & by consequence we say also that justificⁿ is
a acquisition of riteousness; but we see it is neither
of the nature in the Scriptures. The word of God tells us of no
justificⁿ by habitual riteousness infused by God: the Bible
tells of no additions to our justificⁿ by the practice
of good works. Not that I would deny, inherent riteousness
by the practice of good works to be increased: but
Justificⁿ is not our own act, nor are we justified
by any riteousness inherent in ourselves, or performed
by ourselves. Justificⁿ is no action of Gods will in us,
as we must suppose who assert such things: tis not
a work any real or positive change, by infusion
of the habits of gra & Charity. Such a blind
opinion is nothing but a confounding justificⁿ
with

the habitual holier, for it is abundantly needful
to distinguish it. Indeed if good works of the Saints
declare you to be in a justified state, but on
the holy & virtuous commands of God, declare his holiness
& justice; but if works of vice & sin be no more
justification it is, yet the virtuous commands & just judgments
of God be his attribute of justice. - - -

Use 2. of Examination. we have heard something of it we are to under-
stand by it the justification, & we have some proper distinctions made
between it & sanctification: we have also observed that all who are absolved
from guilt & accepted of God, are under the influence of his holy Spirit
propitiously upon them: It has been observed may lead us to try our state
of justification: whether we are reconciled, redeemed and
accepted of God, or not? for hereby it must appear if
God has received us into his favor & brought us in a state of
justification, if he has entered us into his grace. If we are
delivered from the Dominion of sin, if we are freed from the guilt
of sin: if we are regenerated & we are adopted; if in some
measure sanctified & we are fully justified. as we would try our
justification, let us ask ourselves

I. Am I a new Creature? God in his word has laid down certain marks whereby
we should know whether we are acquitted & accepted of God or not: & by which we
must frequently examine ourselves, if we desire to come into a true knowledge
of it. If we try ourselves by false signs, we may cherish a groundless confi-
dence, & will prove pernicious to us. No error greater or more in point
of doctrine: erroneous practices are not likely to prove so fatal as erroneous
opinions: if men conceive some particular marks of regeneration to be true
& are not, & try themselves by them, they are in imminent danger of
ruin: now you draw conclusions from false premises, & as you
suppose upon gospel warrants: For men of erroneous lives do
not so frequently make pretensions to a justified state, & are
laid open to the convictions of Gods holy Spirit. But let us as we
desire to know how our state stands in the Court of heaven, try
by rules that are not fallible: for whether we are born of God, for
above; it is a mark, an infallible mark of a justified condition
as the apostle tells us, 2 Cor. 5. 17.

2. Do I mortify sin? he ^{is} & has justified mortifies sin: ^{is} given
as one evidence of our justification, Gal. 5. 24. by ^{it} we may
know our title ^{to} ^{his} favor, Rom. 8. 13. & if want of ^{it} concludes
us still under sin, & bound over to punishment, Col. 3. 5, 6. All
if ^{is} & has justified do earnestly seek ^{the} mortification of ^{all} corrupt
Affections & Lusts: ^{we} endeavor to get ^{the} strength & power of ^{our}
weakness. if we Lust, still remain in ^{the} justified soul; but he
seek after ^{the} mortification. If a man be really in a justified state
if ^{is} he also mortified to ^{the} will: he has no pt. in justification
before ^{the}, he has no acquittance, who takes pt. in any Lust: if
it indulge ^{the} flesh & make provision for it to fulfil ^{the} Lust
if ^{is} not accepted of ^{the}: if a man be really approved of ^{the}, he is
separated & broken off ^{from} any Lust; no beloved, doubt sin remains
in; tho' every sort of Lust abides in us while in ^{the} will, yet no
Lust rules in & reigns over us.

Obj. 2. Justification before ^{the} springs ^{from} free grace: it is
of mere mercy. if righteousness is of ^{the}: i.e. freely
given of to us ^{as} ever he will.

God justified one & condemns another, he absolves one
& neglects another as he pleases; & no man can justly call
in question his proceedings. if ^{the} ground & motive of his
clear any in vastly different ^{to} human proceedings: for
man usually absolves B. of some natural or legal right
of arraigned criminal has to justification; but ^{the} picks out
if ^{is} base ^{eyes} of ^{the} will, if foolish & if ^{is} not; he takes
ostentation of worst of men, & chief of sinners, & clears
if ^{is} ^{from} condemnation sentence of ^{the} Law. he works all ^{eyes}
according to ^{the} counsel of his will, & especially if act of justi-
fication depends upon his free grace & favor, Eph. 1. 7.

& good reasons may be given why justification
should depend upon ^{the} free grace & favor of ^{the}.

1. It appears if justification should depend upon ^{the} good pleasure
& mere mercy of ^{the}, ^{that} he is a Sovereign. his will is ^{the}
supream Law & admits of no other cause to concur in
if production of ^{the} same Effect; for less can it consist

consist in the Power of such an absolute Sovereign, to be
govern'd, determin'd or directed by any intmal Guide of human
Actions. Such a low Stoop would contradict his Supremacy;
for he that governs must be above the will of his Subjects;
hence it comes to pass that earthly Sovereigns are pleas'd
to bestow a favor, or acquit for any evil or punishment
one or more of his Subjects, by Proclamation runs thus,
of our own meer Motion; & B. by Proclamation can-
-ries it in its face, & Grant is of better & yett Autho-
-rity, & if it be otherwise express'd or declar'd. After the
same manner we find it many times in the will of the absolute
& accepta is of his own meer Motion: hence it is
recorded by the Apol. Rom. 9. 18. he has no motives from
out of himself, Eph. 1. 11. Rom. 9. 16. his own good Pleasur
is a far nobler motive than is possible for man to give him;
sometimes by same reason he gives for cause of condemnin
a sinful people, he gives also for sparing them; an Instance
of the Sovereignty we find given concerning the Contemporaries
of the Progeny of Noah; as it may be Gen. 6. 5, 7. &
Ch. 8. 21. we may find also an Instance among
the Jews, who were reprov'd for their whorish Idolatry, & for their
unjust gain gotten by injurious Courses; for that they mani-
festly his displeasur, as it may be, Isai. 57. 17. for the
iniquity of his Covetousness was I wroth, & smote him: but
for all that the obstinate Jews persist in their wickedness; yet
went on forwardly in the way of their own heart: tho' he gave them up
to their Enemies, & drew them out from them, yet they walked on in
the former wicked Courses, & would not be reclaimed; but
while they were in the waywardness, how self-will'd & stubborn they
were in their Conduct; yet for his own sake, he did not
in that day withhold mercy nor wholly withdraw from them; no in
the midst of their sins & their rich gratifications over their sins
Isai. 57. 18. Tho' he saw & knew their disingenuity and
baseness of Spirit did not spring from a sudden Temptation
but that it was the way of their heart, & free deliberate Choice;
yet he comes to a Resolution to heal them. By these two
Examples it seems clear that he will be Sovereign in his
Dispensations; & that the Disposition of his heart is not
upon any dangerous

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not governed by such a mean Motive as γ wills of γ Agents. If it be so, as we see it is, in matters of less consequence, much more must we conclude it is so in γ weighty affair of our Justification or Condemnation by γ in. Acquittal from guilt & accepta into favor is a very high Act of princely Power

2. That Justification sh^d Depend upon γ meer motion, and good Pleasur of γ , appears fro γ Inconsistency of admitting any γ to accompany wth γ gra in γ Act. God in his w^d is very cautious of admitting any γ as a Co-operator wth γ free-gra & favor of γ in γ Act of Justification. Indeed good works do always go wth γ gra, & no man sees γ Salvⁿ of γ Soule wth γ Reason why γ accepted & absolv^d some of γ Jewish Nation, & left others to lye under γ condemn^d Sentence of γ Law, was not B. some had not bowed γ knee to Baal & adhered to γ Purity of faith in γ , while others worshipped γ Idols, but γ Difference is refer^d to γ meer motion of γ , Rom. 11. 4, 5, 6, 7, 8. a Remnant of γ embraced γ Gosp^l, not B. γ chose γ gra, but B. γ chose to absolv^d γ guilt & accept γ of his meer goodn: he was not mov^d to make γ Difference by any γ out of γ in's, but was entirely free in γ Action, & unconstrain^d by γ Defect of γ Creat^r. To let up γ human merits is to debase γ mercy & unmerited gra of γ : γ oppos^t to γ Gentiles, could not bear so great an affront wth Patience, as γ of γ merit of γ Creat^r mixed wth γ gra of γ , but lookt upon it a reflectiⁿ a great Dishonor upon his master γ , and as circumventiⁿ γ only true foundaⁿ of our acceptaⁿ wth γ father: Legal Observances as γ matter of our Justification forfeit γ whole benefit of γ gra, Gal 5. 2.

3. That Justification is dependent upon γ meer mercy & gra of γ , appears fro γ human infirmit^y & Inability to be an Inherent or afford any Reason of Justification. The whole offspring of sinful Adam are born in his own Likⁿ, indigent, miserable, & helpless Creat^r; however some of γ wicked w^{ld} be so presum^{pt} as to magnify γ . γ Book of Supernatural Revelaⁿ, & γ common Experience of all good men, is ready to give Testimony to γ wretched n^{on} γ

Povty, blindn & nakedn of All in y^e lapsed Estate.
By how much y^e more hily men think of y^e my & y^e own worth,
by so much y^e gret^r Diffance is y^e between y^e my & y^e own happin
& between 7 & y^e my: Self Suppiciency, human Choice, com-
mon Improv^ts, increas^d Pride & Presumption; bring in
low notions of y^e justifi^c & converti^c gra of 7. Man
really is so mean & vile, so impotent & unworthy as y^e he
cant^r possibly be y^e reason of his own Salvaⁿ: y^e Imaginⁿ
of his be^{ng} evil, only to y^e it continually: how one is
brutish in knowledg, altogether foolish; y^e h^{ts} of y^e most
wise among y^e full of madn; wise to do evil, but to do
good y^e we no understandi. no natl man but has
y^e seeds of vice founded in his very Natr, & w^h he
comes to be capabl of Reflection he chuses sine
& is more inclin^d to vice y^e virtue, Let his common
helps be at y^e will: w^h do we find recorded of y^e un-
convert^d Jews, all of y^e my, save a few justifi^d ones? as
in Rom. 2. 17, 18, 19, 20, 21. all of y^e my re concluded
unde sin & justly made liable to 7's Ang^r & its consequents
Rom. 3. 10 -- to 18. & y^e Depavity of Natr is of so deep
a dye, & so difficult to cancell, y^e y^e Ethiopian can
as well be made white by wash^g, & y^e Leopards w^h y^e
spots taken away fro^m y^e my, as y^e can of my learn to do
well, Jer. 13. 23. All y^e sh^o's in how remote we re
fro^m bei^{ng} abl to be a motive of ours, or y^e cause of
our justifi^c; & y^e it must depend entirely upon
y^e free gra & merc^y of 7.

4. This Truth appears fro^m y^e Singular Eminency of 7's
Love in y^e Act of Justifi^c: y^e is an hie^r
& more excellent Degree of Love ascrib^d to 7, yet
a more generous kind of Love too, y^e is to be found in y^e
Creat^r. his Love to y^e chosen Vessels is beyond all com-
-par^e: y^e Love of some men is gret, but y^e Love of 7
in Justifi^c is unparallel^d, inexp^risib^l, & incom-
-prehensib^l: none can see full Conceptions of it, till
y^e come into y^e State w^h y^e shall know as y^e re knowⁿ.

nor shall you fully conceive of the greatness of it unless
B. it is infinite in duration & extension. The Love
of a different kind from the Love of mortals: men
Love their friends, but not their enemies: some men love
their enemies so as to desire their happiness, but not love
so as to bring them to their happiness, 1 Joh. 4. 10. his Love
is not after the manner of men; Publicans & Pharisees
can love in the same manner, but behold the manner of Love
of Father has bestowed upon us: he loves enemies while
in a state of enmity: our Love to him is not of ground
& motive of his Love to us.

Thus by four Arguments I've cleared up the second objection
& made it evident, that justification before God springs from free
grace, & is owing to an act of sovereign free mercy.

But tis probable if some will object against the
divine sovereignty of God in our justification, I
will also spend a little time in answer of Arguments
which are usually brought against it.

Object. I. God is not an entire Sovereign in dispensations
of his grace in justification, for he may be said to be a Father
to be a respecter of persons; by which he is not Acts 10
34. & if so he is not so Sovereign as is pleaded.

A. Tho' the Text is brought as an Argument against Gods sovereignty
in justification, yet it really is much in favor of it. for
the true intent of it is to show us that no outward Privileges
no carnal Circumstances could be the cause why God bestowed his
special grace upon any man. It is as much as to say if under
the Jewish Dispensation God was pleased to restrain his grace
of favor to the Nation of the Jews only, & kept up a wall of
partition between them & other people: he left other Nations
to walk after their own vain imaginations, & gave them up to sin and
superstition, not allowing so much as his Laws & Ordinances,
as he did to the Jews; much less did he absolve them for their sins
& accept of persons; but now under the Dispensation of the Gospel
he has no regard to Jews or Gentiles, in particular as

as Nations: he do not make any special Differences in Point
of Accepta between families, Names or Qualifica^{ns}. His
tune ^{or} ^{is} he accepts & acquits fear his get Name,
but if fear is no inducement to γ to accept η , nor do it
give η any Tilt to his favor: nor indeed, do an holy
fear of γ go befo his Accepta of η & respect tow^d η ,
but is consequent upon it

Object. 3. If γ is so Sovereign in η Justificⁿ of Sinners
 η η ministry of his holy wd & ordinances re fruitless &
unnecessary Observances; for if γ has no respect to the
Qualifica^{ns} of η Subject in η act of Justificⁿ η η can
be of no advantage, especially to ingenerate Men.

A. γ is absolutely Sovereign in respect to η Lives & fortunes
of men; but η is no hindra to η use of best means for
 η Preservⁿ, & η Security of η Rights. No man were but
is willi to use η means of his own advancement & safety
in temp^l affairs: γ has appointed means of security
to η , but has laid ins^r under no necessity to bless
by η means he gives; tho η is η way he do proceed if
any; so hee, η ministratⁿ of η wd & ordinances is
a nat^l means for η obtaini pardon & acceptaⁿ η ;
tho he has laid ins^r under no sort of obligⁿ to besto
his favor upon any particular persons who do use η means:
but none has, yet any manner of Grounds for any of
 η gosp^l motives, to expect acceptaⁿ η , in η neglect
of η appointed Observations: η so, tho γ accepts
no man only B. tis his good pleasure, yet as any of
us desire Accepta we must attend η means.

But further; as men are γ 's Creatures & Duty to devote
 η to his fear & service. If η affair of η acceptaⁿ η
father was no way concern^d in η publick ministry
& ordinances, yet 'twould be highly just & reasonable for
 η to attend upon η in the all possible Diligence: for γ has
lovd

loved all men in many & a great variety of Instances
Every morsel of bread, every drop of drink, every penny of
money, every moment of health, yea every moment of
Life & being in \mathcal{W}^{d} , is a moment of \mathcal{G}^{s} Love to \mathcal{U}^{s}
& is not \mathcal{U}^{s} obligations, to Love & obedience &
he calls upon people to hear his voice?

& now ... To improve \mathcal{U}^{s} Truth of \mathcal{G}^{s} free
gra in our Justificⁿ ... our
1. Care of all must be to put in \mathcal{U}^{s} all possible
earnestness & constancy for a Share in \mathcal{U}^{s} gra and
mercy of \mathcal{G}^{s} for our Justificⁿ. Tho' \mathcal{U}^{s} is but very
few in all \mathcal{U}^{d} \mathcal{U}^{s} bestor his gra upon; but few \mathcal{U}^{s}
saved, yet put \mathcal{U}^{s} in for \mathcal{U}^{s} many & endeavor \mathcal{U}^{s} \mathcal{U}^{s} must be
one among \mathcal{U}^{s} . Tho' but very few \mathcal{U}^{s} objects of abso-
lution, yet \mathcal{U}^{s} must make it \mathcal{U}^{s} chief busin to be one
of \mathcal{U}^{s} few. If \mathcal{G}^{s} had designed to save but Ten in all \mathcal{U}^{d}
 \mathcal{U}^{d} , who knows but \mathcal{U}^{s} must be one among \mathcal{U}^{s} \mathcal{U}^{s} \mathcal{U}^{s}
 \mathcal{U}^{s} out to be \mathcal{U}^{s} more industrious, B. \mathcal{G}^{s} does give \mathcal{U}^{s} gra
to but few; \mathcal{U}^{s} is \mathcal{U}^{s} argu^t up by our blessed Saviour
in \mathcal{U}^{s} , Strive to enter in at \mathcal{U}^{s} Straight Gate; for many
shall seek to enter & shall not be able. \mathcal{G}^{s} has given you
great encouragement, tho' he is under no obligⁿ to accept
yo^r \mathcal{U}^{s} \mathcal{U}^{s} or service; \mathcal{U}^{s} \mathcal{U}^{s} for gets reason to seek
for \mathcal{U}^{s} gra, \mathcal{U}^{s} \mathcal{U}^{s} People of Nineveh had to hope \mathcal{G}^{s} would
turn away his wrath fro^m \mathcal{U}^{s} : \mathcal{U}^{s} \mathcal{U}^{s} no invitⁿ given \mathcal{U}^{s} ,
 \mathcal{U}^{s} \mathcal{U}^{s} no allurⁿt to repentance, no condition of sal^v
or exception fro^m him expres^d; no promise of pardon
made or so much as conditionally intimated; but
Jonas is a son of Thunder to \mathcal{U}^{s} , & his sermon as a
thunderbolt, yet forty days & Nineveh shall be over-
thrown; but notwithstanding \mathcal{U}^{s} absolute threatening
of Ninevites take \mathcal{U}^{s} hint, & provide for \mathcal{U}^{s} own safety
by timely repentance: \mathcal{U}^{s} believe Jonas to be a prophet
sent fro^m \mathcal{G}^{s} to denounce his judg^ts agst \mathcal{U}^{s} , abuse \mathcal{U}^{s}

us, renowned of eyes, sins & my wittily to 7; y^e cried
in y^e day time y^e 7 good hear, & in y^e night y^e were not
silent: y^e rested not in y^e extenal rites & ordinances,
but changed y^e manners, & turned fro y^e violence; &
all upon y^e meer possibility of obtaini mercy, who
can tell if 7 will turn & repent, & turn away fro his
fierce anger if we perish not? y^e acknowledge if tho'
y^e lay under an unconditional Threatni, yet y^e safety
cod be expected by 7, & y^e were solely in his hands, either
to be received to favor or held in displeasur. after
all y^e Threatni of destruction, y^e that however it was worthe
while to try after Salvaⁿ. how much more may sinners under
y^e gospel be animated to strive after Life & happines? the
pardon of sin is a favor worth endeavor after & tryi for;
tis a release fro atunall him threatned; & y^e can loose nothin
by tryi at y^e worst; y^e can but perish at last, if y^e try
& if y^e will spendly if y^e don't try; but y^e is great Encou-
ragent given to all y^e seek in good earnest fro y^e gra
& y^e shall obtain; y^e so let us strive for entra to
be administr'd to us into y^e Kingdo of special gra &
Love here - - -

3. & bei in good earnest after accepta, let us admire
y^e riches of divine gra, y^e 7 has not left Salvaⁿ to y^e
Contrivance of ~~men~~ & choice of men, but reserved it in
his own hand. If justificaⁿ be left to human li-
berty, & Salvaⁿ be dependant upon y^e will of man, y^e woud
be but a poor probability of a delivera fro y^e guilt
or powe of sin either. But 7 in his abundant mercy
has contriv'd & wrot out a way of gra & accepta y^e
Do not depend upon man to be y^e movi Cause of
y^e soulesin Act of 7; nor of its continuance; & y^e
gra justly demands our admircaⁿ. & Salvaⁿ is much
more hopfull & possibl now it depends upon y^e meer mercy
& good pleasur of 7, y^e if it depended upon human pleasur,
y^e bebo & after man is justifi'd - - - Before

Before Justification. For when a man is laid under strong Con-
victions of a heinous Nature & great Number of his Sins, &
finds his inward Corruption so invincible; when he also sees
a spotless holiness of God, & if he will by no means clear himself
it must needs amaze in the belief that there is no man so much
a rebel as he; but if he remembers that God is not moved
to clear any of his guilt from any sort of sin; if pardon
is not founded upon any thing but the Sovereign pleasure of God, &
must use a great influence upon the soul, & make it trust in
God, & pursue after Salvation. A man that knows himself by sad
experience that he cannot keep the Law, but that the lusts of his
flesh he is overcome; yea he sees that all the common graces
which he enjoys will be forever ineffectual for his Salvation
unless God by his almighty & efficacious grace steps in, and
absolute, & conquers lusts by dominion: if grace of God can
surpass & lift up a man above all his guilt & set him
at Liberty from bondage to sin.

After Justification. The Conviction of a sinner of grace will
use a great tendency to keep him from being accepted of God for diverse
Temptations. When you remember that Love will lookt upon you in allowing
in the filth of sin, & if absolved you from all your guilt, you must
needs work upon a sanctified soul with great power & efficacy.
Let his Temptation be never so strong, or never so well suited to
 allure him into sin, he will turn from it with holy disdain. & if
thoughts of a sinner of grace will animate such an one
also, to recover himself from any sins he has fallen into. The
way that God dealt with his Childe of old, when under the guilt of
sin was to forgive, & if constrained him to return from
his Pollution. As if a sun were it breaks forth from & drives
away the clouds, with his bright beams, as if wind disperses the
vapors be ever so thick, as a vapor vanishes and
appears no more if it never returns, so God puts away
the sins of his Saints if it were as a cloud between
him & him; if he hides the Light of his Countenance from shining
forth upon him, & if prayers find no access to him, and
accepted with him; but if Absolution & gives him a con-
-straining influence upon him, Isai. 44. 21, 22, 23. After

Apoc. 3. No man is ever justified before by the deeds of the Law.

Is not out of an humor of debate, nor from an inclination to promote the Interest of a party, but B. I may not stand as an idle spectator & patiently see the Truth of the Gospel, either openly invaded, or privately supplanted, if I suppose some growing Error, & espouse the Cause of Truth as it is revealed in the Gospel. There are persons who are injured in Truth of great importance, & all the Love & honor of God, or of our own happiness & under indispensable obligation to vindicate.

The erroneous Notions about Justification which we spread in a few years past in our Country & Nation, we carried us back above half way into old Popery, broken an holy Union among Protestants, & the proud Troublers of Israel we shatterd Truth & lost us in a Point of our Ruin; so if it was once attempted by sword & Persecution, will be in a little Time effected by our own Divisions, unless God in infinite & undeserved mercy prevent.

All that I propose to do under this Assertion is only to show that I understand by the Righteousness of the Law & that the Righteousness can never be a matter of our Justification before God.

I. I propose to show that I understand by the Righteousness of the Law.

The word Law is of various Signification, & used for a different purpose both by the Spirit of God in the holy Word & by Antient Fathers, as well as later Protestant Divines.

Divines

Divines. y^e Differen^{ce} of y^e g^ossple is sometimes called a
Law, tho' not as a new rule of work, enacted wth a milder
sanction, y^e y^e of y^e Jewish Differen^{ce}; thus y^e in the
Palms refers to y^e g^ossple, Ps. 119. 7. It is not y^e Law of
work, but y^e Law of gra^{ve} y^e convert, y^e soul; for y^e Law
of work, instead of converti^{ng} a sinner, rather fighten in
pro 7, & so far is it fro' divi^{ng} y^e guilty Criminal to
y^e, y^e it natally hums in into Dispair. Sometimes y^e
wth Law is taken for y^e mystery of y^e g^ossple, wth a soul
may cheerfully hope & rejoyce; thus Ps. 119. 77. Q. D. is
Let me experience thy tender mercies, & feel my own p^{er}
& interest in y^e, & I may live joyfully: for tis my most
ardent desire to search into y^e depths of thy mercy &
Love, & y^e my whole delight is in y^e wth of truth & con-
-tain y^e inestimable Treasures of thy good, & exposes y^e
all open to y^e view of my faith.

But by y^e Riteous^{ness} of y^e Law here in my Text
we may understand

1. All adherent Riteous^{ness}. I mean by riteous^{ness}
adherent, an external profession, & y^e privileges y^e
use of y^e : Sacrifices, rites, & op^{er}'s, & all y^e obser-
vances, w^{ch} are either ceremonial or especially pre-
-ceptive: & y^e re y^e y^e wth y^e Ap^{ost}. seems p^{er}ly to
aim at by y^e Riteous^{ness} of y^e Law; & hence it is y^e be-
-lyt^{er} ag^{ain}st y^e judaizi^{ng} Impost^{er}s who confounded y^e
Riteous^{ness} of y^e ceremonial Law wth y^e Riteous^{ness} wth
of faith. y^e Ap^{ost}. & y^e rest of y^e faithful were
honored wth be^{ing} of y^e Circumcision, but he tells us y^e he
did not put his Trust in Ceremonies & carnal
Circumcision, or in any outward advantages, but only
in y^e Riteous^{ness} of y^e, oppos^{it} to y^e adherent or
legal Riteous^{ness}.

2. All inherent Riteous^{ness}. i. e. y^e works of Rite-
ous^{ness} in y^e moral Law w^{ch} men do, whether fro' an
inward principle of holin, or fro' any other motives; for
y^e Ap^{ost}. names y^e Riteous^{ness} of y^e Law indefinitely, &

means of observance of 7's Commands without Distinction
but peculiarly of moral Law. & Apoc. says if he was
not only innocent & zealous for observance of the
judicial & ceremonial Law, but touching of Law
in general he was blameless: he was an honest
virtuous & upright man. & doubtless his principle
aim ~~in~~ respects of moral Law, B. he speaks of
of Law by its corner of knowledge of sin, & it was common
to Jews & Gentiles into it & whole world of mankind was
subject. Surely of Text has reference to of Law which
forbids moral offenses; as we may gather for it is said
in of like Case Rom. 3. 19, 20. Ch. 7. 7. & if it is
as tho of Apoc. 2. 2, if I may be found in it, not being
any adherent or inherent righteousness to me to carry
before 7 for of matter of my justification in his sight.

2. It brings me to observe 2ly, it was asserted in this
head, viz. if no man is ever justified by of righteousness of
of Law, in of sight of 7. no man is acquitted before

7 for any adherent, or inherent righteousness of his own. &
is evident for many Arguments; as.

1. B. of righteousness is a Prescription in of Law. all adherent
of inherent righteousness is prescribed in of Law, is of righteousness
of of Law, & if so can't be a justifying righteousness before 7. That
of righteousness is prescribed in of Law is evident; for of Law
is a perfect rule of righteousness both habitual & actual: & if
of perfect rule of righteousness prescribed in of Law could we be
perfectly performed, if word of Law give life, & not otherwise
according to of legal promise, he that doth of of shall live
by it, Ezek. 20. 11. Rom. 2. 13. But men never fulfil
of perfect rule of righteousness: & all of legal righteousness is not
of righteousness is of faith. Indeed of new obedience of
of faithful is a righteousness begun & carried on in some men
-ness according to of Law, Acts 2. 12. but of justifying righte-
-ness of faith, is he that believes in x, in of by his faith
he fulfil, of Law. consider of Law abstractly as it is
written in of of 7, & if it is perfect, & if so it is never
fulfilled by works of righteousness & men do. whether men

is in a state of nature or in a state of grace, yet we never attain
to a complete observance of the Law: all our conduct is stained with
sin & spotted with the flesh. All grace separately considered is perfect,
but considered as it is in men it is imperfect; we receive but the
first fruits of the Spirit according to the measure of the gift of it. So
the righteousness which is taught in the Law, & was performed by Christ is perfect,
but as it is in mortal men, it is imperfect; if so righteousness
is adjacent or inherent is not justifying before God.

2. Justification by the righteousness of the Law would make void the Covenant
of grace, if so it is not by the righteousness of the Law. Such a notion
confounds the righteousness of the Law & the Gospel together, & by con-
founding it makes void the Covenant of grace: for the condition
which makes the condition of justification consist in the perfect fulfillment
of the Law in our own persons, confounding the Law & the Gospel
together; for the righteousness of the Law is in man & doth the grace
is prescribed in the Law, shall live by it; but the true condi-
tion of the Gospel is, believe & thou shalt be saved. Hence
justification by the righteousness of the Law frustrates the Covenant of
grace; for if justification be promised upon perfect righteousness, the
condition is impossible to man, because of the flesh, & in the positive
void & of none effect: so that the debtor to the Law, to the
not only the Covenant of grace is void, but Christ is of none effect
as the apostle teaches, Gal. 5. 2, 3. But such as are justified
by the righteousness of the Law are made debtors to the whole Law
which we must perfectly fulfill or not be justified.

3. Justification by legal righteousness takes away our Liberty. It
deprives men of the greatest part of the Liberty which God has made
in free, & if so it cannot be the justifying righteousness. The principal
portion of Liberty granted us is that which we receive by justification, which
we are freed from hell, & are intitled to heaven: but if it is a freedom
from a double yoke of most grievous bondage, which in all respects
held us under the Law; the former respects the curse, under
which we are concluded, who in the least degree at any time
transgress the Law, Gal. 3. 10. & who in the whole world live
inoffensively, without hearkening to the Law! The latter respects the
rigour of the Law, which excludes all men from justification and

and Salvaⁿ, & do not compleatly fulfil it, & is impossible
to do while in y^e flesh. By y^e D^e of Justificⁿ by y^e Lite-
-ousne of y^e Law not only y^e benefit but y^e Liberty is im-
-plied in Justificⁿ is taken away: for if we be justified
by y^e adherent or inherent Liteousne of y^e Law, even by a
perfect observance of y^e whole Law, y^e we be subject to the
curse, & is excluded fro all possibility of justificⁿ and
Salvaⁿ, B. we be sinners in our si: w^hore such as w^od
stand fast in y^e Liberty w^h x has made y^e free, must ab-
-hor y^e D^e of justificⁿ by a legal Liteousne, B. y^e entan-
-gles y^e & embrace it, in y^e yoke of bondage; it keeps y^e
in subjection to y^e Curse & Damnaⁿ, & shuts y^e forever
out of heave & Salvaⁿ.

4. Justificⁿ by legal Liteousne gives matter of boasting.

As w^od of y^e teacher is to take away all boasti in y^e affair of our
justificⁿ, but justificⁿ by y^e Liteousne of y^e Law do not
take away all manner of boasti, Eph. 2. 9. y^e justificⁿ
by y^e Liteousne is inconsistent wth y^e holy Scriptures. we may
well say wth Ambrose, it is profitable to me, y^e I am not
justified by y^e works of y^e Law; w^hore I ve not w^od to glo
in my works, I ve not w^od to boast. & y^e I will glo in
x: I will not glo B. I am just, but I will glo B. I am
redeemed: I will glo, not y^e I am w^ot sin, but B. my
sin is forgiven me. I will not glo B. I ve b^en profitable
or B. any other hath profited me, but B. x is an Advocate
for me wth y^e Father, & B. his blood was shed for me.

5. In justificⁿ is implied y^e remission of sin; y^e justificⁿ
-ficⁿ is not by y^e Liteousne of y^e Law. True justificⁿ
-ficⁿ is never w^ot forgiveness of sin; but justificⁿ by y^e
perfect Liteousne of y^e Law is w^ot remission of sin;
for w^h y^e Law is fulfilled y^e subject can't be forgiven, B.
he has not transgressed: Legal Liteousne wholly ex-
-pells y^e notion of offence, & supposes a perfect adherent
& inherent Liteousne: w^hore is absurdly false; for
our blessedness consists in y^e remission of sin, & not
in a perfect inherent Liteousne, Rom. 4. 6, 7. Comp^{ar}
wth

1 Rom
3. 27.

the Pl. 32. 1. if surely our blessedness does not consist in
an perfect legal righteousness.
6. if we be most eminent for keepi^g of Law, we are not
justified by a righteousness of Law; much less can we be
justified by it.

who among us all can imagine any equally perfect in a
observance of Law, the Abraham, whose upright walk may
be set as an example for us imitators? & yet Abraham
pattern of piety & aboundi in good works, was not after
all justified by a legal righteousness, Rom. 4. 3, 4, 5. he
is justified by a righteousness of faith, is not justified by
deeds of Law, before; but to him it is justified
by works, & reward is of debt; To Abraham righteousness
was imputed of grace thro' faith; & if so, tho' he aboundi
in good works, yet he was not justified by his works.

David who was a man after Gods own heart, & walked before
God in truth, & righteousness in upright of heart; yet he must not
depend upon legal righteousness for justification; & if so he begs
of God not to enter into judgment with him, B. if he did not only
ing, but no man living could be justified. & if so he places
his justification in not imputing sin, & imputing righteousness
without works, Pl. 32. 1, 2.

who more inoffensive in a Apost. speaking in my
Text? yet he must not depend upon a legal righteousness
for justification, 1 Cor. 4. 3, 4. he lived after his Con-
science in all good conscience before God: he did herein
exercise himself to us always his conscience void of
offence towards God & man; yet in a Question of justification
he renounces all righteousness inherent & adherent, &
he will be found in Christ. Job was a perfect & upright
man, yet he dare not trust in his own works for
a matter of his justification, Job 9. 2, 3. Ch. 10. 15.
Isaiak was a man of singular piety & eminence
in Religion, a Prophet of God, & yet w^h he looks
upon his own seat of judgment he condemns himself.

1 Rom
927.

as Isai. 6. 1, 5. — Thus I've considered this
3^d assertion, & we endeavor to sho^e it may be understood
by a righteousness of Law; & if by it no man is justified befo^e
7. — But agst it, perhaps it will be objected

Object. 1. I shall take out of Rom. 5. 19. for where
it is argued: It is certain that Adams Disobedience, we
are made unjust, by inherent unrighteousness; & for we
are made righteous befo^e 7 this inherent righteousness: for it is
As in Adam all die, so in Christ shall all be made alive.

A. 1. I grant that we all receive inherent Corruption by
carnal Genera^l for the first Adam: & inherent gra^{ce}
by our spir^{it} regeneration for the second Adam: but
it is not our justifica^l, but our Sanctifica^l; & for
he speaks in a pla^{ce} of our be^{ing} made unrighteous thro^{ugh}
Adams Disobedience, by inherent unrighteousness, & for
we are made righteous, i.e. holy by inherent righteousness: but
it is not all the mean^{ing} of a^post. he means that we are
made sinners, i.e. guilty of sin & Damna^l by Imputa^l
of Adams Disobedience or Transgression, as well as by
inherent sin & Corruption; for if Adams sin is not ours
by Imputa^l, it neither is guilt of it, nor filth of it. It
ever belonged to us; but his very sin, i.e. the guilt of it came
upon his posterity unto Condamna^l, Rom. 5. 16, 18. & actual
sin of Adam is communicated unto all of us by Imputa^l.

But suppose original sin to be wholly communicated to
us for Adam in our Genera^l; yet we must distinguish
between Adams first Transgression or Disobedience,
& deprivation of his Nat^{ure} for the second: for tho^{ugh} we
be partakers of both, yet not after the same manner. Of
Transgression it is we can be no otherwise be partakers
by Imputa^l; & Adams Transgression be^{ing} an Action
& Actions continue no longer in us & in doing this
Action it is can't be transmitted for Adam to his
Posterity. But the Corruption be^{ing} habitual, & is to be
derived down for Genera^l to Genera^l by Propagation.

But here of apoc. Speaks of his actual Disobedience
one committed by us, by w he says we are all made
sinners, if sin of his be communicated to us by Imputaⁿ
& not of a Corruption fro^m us.

This is stands in Comparison between a first & second
Adam; as by a actual Disobedience of a first Adam
all his offspring were made guilty of sin, & subject to
Dea, his Disobedience be not inherent in us but im-
puted to us, B. we were originally in sin; so by the
obedience of a second Adam all his seed shall be
justified fro^m sin & accepted to Life, his obedience not
be inherent in us but imputed to us, as if it were of
own, B. by faith we are in us. But

A. 2. nothing for justification by inherent righteousness, can be
argued fro^m a place. To be constituted sinners by a
Disobedience of Adam is to be made guilty of sin, &
damnaⁿ: To be constituted just by x's obedience is to
be acquitted of a guilt of sin & damnaⁿ, & to be accepted to
Life; but we are constituted sinners by Adams personal
sin, w is not inherent in us, but one committed by us,
so we are justified by x's personal obedience w is not in-
herent in us, but long time performed by us. The
Disobedience of a first Adam is imputed to all his
Children B. we were in us originally, as a root; so in
us we sinned, w he fell, we fell: so a second Adams obe-
dience is imputed to all his seed, B. by faith we are in us,
as his members, a head & members make but one body.

But if I may be further occasion to insist upon under a
next assertion; & if so pass to

Object. 2. Some may object of a apoc. in Tit 3. 5, 7.

— he hath saved us by a wash of regeneraⁿ — & be-
justified by his gra we should be made heirs — we all

acknowledg if regeneraⁿ is wrought by some inherent gift
of a apoc. seems to put justification here for regeneraⁿ
make us one of a same way.

A. if we justify is never in all of bibe used for knowaⁿ.

✱

& if it were, yet if Apoc. says in evident Terms, if we be
justified & saved not by works of righteousness, but by the grace
of God. if Apoc. is shew how men brought out of a state
of gentilisme into unity shd be exhorted to the performance
of the Duties. after we were called, & out of his mercy
& not out of our merits, saved by Baptisme, i.e. justified
we for that in our salvation we are here, to be entitled to salvation, or
saved in hope; if be justified by his grace, we shd be heirs
according to the hope of eternal Life.

Obje. 3. Some will plead for inherent righteousness as if Methu-
son justified for that 1 Cor. 15. 49. if Apoc. seems to signify that
pictures of men conformable to the image of Christ; we bear the image
of the second Adam, as we are born of the image of the first Adam:
so some may say: as Christ was just so we his seed; but
he was so by inherent righteousness: & so were his seed.

A. 1. if plea alledg'd for justification by inherent righteousness
is not to the purpose. if Apoc. can't reasonably be un-
derstood of the righteousness which justifies us, but of holiness
or sanctification; if as Christ is holy so must his members be holy
also. nor may we doubt, but that the image of Christ, according to
we are renewed, consists in true holiness & righteousness, i.e. the
righteousness of sanctification, which we resemble in the image of Christ in true
righteousness & holiness. But

A. 2. as to the objection it is rais'd for the Text; we are to make
a distinction between the nature & the manner of righteousness: as to the nature
it is true that Christ is righteous & so we all his seed; but in respect to the
manner, it is not true that Christ & his members are righteous in the same
manner: they may be alike, & yet not altogether alike, in every
respect, as may appear from other resemblances which we are said
to bear the image of Christ. Christ is said to be the Son of God, & so we are. &
it is true in respect to the nature, but not in respect to the manner;
for Christ is the Son of God by nature & eternal generation; but we are
the Son of God by grace, regeneration & adoption. Christ is said to bear
the cross, & so we are; but not in the same respects: Christ's sufferings
were a price of ransom & redemption laid down for us; but
we don't suffer as redeemers, nor we our sufferings a price of
ransom, but either chastisements for our good, or punishment
sufferings as Christ lays upon his redeemed & we scandalously offend

offended, to vindicate his own honor. So x is glorified
& so shall y^os of us who bear his image; but not in the
same manner: for he is glorified as y^e head, & we shall
be as y^e members, accordi^g to our proportion. So x is holy
& to re his members; but he was holy fro his Conception
originally, to re not we; x is perfectly holy & just, but to
re not we & re y^e members of x.

A. 3. we can't be s^d to bear y^e image of x in respect of y^e virtues
of justificaⁿ. for justificaⁿ is property of a sinner, & it do^s
consist p^{tly} in y^e remission of sins; but x h^d no sins of his
own to be forgiven. . . . we all receive two y^es fro
y^e first Adam, viz. y^e guilt of his concupiscence, by w^{ch} we re
truly made sinners, & is obnoxious to deaⁿ & damnⁿ, & is oppo-
site to justificaⁿ: we also receive y^e corruption of his nature
& he drew upon us; & y^e is propagated by carnal generatⁿ
& is opposite to sanctificaⁿ, & by it in some measure
& in some degree sanctificaⁿ is taken away: so fro y^e
second Adam we receive two y^es; y^e merits of x & obedi-
ence communicated by imputaⁿ. by w^{ch} we re made truly
just, & heirs of eternal life: & y^e virtue of his deaⁿ & Resu-
rection derived unto us by spir^{it}l regeneratⁿ; by w^{ch} we bear
y^e image of y^e second Adam as truly, tho' not so fully
in y^e life, as by carnal generatⁿ we bear y^e image of
y^e first Adam. But y^e we must observe; as we bear
y^e image of y^e first Adam by in respect of corruption
derived unto us by generatⁿ, & not in respect of y^e participaⁿ
of y^e transgression; for in us we sinned, & we are guilty
of y^e same transgression th^o in, it be^{ing} communicated to us
by imputaⁿ. So do we bear y^e image of y^e second Adam
in respect of holines & virtues, derived unto us fro us
in our regeneratⁿ, by w^{ch} we re renewed accordi^g to his image
in true virtues & holines, & not in respect of our justificaⁿ
w^{ch} y^e same virtues & he performed in y^e days of his
flesh is communicated to us by imputaⁿ, & accepted of
& on our behalf, as if we h^d performed it in our
own persons.

But y^e further Consideratⁿ of y^e & y^e followi^g heads I defer
till y^e may give us another opportunity.

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This Subject Continued
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Preached Lynde first society
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The Desirability
of Bodily Health

A Sermon upon Health

Psalm 39. 13.

It is that of Psalm 39 was made upon of some occasion
that I forgot: David earnestly desires to remember
me in his affliction, & send me deliverance; or else
compose it afterwards to put me in remembrance of my
moans he made in a sad condition. In his
affliction he had been or was, or to be feared, is not so
certain at first sight; but his generally that, I
suppose, if he had been or feared he should be sick. Tho'
perhaps, we see but little reason to think he was
yet sick, yet we find him put into ^{such} a great commotion
& consternation about it, if his heart was hot with sin, &
he cries out for deliverance for his Transgressions, if he
might not be a reproach of a foolish & trembling at
the judgments of God, he earnestly begs of Removal of his
stroke away from him, if he might not be confounded by
the blow of his hand. & for as many he uses sundry
arguments, as well as acknowledges how entirely he and
all that he has is in Gods hand, & at his disposal. Wealth,
power, beauty & weor also is valuable, moulders away
like a garment that is moth-eaten, & will not
in grace, remit of punishment we depend.

O spare me, if I may recover strength before
I go hence & be here no more. O good Lord forbear
me a little longer, & don't proceed to bring one fit
of sickness after another upon me: O suffer me to

to enjoy a little ease & comfort in y^e frail
visit me not wth pains & bodily Distempers; but
as I've been low, & my feeble body has been
under visible Decays; my organs w^e wanted some
of y^e propr^{ty} offices, & my strength seems various &
uncertain, now repair my decays of Nat^{re}, & let
y^e few days I've here to live be more peaceable &
easier; free fro^m y^e disturbances, my maladies w^e
formerly given me; & if I may do thee some small
service befo^e I leave y^e w^{ld}.

Doct. 'Tis a y^e greatly to be desir'd & soug^t after, if a man
y^e little while he has to live here, may enjoy a
good measure of bodily health; or freedom from
restless bodily Pains & Disorders.

It is a prop^{ty} contain'd in y^e D^{uty}

I. I do sometimes threaten men wth, & really bring upon
y^e bodily pains & afflictions.

2. 'Tis a y^e very desir'd, & truly a x^{ristian} duty to seek
after y^e health of y^e body, & such threatenings of
bodily affliction. But

I. I do sometimes threaten men wth, & really bring upon
y^e bodily pains & afflictions. Tho' y^e texture of
our body is so uniformly wro^{gt} in every pt^t; tho' tis
so full of marvell, fro^m y^e very top of y^e fabrick to
y^e Basis, & knit together wth such wonderful Symmetry
w^{ch} is visible y^e fitne^s & usefulness of all y^e various pt^ts
y^e many several Intentions of every bone, vein & Muscle
& y^e beautiful Composition of y^e whole: Tho' y^e is
such a divine & exact Structure of y^e h^{rt} & brain
& y^e numberless Glands & Valves, serve so well for

for y^e Secretion & motion of y^e Juices in y^e Body; tho' in every point y^e is so much wisdom & Divinity manifest, y^e we may well improve our s^e in y^e grateful Recognition of y^e Psalmist, Ps. 139. 14. &c.

Yet after all y^e undeniable Marks of Continuance of Design in y^e Constitution, we find y^e most delicate & y^e most rugged Bodies, too, liable to the Assaults of a painful Enemy: Many Infirmitas, yea whole Troops of Diseases environ y^e round about: Acornical, & acute Distempers, languish and surprize y^e. Jobs p^{er}fections, Moses his weakness, Davids desirablen, Hezekiah's p^{er}ity, nor Jeremiahs sanctity, wou'd free y^e fro a share in y^e Pains of body y^e is prone to fall upon human Nature. Nor is any one in ages since, perfectly freed fro some Disorder. Every Age, Country, Season and manner of Life has its particular attendi Diseases; it must needs be a great affliction, if it be not actually formed upon y^e Body, only stands threateni to assault it. Man is easily affected by y^e Affection of fear; & y^e fears of bodily pains & Languish is as terrible as of any temp^{er}al evil war. It makes man ready to cry out, O that my grief were thorowly weid for now it wou'd be heavier y^e y^e Sand of y^e Sea. My w^o w^o be swallowed up, for y^e Anom^o of y^e Alm^oty is ^{th^e} in me, y^e Poison of drinks up my Spi^{ri}t: y^e Tenon of 7 do set y^e in array ag^ost me.

Bodily Sickness will always be an evil in it's, tho' y^e can turn it into y^e great advantage of y^e sufferer. As y^e is an evil, so 7 do not send it ^{th^e} w^out a Cause. 7 do not afflict willingly y^e children of men: But a great Cor^uption of morals is y^e Reason of such a Judgment: th^o the rebukes do not correct man for iniquity. nothing can be more evident y^e y^e sin is y^e pr^ovinci Cause of this bodily Evil; w^ofore do a live man complain, a man
for

for y^e punishment of his sins? & Speakes of several growi
sins among his people, says, w^{ch} y^e refuse to be
recovered by any other means, shall not I visit for y^e
y^e? & shall not my soul be avenged on such a people
as y^e? Particularly & threatens Intemperance, lascivious
unchastity, injustice, oppression, & y^e like w^{ch} severe
affliction, & bodily pains; for y^e y^e y^e shall be des-
-voured w^{ch} y^e sword, y^e whole land shall be desolate, the
earth shall mourn, & y^e heavens above shall be black. Pain is
y^e dreadful consequence & Effect of gross & growi sins,
& tis him y^e brings down such a judgement upon a Land.

Page 2. In a y^e gettingly to be desired, & truly a duty to seek after y^e health
of y^e Body, & a deliverance fro such threatenis of bodily affliction.

Indeed y^e great Physician of our souls, can so temper all our
bodily afflictions, as to make y^e work for our good, & bring
forth for us y^e pearable fruits of righteousness. So people may
reap hundred real advantages by Tribulation. It may be
blest to cure all y^e maladies of our souls, w^{ch} otherwise re-
souldtimes prove y^e occasion of contrary sinful be-
-bits, & men never come to reflect upon, much less regard
of, untill sickness open y^e eyes. hence it is y^e Solomon telle
us y^e y^e rod & reproof give wisdom. One likens affliction
to y^e rod of Moses, for as y^e strike y^e upon y^e rock, brot
forth water; so y^e rod of affliction often mollifies stony
hearted sinners, & makes y^e waters of repentance gush
out. & y^e script^{re} compares it to a furnace, w^{ch} in
gold is tried, & purged fro all its filth, & brot out to the
greatest degree of perfection. It may well be compared
to Physick; for as y^e cleanses y^e diseased body of vicious
& ill humours, so bodily pains souldtimes drive out
evil passions, corrupt desires & affections fro y^e soul.
& doo indeed, says Elihu, Speakes to Job y^e more of
y^e chasten man w^{ch} pains upon his head, & y^e multitude
of his bones w^{ch} strong pain; so y^e his life abhor
bread

bread, & his soul dainty meat; yea his soul draweth near
to a grave, & his life to a destroyer, so y^e eyes of tubines
worketh wth man; but tis y^e reason! is it not to bring
back his soul fro y^e pit, to be enlisted to y^e Light of
y^e Living?

But notwithstanding all y^e, a recovery of bodily health &
Strength, a good Deliverance fro pain & sickness, is a y^e really
desirable, & a y^e Duty to seek after it. For

1. a man free fro pain & sickness, is under a great Advantage
to seek y^e reconciled face of y^e Lord, & secure his eternal
interest, y^e one under y^e decays of Strength & vigor. Every
man is born into y^e world in a polluted state, a stranger
to y^e Lord, & an heir of wrath, by his relation to a profane
Adam; Eph. 2. 3. & y^e Life is given us to seek
Deliverance fro y^e wrath to come. Cor. 6. 2.

But now w^{ch} person is under y^e decays of bodily strength
& vigor, y^e faculties of y^e soul grow weaker & more lifeless
& affections grow stupid & dull; & hence in such a state
very often how stupid is a man, & how careless respect to his own
condition. & sometimes sickness causes Despair & distraction; w^{ch}
y^e body is oppress^d wth black & heavy humors, w^{ch} y^e due circu-
lation of y^e blood is obstructed, y^e mind is unavoidably
indispos^d for any Duties. & yet suppose any person
of y^e soul could visit free action under bodily sickness,
w^{ch} any reason to look for w^{ch}

But in time of health all y^e powers of y^e soul are vi-
gorous & active, & best able to exert y^e in devotion
& affection to y^e Lord. Alas! w^{ch} w^{ch} become of many if
y^e sh^d all y^e days lye under pain & sickness, & to be ar-
rested by Dea at y^e last, w^{ch} y^e we all y^e life time h^d
y^e souls dull, & cold & indifferent in y^e Duty? after y^e
we h^d a long time unconcerned about y^e reconcili-
ation; or, at least, wthout any devout & religious
affections. w^{ch} w^{ch} y^e portion be, if y^e we put down
to y^e grave in a stupid senseless state, befo y^e we
felt inward Repenta, & we be acquainted wth y^e who
brok & bestor Salvaⁿ?

2. a Man in health, under great Advantage to abound
in good works to y^e benefit of mankind, y^e one under y^e
decays

of Decays of Strength & vigor. if more health you
enjoy, if you maintain your character & honor will
become so much greater blessing to you: But it is a deal of good
ceases, with the health of a good man. you are obliged to main-
tain good works for the honor of God, & the glory of Christ; & as you
are truly profitable. Every Day of health opens to us
some new scene, if we do but observe it, when we
may be serviceable to our Neighbors, our Relations, our
fellow Creatures, & so you will may be of better for us. Is it not
it so really desirable to enjoy health? for should not our
Days & years of life be numbered by the multitude of our
our good works, as much as by the revolutions of the
sun & moon? Lost time may not come into the
Account of Life. But if you were our way of counting to God
we say of ourself if always under confinement? perhaps
if we were, thro' God's grace, learned a lesson of patience &
Submission; but in how little a Compass with all
our good works, lie? we should live at best to but
very little purpose; & you would not much miss us
if we were gone.

3. Men in health may labor more for the Conversion of
perish'd sinners, if such as are languish'd under pains -
we are laboring under fits of some bodily Distemper
we are but poorly able to gain Subjects to the Kingdom of
our Lord: if in a kind of health can be perform'd at the same
time so well as in a time of health: tis a work of great
Industry & Care; of Zeal & watchfulness; & we are more
under pains & sickness, you can't go thro'. # 4

And now if we see the desirability & benefits of health
above decays & sickness; it will excite all you to call
up your powers to the best improvement of health, for the service
of God & of your generation. Let us employ every Talent for the
welfare of immortal souls. Let us endeavor while we
can, to awake stupid souls, to stir up hardened Imperitors
to make us the first of wrath to come. Let us labor & quarrel
with now address men's Conscience in the most sacred

successful manner till we see won of lets to x and
Salvation. Let our houses & families, you all our
neibors w^{ch} we visit be witnesses for us in y^e great
Day of y^e Lord, if we ~~use~~ improve our opportunity
of our healthful hours in teaching, exhorti^{ng} & warming
y^e souls of men.

Application

U^{se} 1. Be cautioned agst looki^{ng} after health wth
melancholy Impatience. Is y^e fault of many
if we visit wth sick to look for health wth a melan-
choly impatience: while, alas, it is main of all his
most sagacious Devices; & how easie is it for y^e to
disappoint & frustrate all our best Endeavors? Im-
patience under sickness, is but a poor Evidence y^e we
desire health upon any good principle. how vain
& ridiculous is it for us to oppose our^s to y^e divine
Counsel; & to fret & fume at it, w^{ch} we can by no
means help? our Clamour & murmurs may as
well stay y^e time, or change y^e course of y^e Stars, as
alter y^e State of y^e yr, & recover our health. who can
hinder y^e; or who may say unto me to dost thou? how
shall we answer me, or charge out wth to reason wth
me? w^{ch} tho' I were in tears, I w^{ld} not answer, but
w^{ld} make my supplic^{ation} to my Judge.

U^{se} 2. Is bodily health truly so desirable & advan-
-ticious, as it has been hinted? y^e Let all be exhorted
to look for & endeavor after it in y^e way. Sure
I am y^e is no persons among us but w^{ch} really desire
to be freed fro^m bodily pains & distempers; & yet y^e
is none among us, but w^{ch} more or less is exercised wth
y^e infirmities of a crazy body. & while in such
a corruptible Tabernacle of flesh it can't be ex-
-pected but y^e we sh^{ld} meet wth such sort of Tribul^{tion}
as y^e: Some must be exercised wth it more y^e others

as Constitution of y^e body is more infirm & liable
to any Aneft. But most of y^e w^old mist enjoy much
more of y^e toys of temporal blessings, if y^e thought
after it in y^e way.

In y^e way of Duty. In many sines of destroy y^e
health & shortening lives. Look but into y^e Slain ten
houses of Dea, & y^e y^e may see how thick y^e are being
th^e y^e numerous Trophies of Lust & ^{lustful} pleasure: y^e is one
choaked wth y^e Stench of his own Lotions, another fatted
wth gout, drowned in Catarrhs & Dropies: woful Examples
almost ev^{er} Days Experience with present to our view, &
with suffice to warn men fro^m y^e vice, & commonly attended
wth such tragical Effects. y^e is no vice here but it does
some way or other undermine our health, & impair the
Strength of Nat^{re}: for all viciousness consists in an Excess
of our passions or Appetites, & tis very obvious how very
destructive to our health y^e wild Excesses of y^e be. to man
y^e in his wits w^od swallow poison, w^o he knows before hand y^e
he must either die in y^e Experiment, or undergo many a
bitter agony before Nat^{re} will endure it? & alas before y^e
time, human Nat^{re} is so full of evill humors, our spirits
so drowned in Rheum & Dropies, & our brain so drenched in
Clouds of unwholsom moisture, & all our life after we
are but so many walking Statues of Leth & flegme. Men
take away y^e principles of Reason & Discretion, & grow old
in folly & Stupidity. But as y^e w^old avoid y^e Evill and
recover Strength & health & vigor, Let y^e renounce all y^e
sins, & comply wth all y^e Duties of y^e Christian Life: and
here allow me to mention a few y^e particularly

I. Live Lives of Temperance. were Temperance
really destructive as it is serviceable to health, yet is
y^e gospel recommends it as such an important matter, who
w^old justly refuse a compliance wth it? Temperance is in-
cultivated upon us fro^m y^e clear list of y^e gospel. Rom. 13.13.

That

1 Thes. 5. 5-8. & if we many mischief to come
of Intemperance: hence come Ruins & Contentions to
prejudice of others, & many times to our destruction,
Prov. 23. 21, 29, 30.

This is a sin big & fruitful
many other sins; tis as sin of a hardy heart: tis a
sin full of impatience in abusing of comforts of life &
favours bested upon us: a sin it will put men into a
most woful Condition for come to judgment.
& now particularly Intemperance is a vice very per-
nicious & destructive to bodily health. if it desire
bodily health & delivera fro pain, it yet will live in
Intemperance, do but mock & us if petition for it favor
of health. To take meat & Drink, duly regulated
& precisely adjusted, both as to Quantity & Quality
is of it utmost consequence to health; & all the
prayers & ~~supplications~~ supplications to it can be put up for
a person, accordi to a course of Nature, will be
of no avail as to it point so long as he will be a
glutton or a Drunkard. if human body requires only
a determinate Quantity of meat & Drink, to supply
Expence of live; & a just proportion of it and probably pre-
serve us fro acute Diseases, but certuly fro Chronical Distem-
pers, & enable us to live wth much sicker & pain, so long
as our Constitution were originally made to last.

Most men, I fear, are ready to derive it notion of gluttony
as frivolous & unworthy of Consideration. but truly if it did
but duly consider it find Gluttony as offensive to it as it
sin of Drunken, & as frequent at least among men. it
has no little influence into it pains & Sicken of it age
& place we live in. Animal food, made dishes, high
saucy & it like as but it Inventions of Luxury, to force
an unnatural appetite & increase of Load. it undue
Qualities & Quantities of food, render persons of all sorts
much more subject to pain, & otherwise it w^d be; &
very much shorten of lives.

This surprize to it a great age some Nations, we live
in a firm Constitution, as Story says, especially some

men who retired for preservation into the Deserts of Arabia
& Egypt. the Country was a land of Deserts, & the common
measure for one, 24. hours, was 12 $\frac{2}{3}$ of food, the measure
water to drink. the usual Age was more than 100 years.
& in some of the Northern Climates, under a strict Course
of Temperance they live near 200 years, in great freedom
from pain & sickness; & they live altogether upon vegetable
food & Element. A slight put upon the way
of live is the true natural reason why we see so many
vaporous sickly persons. most of all the Chronical
Diseases, & Infirmities of old Age, & the short periods
of the Lives of the Country people, is owing to Repletion
& gluttony; & so as we would live in health, as well
as in Duty we must observe a temperate Diet.

And as we must be Temperate in eating, so in drinking too.
The common drink in healthy Countries is water; & the best
all peradventure, water was the primitive, original drink
designed for man; & tis divinely fitted & diluted moisture &
cool, & every kind of drink appointed by Nature. & happy
Diet for mankind, if other mixt & artificial liquors
never be invented. Water alone is sufficient & expedient
for all the purposes of humane wants in drink. Strong
Liquors were never designed for common use. All Liquors
were formerly kept in the Apothecaries Shops, and
prescribed for medicine, as Diaphorinum & venice Treacle
is now: & in my opinion, it were full as reasonable
to let men sit down now to a dish of venice Treacle
or hysterick Cordial, as to a dish of meats to vary
frequently as they do, with a bowl of strong drink. The
bad Effects of such a debauched (allow me the word for I
know of none more proper) or debauched way of living
is visible among us every day, in Rheumatism, Gout,
vagi fevers, pleurisy & the like. happy is that
kind providence, has not to the Age of discretion, we
ought deal in or desire any great quantity of strong
Liq

Liquor; & thus happy ye who continue in all
of Days. 'Tis a most ridiculous plea to some make
for continuance in use of strong Drink, by saying to it,
ye fear tis dangerous to leave off suddenly. It wd be
as reasonable for im if it falls into fire or water to lie
in, B. of danger of remove in suddenly: for neither fire
nor water will destroy a man more certuly if strong
Liquor. If a man can be persuaded to think it is
prejudicial to his health, he must think of sooner
he renounces it of better. No man is afraid to forebear
strong Drink in acute distempers, how much looser
he drunk before: & yet if it is ever any danger of leave
it, twill be in sooner if ever. But of hazard is never
only in imagin^g & appetit^g. Another plea for
drinking strong Liquor is to help of Digestion. i.e. in
other w^{ch} of proper remedy for gluttony & Drunkenness.
But it is nothing more absurd in such a notion if it
is like light of Candle at both ends. If healthy or if
weak either shall be able, drink only water, to eat and
digest almost double of w^{ch} ye cod if ye drunk strong
Liquor. I see no Intention by it is here to
discourage innocent means of enlivening Conversation, pro-
mote friendship, comfort of sorrowful heart, & animati-
on drooping Spi. But it prevalant Satisfier & grows so fast
among us: a lot is of lowest Character of Life. Did only
of Leander & vagabond men into of Exasper, it wd
in vain to endeavor to reclaim us, as to stop of impetu-
ous Current. But Intemperance is become Epidemical
& it seems to me to be crept upon persons of of brightest
Genius, & more accomplished pts. Men who in other Res-
pects are strictly virtuous & blameless, I fear little
consider of folly & foolishness of Intemperance. ye begin
to think very little Dulness requires a few Drops of Spirit
Liquor: & Drops beget Drains, & Drains beget more
Drains

Diary, till you are almost without weight or measure. It has
more lately surpris'd me, to see you rational & virtuous, here
bound in such chains, as nothing but your omnipotent god, or
your unrelenting grace could release you. you seem deaf to reason
experience, & express words of scripture, & say you drunk
shall not inherit the Kingdom of Heaven. Did Strong Drink really
relieve you from this mist be it, but it heightens & ex-
cites all your symptoms of surfeit, except a few moments
interdially after taking it down: & every draught, a new
draught of Strong Drink to such men, begets & the
desire of a more to cure the ill effects of the first. It is for
as ever you desire a recovery of health, or your preser-
vation of it live lives of Temperance.

2. Observe one Season. Govern your respects times
for your several Actions of Life. God has appointed a
suitable Season for business, & a suitable Season for
rest & Sleep. To restore the Decays & wastings of our
Animal Bodies, Nature has appointed Periods of Labor
& Rest; Sleep necessary to watch necessary to our being
one for active employments of Life, to provide food
& Raiment, & other to apply & materials of our Nour-
ishment to your proper wastings, & supply of Expenses of
Life. It is an improper use of your order of Nature, to disturb
your animal functions in your time of Sleep, by any other
employment, as it is to eat & Drink, or make provisions
for your necessities of Life in a man is really a sleep. Nature
has pointed out seasons for sleeping & waking, & it
is very much an offense against your order of Nature ordinarily and
commonly to subvert your order: & not only so but very pre-
judicial to health. your Damp, vapors & Exhalations
drawn up into your higher Regions, & raised by the heat of your
Sun, as to be usually in motion all your Day; & condensed
sink low, & near your Surface of your Earth, & perpetually drop
down at night, & consequently must be injurious to
persons who wake unnaturally at your seasons, & will mani-
festly prevent your operation of your body in motion & Labor
at

at other times promote. hence if late night
watch, & late morning sleep, not only is a great dis-
honor to γ , & tho' if men think γ can order Natv better
if γ has done; but also if Constitution of γ body is
receives great injury by, stopp'g of Discharge of Superflu-
ities, & forc' into γ habit of γ body of noxious fumes
as fall upon γ Lungs Surface.

3. Be Diligent in some lawful Employt. It is a Duty
Christianity obliges to thro' γ whole course of it, 1 Thes. 4. 10, 11.
2 Thes. 3. 10. So Eph. 4. 28. & expects of Demands our
Diligence in lawful Callis, & has put us into such
Circumstances to furnish out γ conveniences of living
as obliges us to Diligence in working. & who can approve
in γ faithful Servt in γ family of γ , or a dutiful Mi-
nister of his providence wout discharge his office? To
mind our busin is truly a pt of our Religion; & he
if is idle & lazy is an undutiful Servt to γ common master
of γ world: he if is remiss in his particular calli is a bad Servt
to γ : & not only so But

he is a great Enemy to his bodily health. Industry
& Diligence is nearly as necessary to γ health & Ease
of γ body as food. In γ sweat of thy brow shalt thou
eat thy bread, is truly γ Injunction of a Salutory pre-
-command; not merely a punishment, but truly a remedy
against γ Disorders of γ body. & man is liable to in this
State of γ Age, & against γ poisonous Effects of γ forbidden
-tree he has eat of fruit of. γ Body is so made & the
-animal Economy so contriv'd, γ wout Diligent labor,
- γ Joints thicken, γ Joints stiffen, γ Nerves relax, & on
- γ Disorders chronicall Distempers, & a crazy old age must
-ensue. Its agreeable to observe how γ several different
-organs of laborers men is strengthened & rendered nervous
-as γ is honestly employ'd in γ several vocat'ns. I say
-honestly employ'd; for wicked works is either carried
-on at unwholesome hours, or attended w' drink & strong
-Liquors or γ like & can't be supposed consistent
-w' the bodily health. But γ may be γ lazy as well
-as γ intemperate crawl about under γ fits of
-some

Some bad distempers, or complaints of pain, increase humors, vapors, hypochondriacs, cholics, hystericks, & numbles, other disorders, & weaken all parts of the body, & make it walk softly, as well as live more lazily still. Hence you become really a Burden to a Society, & a great Burden to your self. If you desire to recover your strength, you must make Diligence in some good Business a part of your Religion.

4. Set a due watch, & religiously govern your Affections. The Chronical Passions, like Chronical Diseases, wear out & waste the nervous system gradually. If never, or never so necessary for comfort & fixt, such a set of Ideas upon the imagination, be constantly employ'd, it wears out, breaks & impairs. If rest by disuse, do become inactive, lifeless & destitute of a sufficient flux of warm blood & due nourishment: & thus the whole system decays. Hence slow & long grief, dark melancholy, hopeless, unattractable Love, & over-weening pride impair the habit by making the proper seasons of necessary food & due Labor neglected, & by depriving the functions of the wanted supplies, overworking some parts of the nervous system & leaving others to rust, for want of use. It is a kind of melancholy, & is called religious, B. tis constant about matters of religion; tho' often it is a passion to distemper, or little solid piety. & if it is merely a bodily disease produced by an ill habit or Constitution, it breaks & disorders the nerves, & renders the senses insensid. It usually arises from a disgust of Earthly Comforts, & a desire of mind run to Religion for Consolation & peace. But as the passion is in a very imperfect state, not duly instructed, & ignorant how to govern itself, it causes fluctuation, Impulsivity and honor & Dispair. But all Excess of such passions, as well as Excess of food & Liquors is criminal; & must be avoided as men honor it, or we regard to bodily health and integrity of the intellectual faculties or bodily organs. For as the passions flow unbound the nervous fibres; so is the power of violent the strength & bend of the body & blood is hurried about in a violent Impetuosity; & many times begets Cramps and Convulsions, & many times Inflammations & fevers. If the passions be rags & tumultuous, nothing less than he, who has the parts of all men in his hands, & forms it as a potter does his Clay; who stills the rage of the sea, & calms the Tempests of the Air, can settle & quiet such overbearing humors.

humors

hurricanes of γ mind, dont take a minute, time of
soul & body act mutually upon one another; & γ Tabernacle
of flesh is γ weaker pt of γ Compound it must at last
be overcome & thrown down under pains & languishments.

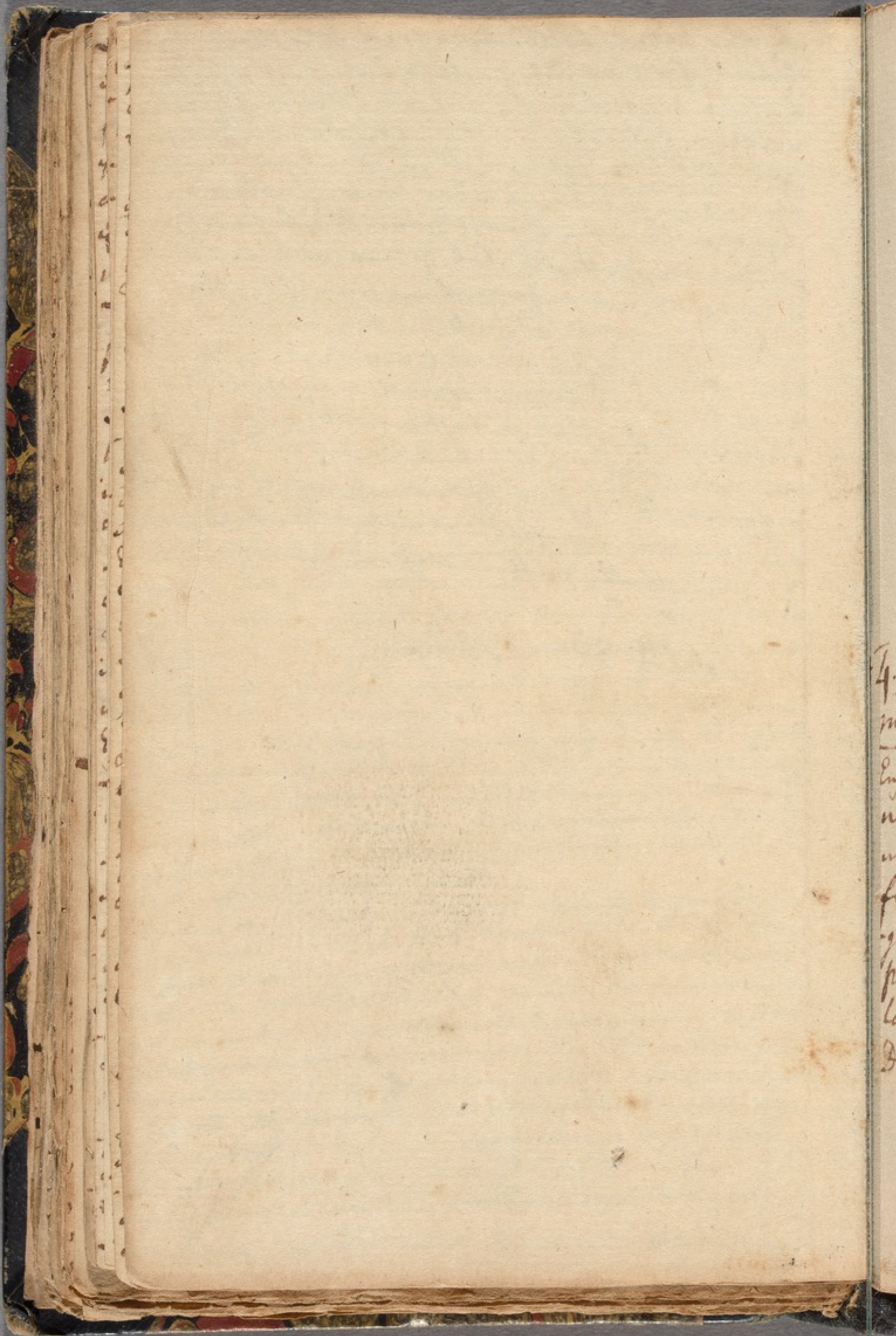
In such an awful Condition, γ best Remedy is to turn
 γ soul into rapture, of Love to γ . γ Reasonable of γ
& γ upfulm of it to recover bodily health, & its benign
influence on γ Animal Economy I shall show γ .
The γ impulse of mans mind towards γ most amiable
objects by γ constantly tend to unite the one another
& be united to γ original. This principle indeed, in
 γ lapsed State of human kind, in its first Expansion
may be call'd γ Spirit Lapsion, as its first motion indeed
was toward γ Love of γ . But in its adveance, it discovers
it's to be an inherent power in γ soul, w^{ch} by it will act
wthout sollicituⁿ or direction. γ intellectual soul, in γ lapsed
State, bei^{ng} drown'd in sense, & fetter'd by ignorance, is much
disabled fro^m exert it's in Re-union to γ : but in its proper
vivacity, free fro^m impediments, it wd mount up to its
original like an Eagle toward γ sun. Beauty is as much
 γ proper object of γ affection of Love, as list is of vision;
but deformity as such, can never be lov'd. & Beauty, is, in
Reality nothing but Analogy, hence in γ Scale of Beings, all
objects ought to be lov'd in proportion to γ beauty: & consequently
 γ greatest beauty shd be look'd upon to γ most intense Love,
if it follows γ accord to γ invariable Law of analogy, &
supream Bei^{ng} put to us our supream Love & affection; if
our Love to γ ought to reach after Infinity, since he is our
object infinitely good & perfect.

And as our supream Love to γ is infinitely reasonable, so
it is absolutely beneficial for γ recovery of health & bodily
comfort. It wd be an effectual means to prevent diseases
& restore a sick body & for were our love to γ supream, &
to γ create but in proportion to its real beauty, we shd
we but one single view in our thoughts wth γ actions; viz
 γ promote & raise our supream love to γ , to its due degree
& elevatⁿ; & by all such Cases & sollicitudes about other γ
wd be cut off. & Besides, Love always begets Respe
blance of manners; if so as γ object of our Love wd be
infinitely perfect, we shd infinitely endeavor to resemble
him. hence hatred & malice, Luxury & laziness, and
all

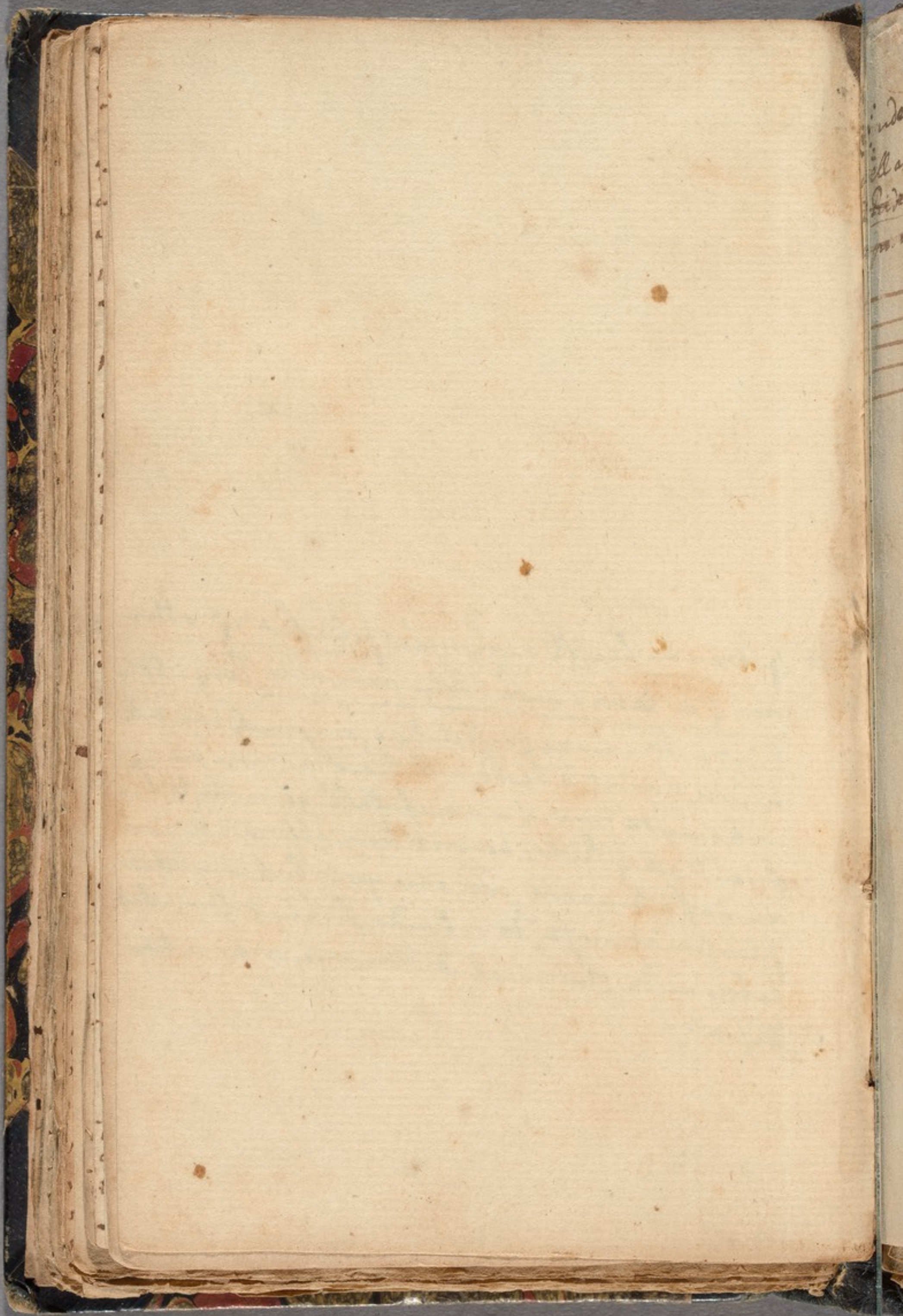
all other kinds of bodily Diseases wd be destroyd. Yea
if Love of God is not only the noblest, but the most refreshing
& pleasant Affection of the soul; for the Object of his
Love, has full of Joy in his presence, & pleasures for-
ever more flowing at his Right hand; & our Joy will
always in proportion to our Love; if so place our
supream Love on the most divine Object of Love, wd
render us infinitely joyful, if no man can devise
or imagine a more effectual means of health.

& now may the blessed Spi lead us to the practice of these
most useful Duties, & way to recover strength befo
we go hence to be here no more. may we all study
of continue in we can best promote the interest of
our own bodily & spir. interest too here on Earth. & will
forgive all our past Sloth & carelessness of his glo &
our own good, & cause of new motive to possess our
souls powerfully & influence all our future Conduct.

Feb 23. - 1734



+ 4. Men in health enjoy more pleasure in other
men & re. labor in under bodily pains - — Very oldly
enjoyt, ^{the} a crazy Constitution, original weak
nerves, & vitiated blood, will leave a man very
unhappy to mind, & uncomfortable, generally to his
friend. all of riches, honors & weor else can be in a
-mind of a temporal good, can yield but very little
pleasure at most, to a tender sickly person, who
labors under Chronical Distempers, or acute
Diseases



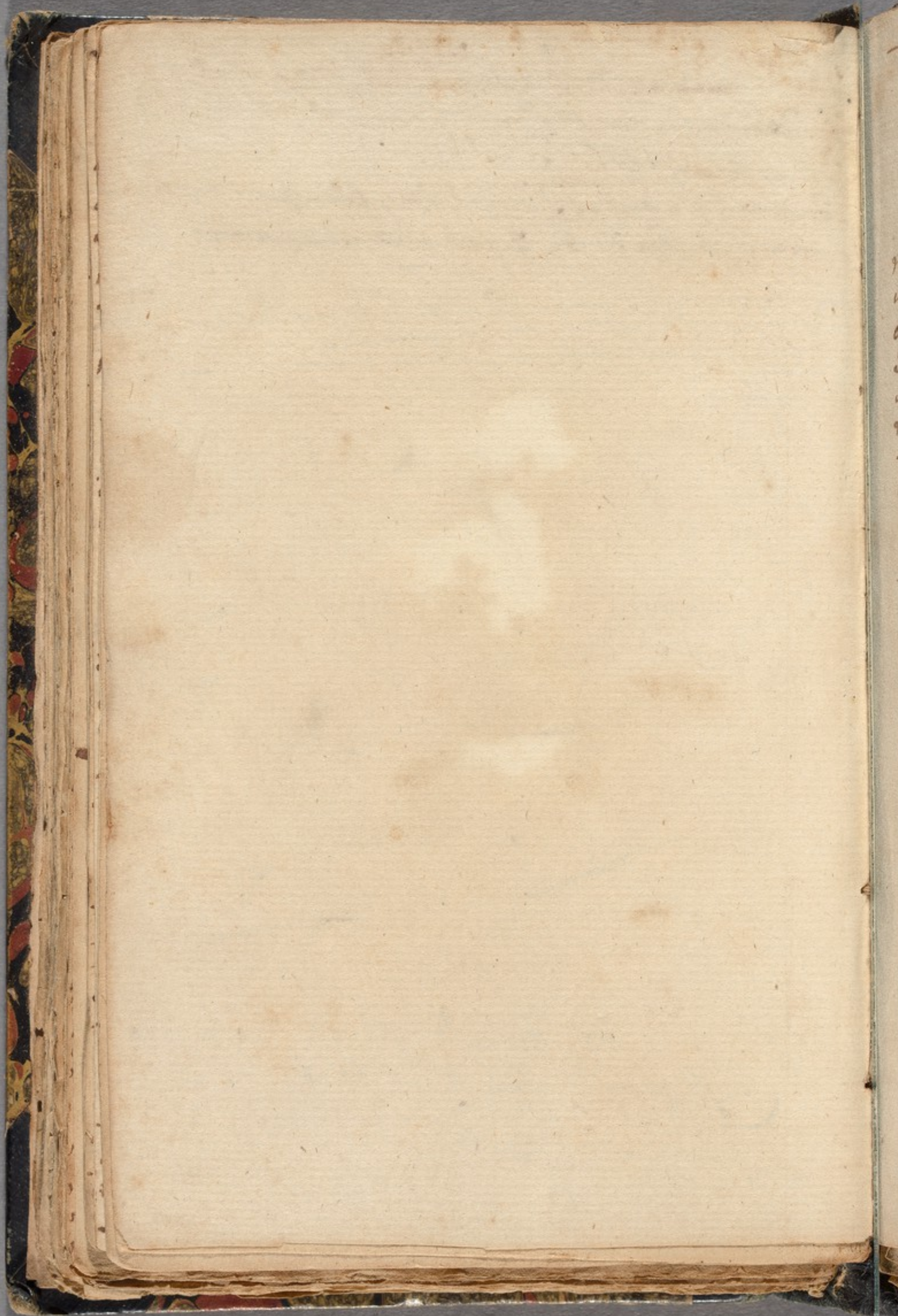
in his own opinion, ... all of it is
... men are so stupid & blind as not to see it as
well as himself.

~~... is the parent of scorn: every scornful person is
a proud person; & by it you may know it.~~

Beauty & Order



... Envy & Strife is, it is also
Confusion & every Evil Work. —
James 3.16



Strife & Evil Works.

James 3. 16.

The 13th vs of 4th Ch. begins an Admonition
of Exhⁿ to seek after wisdom, & is joynd wth gentle
w^{ch} brings a Remedy to help of Emulations, & Evils
of 4th Tongue of w^{ch} were prevalent in 4th Age. & to
Strengthen 4th Exhⁿ he Says, if w^{ch} gentler is want
of contrary Vices wil be cherish'd in 4th h^{ch}, viz. Emulaⁿ
& Contention, & if 4th wisdom of Contention, Envy, & vindi-
cative private Injuries, is not 4th wisdom w^{ch} comes from
above. & 4th in my text, to confirm all 4th went
befo^r upon 4th Theme, he tells us 4th w^{ch} Envy & Strife
is 4th Confusion & every Evil work

- So 4th w^{ch} I propose to consider
1. w^{ch} Strife & Division is in 4th sense of 4th Ep^l,
here.
 2. w^{ch} 4th Causes of 4th Evils w^{ch}.
 3. 4th Sad Effects of 4th — & lastly apply 4th
Truth Suitably to 4th Times.

I. I propose to sho^w w^{ch} Strife & Division is in
in 4th sense of 4th Ep^l in 4th Epistle. — We
cant but allow 4th 4th Division, & Strife among
4th Ch^{rs} & Professors of Religion; 4th is neither new nor
Strange to us it so even w^{ch} such as call 4th 4th Disci-
ples of 4th. 4th w^{ch} of 4th mentions 4th unhappie, and
4th history of 4th Ch^{rs} puts it out of all doubt.

Before I answer 4th 4th propose, let me obser-
to 4th, 4th 4th Strife & Division here mention'd, is not
levelled agst every contest, & Alienatⁿ of mind; &
every little Discrepancy incident to men. It is not aimed
agst Controversies befo^r 4th Civil Magistrat; nor yet

yet against every difference in ^{the} Ch^h; for Ch^h Divisions may
arise w^out ground of offence, w^h good men differ only
in meer matters of Judgment, in some cases, & never be
guilty of Strife, Envy or Division w^h is of Effect of.

Neither do ^{the} Ap^os aim at heresie, in ^{the} Text.
he has no Reference to Doctrinal Errors, w^h are fun-
damentally diverse fro^m ^{the} truth, & follow ^{the} obstina-
cy of sin, & an Endeavor to propogate ^{the} same. - Nor
yet do I suppose ^{the} Schisme is here peculiarly aimed
at. he has no aim at ^{the} common Government of ^{the} Ch^h
as being rent, & new govt erected in its Stead, or a
different applicⁿ of ^{the} principles of govt set up:
nor do he aim at a Rejection of Communion in
Ch^h ordinances, in Prays, & W^od & Sacraments.

But positively; I take ^{the} Ap^os, by Strife, Divi-
sion & Envy, to mean such Differences among Profes-
sors of ^{the} Chr^h as may consist wth Communion, both
in government & worship. As ^{it} may be Strife and
Division about ^{the} Duty of Religion, w^h is not
fundamental, not accounted so by either Side, yet
be almost indifferent ^{as} is pursued wth great eagre
& heat of Spi^{rit}, wth Vehemence & bitterness. Thus
Division & Strife rose in primitive times,
about meats, drinks, & about such ^{things} as were
no way distinctive to ^{the} foundation of ^{the} Chr^h faith,
so were not heresy, nor a breach of ^{the} Communion
of ^{the} ordinances, & so were not Schisme; yet ^{the}
Ch^h was greatly p^{er}ted about ^{it} among her own
members. such Divisions & Strifes may be
among good & orthodox men in some points
of truth, w^h is too vehemently press^{ed} ^{ed} own Opinions
to be received to a Sort of Necessity.

Ag^{ain} ^{the} Ap^os may point at practical Strife &
Division: as it was wth ^{the} Paul & Barnabas, accordi-
to ^{the} Act. in Acts 15. 39. Thus Division & Strife

Strife arises among men, & create parties, for
sake of Chh, alienate Affections, & make one
oppose another for a Spi of Opposition; as if it
were an Advantage to truth for one man to arise
& undermine another: this Sort of Strife, & Agon,
Paul speaks of 1 Cor. 1. 10. - sometimes of Strife
is in Cross Designs, & sometimes in particular
Acts of Injustice.

2. I propose to cons^{der} the Causes of such Strife
& Division among Professors, were, where do you
arise? How ever foisted in, & how increased? -

& in general such Division & Strife, do many times
arise, & are continued upon very slight Occasions: for tis
not commonly gross heafie, nor palpable Abominations,
& draw men into such Strife. But,

1. sometimes Different Apprehensions of Truth
is an Occasion of Strife & Division. Men think vari-
ously about things, & are not fundamental, it hence arise
Debates, & Strifes of Questions: you'l press some less
necessary Points wth too much heat. It can't be that
of men, who see but in p^{rt}, sh^d be all of a same
mind, about every minute Circumstance in Religion,
& has left some Circumstances in x^{ty} to be matters
of doubtful Dispute: & tho' that Truth lies, on one
Side of a 2^d in every dispute, yet too positive a defini-
on of such things can't but occasion Strife, B. Truth in
such little things can't always be made to appear with
plainness & wth out Contradiction.

2. sometimes misconstruction of Providences occasion
Strife & Division. Men are liable to misconstrue the
Dispensations of Providence upon others, & hence many times
we doubt of others Sincerity & Integrity, & hereby we
are engaged, ere we are aware of it, in prejudices agst
others, & so lay a less weight upon truth discovered
by us. Thus it was wth Job's friends: we misinterpre-
ted 7's hand upon him, & hence we drew

draw uncharitable Conclusions about his Sincerity & Soudness: & after & Example others many times draw very unwarrantable Conclusions fro' his providential Dealings with his Neibors.

3. Different Thots about persons & things. One man would see such an one well thot of, another thinks he does not deserve it; & if different opinion & Inclination is backed with different tempers & Actions; & one will not give place to another; hence follows Strife & Division. Thus Paul thot John Mark unworthy to be a Minister of the ager, after he had left the service, & Barnabas thot him worthy; hence we are contented about im. many Instances also may be found in Old history, & men are both divided about some lesser matters in Religion. Some will give too favorable a Construction of Deceits as if we were honest men, & hereby Strife arises, & the other who better knew & understood the Deceit.

4. Heartburns at the Credit of others, is sometimes the occasion of much mischief. Men secretly gudge at the Credit of their Neibors, & can't bear to see others more reputable than they. They see facts done, & tho' they regard & can't disoblige beholders, yet they are in a heat of spirit. Such a man has done it: for the Reason we grow envious & Seditious; & if men vent their distemper'd Minds in many Shapes. It is indeed sad if such things should be found among the Professors of Religion, yet we often see it who shall be the greatest, is a bone of contention among us, especially in some who have Inclination to prefer us before others. As the Spirit brot on the Seditious & mutiny of Aaron, & Miriam against Moses Spoken of, Numb. 12. 1, 2. fro' such a Spirit Men will load us with Infirmitas or with circumstantial Opinions of us, & set us up, & many fearful Consequences, & rest w^d beyond the Intention of us, & speak us in a way manifest in Jobs friends, who frequently said at Expressions, & studied to render us criminal; & perhaps we were not always wholly excusable; but we design

design'd by to represent in his words much more
abundant in either of us. & tis commonly so now,
w^{ch} any little difference, it, if arises reproachful
words of bitter laugh, among professors.

5. A factions vindicaⁿ of y^e Truth. tis not the
Matter about w^{ch} men controvert, many times, but y^e manner
manner of Prosecution on either side of a difference, even on
y^e side w^{ch} truth lies, if brings on strife & division. Men
do sometimes differ about great y^es, & yet raise no strife;
but its too often otherways; tis observ'd, 1 Cor. 3. 3, 4.
some were for Paul, some for Apollos, & some for
none but x, & yet y^e side was faction, & full of
contention as well as y^e other; not B. Standi for x was
wrong, but y^e y^e stood for in factionally walk'd under
y^e pretext. so now, frequently men too peremptorily
pressing lit upon others, in y^es not absolutely necessary,
it is condemn'd, Rom. 14. 22. W^{ch} persons in y^e debate,
about Circumstantial, of Religion, wil not keep y^e faith
to y^es but distract others w^{ch} it, y^es w^{ch} surely faction;
seeki to bear down Error in a fiery violent manner
tho' y^e Error be not essential. so men sometimes
follow y^e own tho'ts w^{ch} censures on y^e opposite opinion
& y^e abettors y^e of, as if it were a matter of faith. It
is well known w^{ch} vendi work Modes of Religion we
sometimes made. fro hence men go fro y^e Subject
Matter to personal Reflections, & become bitter in
y^e respects; y^ell call others proud, arrogant, ignorant
arrogant, or y^e like, to rendi y^e despicable; as was
y^e Case of Miriam aginst Moses for marryi an
Ethiopian woman. sometimes also y^e Manner of
carryi on Debates breed, Strife; for men often
in such Cases endeavor to make parties unbalanced
-ly, & take indirect Steps to engage others in y^e differ-
-ces, & endeavor by such means to stir up men aginst
y^e truth. y^ell strive to awaken hatred aginst y^e
persons of others, & to defame y^e names, more y^e to
detect y^e Errors.

6.

6. A medi tempore in q^o unnecessary. Professors
is commonly too much taken up about such q^os, & w^o it is so
strife & division wil ensue. we may observe w^o men is much
engag'd about Ceremonies, & q^os not commanded, & forms not
prescribed, & consequence is separa^o, not only in worship
but in affection: & cause is so too, w^o is debates about
precedency in government, & w^o is conducive to q^o extenal
Splendor of q^o Ch^h, in Jurisdictions, Priviledges & q^o like. So tis
w^o tis meddle to much in civil matters, or worldly affairs,
endeavor to carry on temp^l grandeur in Spil Kingdo
of x: & was many times q^o occasion of strife & division
among q^o Synods; upon w^o followed sundry warm contests,
in approb^o or condemn^o such & such an Emperors
Election.

7. Talebeari & whippers. Talebearers, w^o much influence
in alienati^o of affections of q^o rly: q^o misrepresent mens
w^od^o & actions, under a colour of respect to q^o, w^o, at q^o
same time, q^o w^o some Pike aginst q^o, w^o is q^o ground
of all q^o say & do. tis observed, q^o Scapion was q^o wicked
instrument of alienati^o Chryostome & Severinus, who
befo, were exceedi^o antie friends: he suggested to q^o
former q^o q^o were many Evidences of Severinus's Disre-
spect to im, & q^o Severinus he in particular endeavor'd to
dra away q^o affections of q^o peopl^o fro im; & to confirm
q^o ill story, he pickt out some w^od^o of Severinus's, & bei
confidid alone, sounded very grossly; w^o as if q^o were
confidid as q^o were spoken by im, q^o he had no such meani.
& w^o such differences arise, many men out of design
wil nourish & feed q^o fire, & stir up q^o strife, fro a
principl of fear: q^o w^o afraid, if q^o dont take hold
of q^o handle, q^o cant prevent q^o Evil q^o think q^o comi
upon q^o. hence q^o l^o side w^o one pty in a difference aginst
another, w^o really it was not q^o difference, but some gurdy
or prejudice, w^o first engag'd q^o to go whippi about
fro one to another. hence q^o division grows up from
one step to another, & q^o Ch^h is rent in pieces, order
implid, & a bitter calumniati^o spi increased

8. Potius temptari. q^o Sometimes gender Strife
& Division among professors. Sometimes men is

is under the influence of personal credit, by his pretended zeal for the Lord, & so it vents itself in heat & conceit. His own honor is at the bottom of it, & he pretends the glory of the Lord, & the credit of the Ministry, or the gospel ordinance, & the foundation. It looks at first view, as if you had no eye upon the Lord, but zeal for the Lord, as it appeared in the Disciples Luk. 9. 54, 55. Sometimes a man's extreme confidence of the righteousness of his own side, & the unreasonableness of the opposition, leads forward the strife & contention. How can confidence be to the Lord & his friends in the controversy? Both of you many times call to decide of the case; & indeed both of you were wrong in some points. Men are well satisfied if you are right, many times, & you are quite wrong: you verily think the cause is the Lord's, & it is truly the Devil's, & not in any respect for the Lord: this was of the case with the Galatians, about Circumcision, Gal. 5. 7, 8, 9. Both sides were in an error, while both were bits & devoured one another, as each side supposed it. & so we find often in disputable matters, & men are pleaded for a while, & you become clear, & altogether wrong in the eyes of the other side, & dispute for the Lord: the heat blinds you & prevents you of wisdom of the Just. Hence you longer men plead for any thing, & more confident you grow of the truth of it: your own pleading secretly prevails more than any reason offered to the contrary.

3. I propose to consider the sad effects of strife & division among people. being seen some of the effects of the rise & spring of the Evil, we may think of the heat such as come to so such beginnings.

Such strife breeds heat of mind & alienation of heart. When men will strive & annoy one another, they usually grow warm beyond due measure, & so become carnal, 1 Cor. 3. 3. For the heat of the spirit & affection, is alienated one from another, & thus you renounce communion with each other, & you have

has an intimate fellowship: y^e loose all y^e sweetness
& refreshment w^{ch} y^e company of each other was wont to
create in y^e h^{ts}: for hence also sometimes, y^e x^m Com-
munion is interrupted; as was y^e unhappy case
between Paul & Barnabas, Acts 15. 2. by such
an alienaⁿ of h^t one's gross jealousy, of another, & very
suspicious of y^e wrd, actions, & intentions of another
yea & sometimes of y^e Sincerity of his h^t. Thus men
become envious at one another's prosperity, &
Respect, & so y^e e but little grieved at y^e misfortune
to others fall into. Paul had jealous eye set over im
not only by Deceivers, but even by professors of y^e
truth: y^e began to think he was y^e Enemy, & y^e he
was not sincere & honest in his design among
y^e. so it is now a days; men, for heat, & alienaⁿ of
h^t for others, will grow jealous, & such & such are hypo-
crites, & y^e y^e carry on designs counter to y^e Cause
of J^h & his blessed gosp^l.

2. This Strife & Divisions is followed by Dirty and
virulent Reflections. w^{ch} persons begin to strive &
quarrel wth heat & passion, y^e expressions usually grow violent,
& y^e Reflections upon each other malignant: yetter Reflections
se not to be met wth y^e among men of Controversy, y^e yet do
agree in y^e fundamentals of Religion. tis strange to observe
y^e expressions of sad Rage, w^{ch} many times, arise for small
beginnings: for this of it is visible in y^e interchangeble
Discourse of Job & his friends: & in our day such y^e y^e
may be seen or heard in y^e Conduct or Conversation of men
professing Religion, as w^{od} make y^e h^t of good men
justly loathe y^e Strife. w^{ch} personal Reflections, and
censures of Conduct of men, has sprung for small
Differences. y^e y^e y^e were befo^r commendable in y^e
sit of y^e parties, for hence become Subjects of bitterness
& unrelenting heats & censures: y^e l^t continue wth actions
just as y^e stream of persons ebb, & flows. & w^{ch} y^e y^e
come to y^e heat y^e ready to imprecate evil upon
one

one another: sometimes by us informed & vehemently
instigated civil power against one another; & yet
seek to us sharp censures inflicted, to & Division &
utter Confusion of Chrs.

3. Strife & Divisions are followed often ^{the} strife made
up of us or of us leaders among people. if followers of pr
tiend Rulers, or leaders of factions, are filled with envy, & jealousy
many times, no such as removing difficulties. tho strife
arises for little yet, yet strife made follows it so
close, it is most difficult to heal of Break: hence
it sometimes continues for many generations, is original
author is gone off of stage. hence

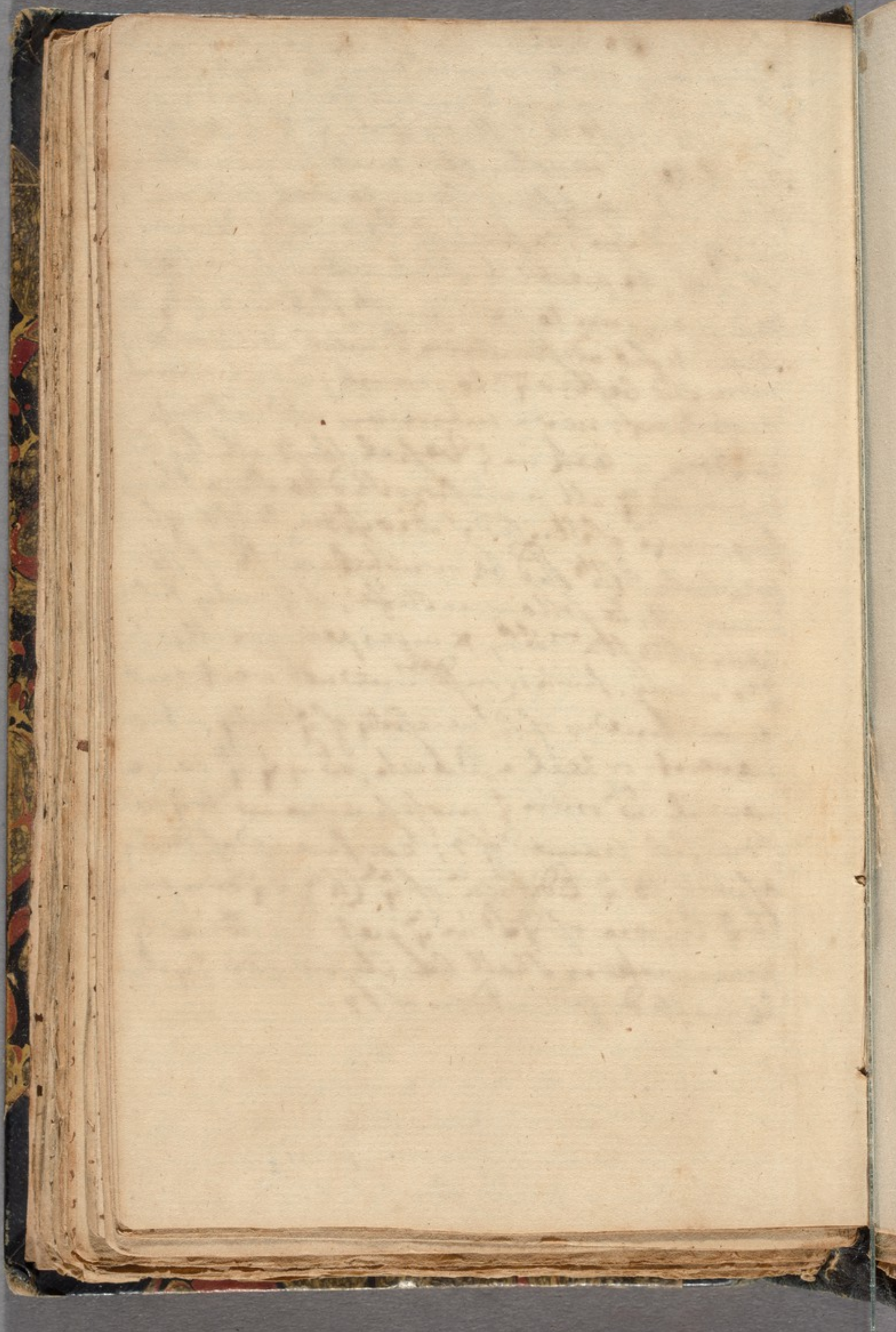
4. Men are diverted from their proper business toward one
another, as us. in strife arises, we are scarce any
leisure to inculcate duties of piety & devotion, of
benevolence & charity, or justice, etc: scarce any time
to reprove vices & immorality; nor to maintain the
great dogmas of Religion against deceivers: but little time
to pursue & detect of Errors of us or of us inculcate palpa
ble falsehoods. it is no manner of profit in such
strife as us, to us or of us busy us in us, Heb. 13. 9. in Men
are edged & sharpened against others in Small Matters, it can't
but cool & blunt us tempers in more weighty us: it
is no little part of us Subtlety of us Devil, to make way
for Error & profane, thus to entangle leaders of us
other professors. Satan takes such opportunities, to
his tares, among us wheat: he sets up us Ch, & drag
away professors by perverse men. hence

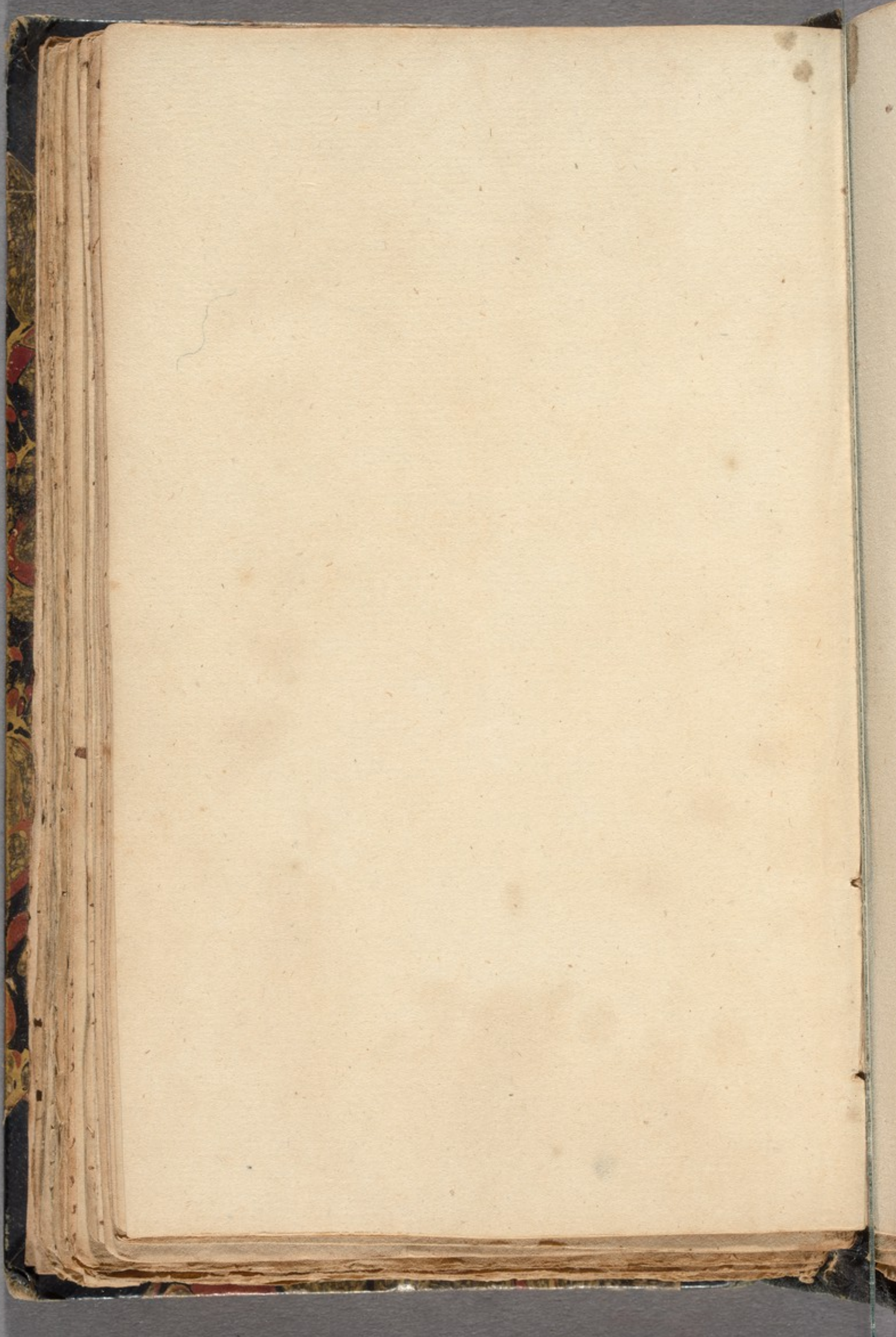
5. Spring Schism & Heresy: tho us difference
be very small at us beginning of strife, yet by us
spirit of Division, it will grow, & may come to us very
heist both in respect to Schism & heresy. it is no use
to find us strife, it is as one letting out water, is pre
valent, & has long continued, but if it has brought
forth heresy, tended to a separation in Communion, and
Schism. practical Divisions lead men to assert
& maintain such principles as may defend us; it is
once us bond of union is broken off, it is no thing to
hold such men: ye ll us speak, write & let just as
us please ————— 6. In us Case

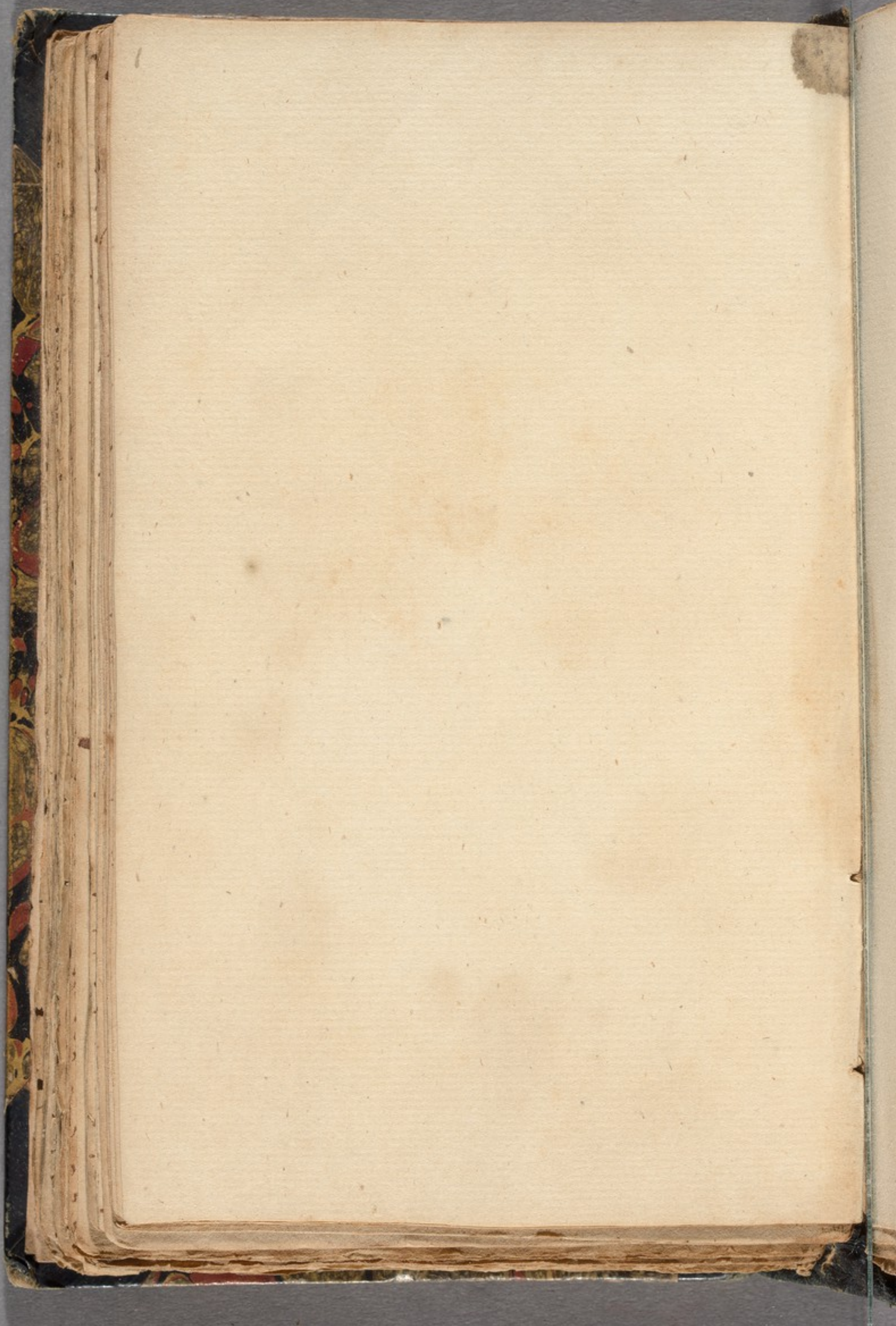
6. In y^e Case, usually both Sides are to blame. yet not, in y^e general, equally blame worthy, but y^e fault of Separat lies more on one Side y^e other; yet tis seldom y^e any side is free, especially in y^e manner of prosecuting y^e Differences. hence y^e End is commonly y^e hurt of both Sides, & one Side becomes more Schismatical & erroneous in many of her Members; while y^e other Side grows more cold & secure in y^e practice of y^e law; more carnal & formal in y^e External of Religion, but less affection & life in y^e Substantial matters of unity: y^e Edge of y^e zeal is set against y^e present Difference & strife subsists: hence many men are stumbled & offended by y^e; & so by y^e mismanagement of some affectionate persons, others grow more formal, & much less zealous in y^e yr of y^e least concern, & come to be more wit in y^e discipline of y^e Ch^h. Thus we may observe, y^e after hot debates in y^e Ch^h or among professors, about little yrs; Schism & heresy grows up on y^e one Side, Lukewarmness, & formality, ceremoniousness & a lazy way of worship, increases on y^e other; & so Division becomes incurable . . .

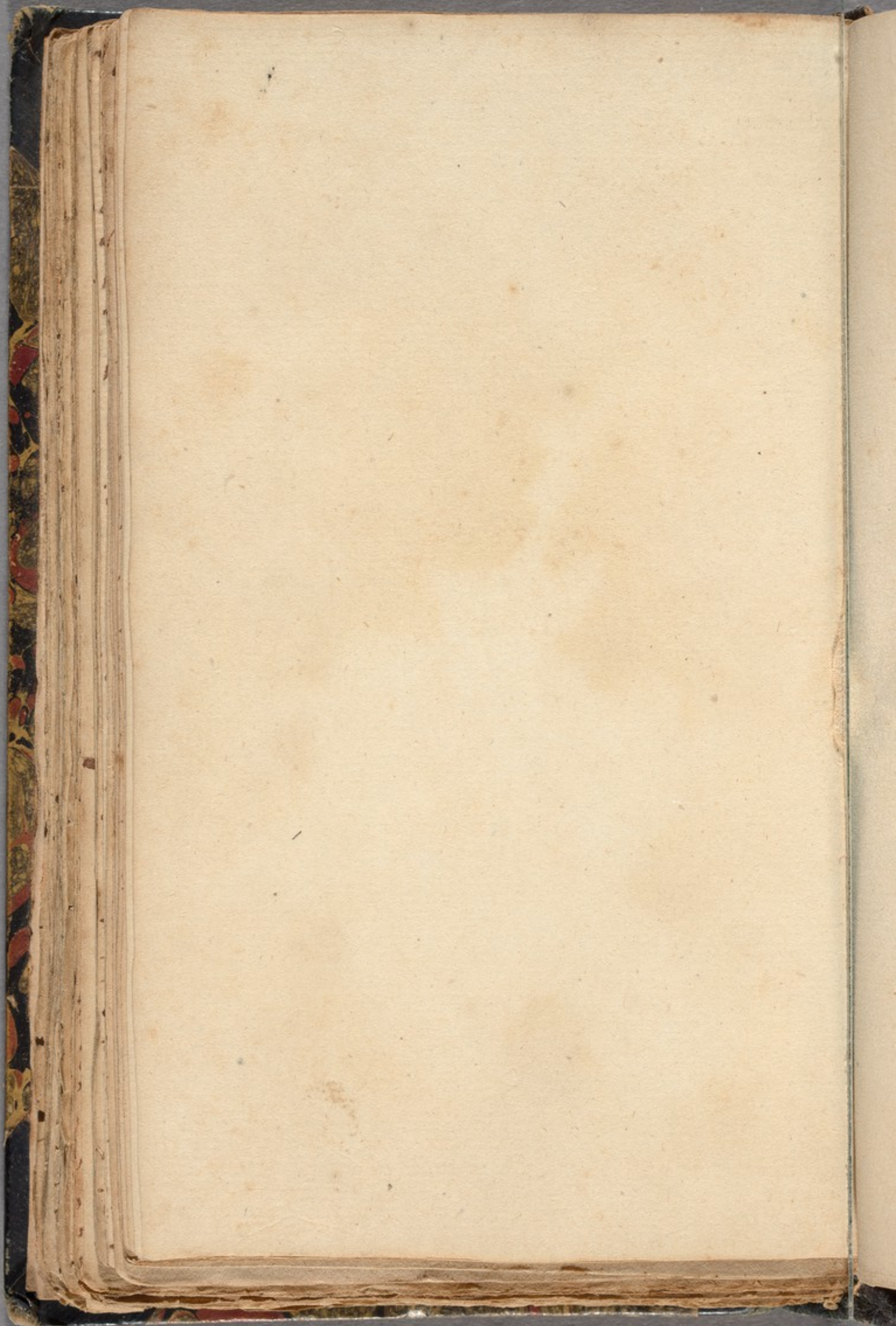
Having thus considered some of y^e Causes & Bad Effects of Strife & Division among professors of y^e law: we may well infer fro all y^e necessity of endeavor after Love & a gospel temper toward all x^{rs}. for y^e y^e in such an heat is tormented, while y^e weak are stumbled & scandalized, & y^e profane are hardened: y^e Ch^h is spoiled of her purity: y^e govt ord^r & beauty of ordinances is spoiled & destroyed; & y^e life & power of Religion is worn out. Nothi more tends to reproach y^e blessed Name of x^{rs}; to make unity more hateful; to rend y^e gospel more unfruitful; or to marr y^e Kingdom & Intrests of our S^{vs}: nothi more effectually shuts out all good, & opens a door to all mischief, y^e Strife & Division; y^e so tis well said in y^e text - y^e is confusion & every evil work. no evil more easily & surely overturning y^e Ch^h y^e y^e: She fights against her s; &

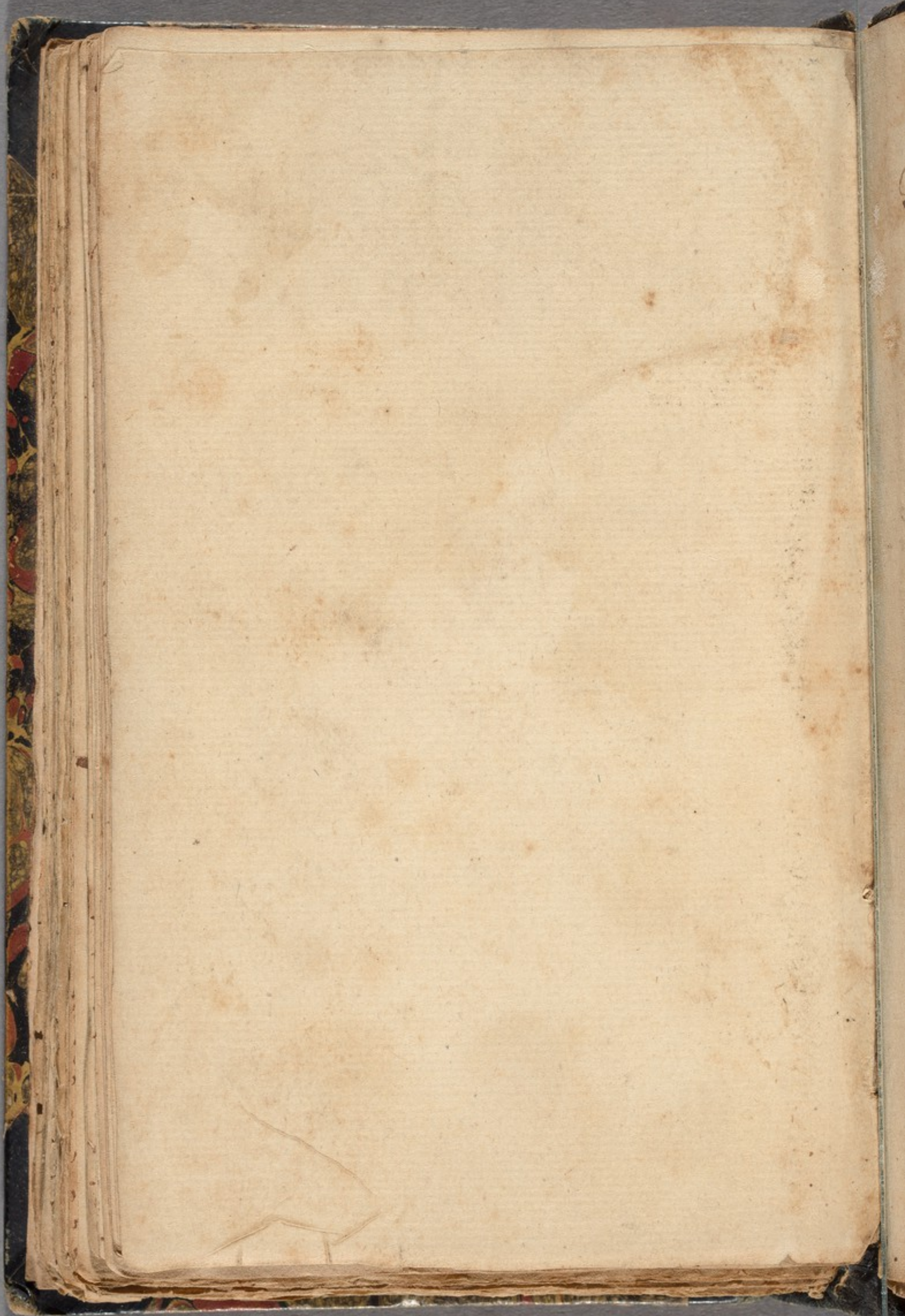
of a Kingdom divided aginst its cant & stand
if in no way more compendious to blast & fruit
of all ordinance, ³ if cant be removed nor
corrupted, & so to destroy souls, if ² if professions
shd bite & devour one another - - - - -
it is hily necessary for us to seek peace and
unity of spi: to seek of Preservation & recovery
of peace; to prevent strife & division. Never
did men run to extinguish fire in a City, to
save it fro destruction, wth more diligence, if
men shd bestir us to quench fire among
professors: never man ever use more care
to stop a leak in a vessel, least all shd be
drowned, if all professors shd to stop this
beginning of strife & division, least if by
the whole Ch^h shd be overwhelmed! & if the
many ill, & follow up strife; if if many inter-
tices, & obtesta^{ns} w^{ch} by & urges, peace upon all; if
if if many such house^{ns}, we not wait and
to convince us of necessity of duty, to
prevent or heal a breach, as if if can
prevail wth men of profess, reverence to get
& dreadful name of; confusion of duty,
respect to a Edificaⁿ of Ch^h & own peace
at a byera of it in if great day, w^{ch} if
peace-makers shall be blessed, for if shall
be called of Children of 17.











April 29. 1735
Sunday Being the Day of Electing
Civil Officers, at Lyme
or Proxy Day.

Rom. 13. 4. Preachd Sept. 1737.

Proo. 8. 15, 16.

1. Confess to persons who have taken us should be
rulers among a people: or give a Character of
it is his will should govern among the people.

2. Civil Authority is of 7: by iur, 47
re to bear rule: he has appointed such a
Government as is called Civil. —

3. 4th End of such an Appointment.

Not preachd Apr. 11. 1748. pro Proo. 8. 15, 16

Civil Rulers Ministers of God

Rom. 13. 1. — — — The Powers that be
are ordained of God.

The principle Aim of y^e first pt. of y^e Ch.
is to instruct Subjects in y^e Duty upon y^e inid Principle
of Conscience; y^e y^e must not live in y^e Condition of
Subjects wth Uneasie to y^e Minds.

y^e Duty in general the Ap^{ost}. tells us is Subjection to
y^e higher Powers; & y^e Arg^{um}t w^{ch} he uses to enforce y^e Duty
is y^e Divine Institution of civil Authority; & y^e gracious
Design of y^e Institution. both w^{ch} I shall take the
Liberty briefly to speak to for y^e w^{ch} in y^e follow^{ing}
Method, viz

1. I propose to sho y^e person & has ordained
for civil Government.

2. To sho y^e Magistracy is of Divine Institution.

3. Sho y^e End of y^e Institution.

1. I propose to sho y^e who y^e Men w^{ch} & has ordained
for places of civil Trust. God never designed
some Men for publick Places, as evidently appears
fro y^e Dispositions & Qualifications: Suitably qualified
persons w^{ch} men & w^{ch} we entrusted wth y^e publick
affairs of a Government, as appears fro nat^l & Script^{ur};
but every person is not suitably qualified

1. Neg. Some Men w^{ch} unqualified for places of civil
Trust, & so can't be designed by & for y^e. The
health & prosperity of a people is y^e End of y^e

of ordinance; but some men use little or no regard
to it, & are never appointed by - for such a Post. if
some so ignorant in the affairs of Government if you
could not, & some so selfish & narrow spirited if
you would not consult the interest of the Subjects. The
latter sort of men is usually very assiduous after some
place of publick Trust: you leave no stone unturned
if by you imagine if you may be advanced. This was the
case with the Prince of Tyrus; tho' he was already advanced
to a great pitch of honor, yet he was greedy after
something yetter: but however such men may possibly
insinuate you into a good opinion & like of a people
& so promote their own grandeur, yet their design in sit-
ting in civil government was not to put the men in the
seat of Government; nor will he acknowledge it as his
office or ministry is you set up by a people. if so
if he how he dealt with the forementioned Prince, B. his
he was lifted up, & he said, I am a T, I sit in the seat of T; T
says he is a man of no T: tho' he sat his T, as if he of a
T, if so thus saith the Lord to me, I will bring strangers
upon thee, & you shall bring thee down to the pit: thou
shalt be a man of no T in the hand of me & Magog
these, Ezek. 28. 2, 6, 7, 8, 9. & if you may remember how
fully & disjunct his disapprobation of a pious man's
be entrusted with the civil Government, by his driving
out among the Beasts, Nabuchadnezzar for his
haughty & self exalting pride, Dan. 4. 30, 31, 32, 33.
May many times in persons reach after high places
in such a base & selfish manner & disappoints
their first endeavors, & brings them down before you
see gain the pitch of advancement is you so much
desire: thus he dealt with the haughty absalom of
Israel against his father David; who tho' it might
to be gained the point of being the present King, & cut
me off, & save a loyal Prophet to govern his people
true

Israel a little longer. & still we may expect ⁴⁴ that
will enter into judgment with the Gentiles of the people, & if
rulers if left up to places in demand & are
really designed for other sort of men; for he that
upon a Circle of the earth, & maketh of Judges & rulers
of the people as vanity.

And tis no wonder & do not acknowledge such men as
persons ordained by us for civil rule; for one of the two
ways you are either chargable with; either great ignorance
of the Duties of the office, or no design of being faithful to the
Trust reposed in you; B. if you understood thoroughly the Duties
of the particular Station you were seeking after, whether it
were high or low, of a civil nature, you would see so many and
great Difficulties attend it, that you would rather decline than
aspire after it. But

2. Affir. Some men seem to be so qualified for places
of civil Trust, if it appears as tho' the Nation be designed
for. you are endowed with such peculiar Gifts & graces
if we may safely put ours in Subjection under you; & commit
our Affairs to you as our heads to appoint Rules for our
Security of our Intests; & to govern us. I'll here just
hint at 2 or 3 or some few of the Qualifications that are
 requisite for men of civil Trust. particularly,

1. Men entrusted with civil Matters need to be great Skill
& Comprehension. To be capable of discerning the humor
& complexion of the people; or how will you be capable to
order you for the great Affairs of the people. Who are entrusted
with the concerns? whosoever is designed to rule must in
some measure of Inclination of his Subjects, & understand
the several qualities in them, as perfectly well as if he had been
one of their members; & he felt & be acted by them in his own person.

& tis no less necessary that the Condition of the Government should
be clearly understood: not only the Authority & power
is in general, but the frame & Temper of the State & government
is particularly: the form & Constitution of it is; how it was
fixed & adjusted, & to what extent of power is vested in him that
is appointed a civil officer: how far his jurisdiction reaches,
& how near about him; the Strength & the Conveniences
he

he is provided th; for accordi to all ^{of} ^{yr} & more
too, a different sort of Conduct will be found
necessary. One & y^e same method will not serve
every Govern^t alike; but y^e Rules & Administration
must be suited to Temp^r & Constitution. well with
more y^e give y^e Qualificacⁿ as necessary for a civil
officer; Deut. 1. 13th. Men of great Skill, of a large
Comprehension can tell us w^h small out to do: &
no doubt Solomon spake y^e wrd upon a philosophical
principle, a principle of nat^l Reason, Prov. 28. 2: Let
men be never so much Zeal & Fortitude, yet if y^e need
Skill, if y^e don't know how to temper y^e Zeal, y^e are
much more like to hurt, y^e advance y^e Interest of y^e
people.

2. y^e next Qualificacⁿ to Skill, in order of Dignity, is
Virtue. no person can reasonably wonder why y^e put
in y^e second place among y^e necessary Accomplishments of civil
Rulers: for virtue is really necessary for y^e Ruler in, as
well as for y^e Subject.

It is necessary for y^e civil officer in, as an officer. he not he
need to be above all in goodn, who is above all in honour
& Authority: his own Reputacⁿ is, wealdy concerned in y^e; for
common fame makes it one pt of its busin to pick
up & disseve every y^e our Ruler say or do. Ruler stand
exposed to y^e publick view; every Eye is upon y^e, & y^e are minutely
watched: y^e can no more be hid y^e y^e than in y^e fire-
mountain: y^e are y^e Subject of discourse in Company, &
so it sure to be a great deal of good, or a great deal of ill
of y^e.

Virtue in Ruler is necessary also for y^e Subjects. for if y^e
is virtuous in y^e Temp^r & Courser, y^e can y^e better
take care of y^e Subjects, he so too. y^e virtue among a
people is so necessary y^e tis impossible for y^e to subsist in
any tolerable Circumstances long wth out it: y^e more vicious
people are y^e more do y^e flinch & grow unweildy under y^e yoke:
y^e good & y^e gentl, y^e meek & sweet temper, is much better
temper to live in awe of Authority, y^e to give occasion
of jealousy to y^e Ruler. Mutiny & Discontent, & y^e actual
Uneasie is y^e sure Attendants of a profligate mind: but
virtuous men are easily kept in good order; y^e give y^e
Ruler but little trouble, but chuse to submit with

with reverence & fear. Now if canst be a more powerful
means, or efficacious motive to draw over y^e people to
virtue, y^e y^e good example of virtue in rulers set.
for every one affects to be like im y^e elect for a
ple of Trust; & Courts, as at y^e Day become the
Standard of Manners; y^e Reason is plain, see B.
Example sooner moves & works upon men, y^e precepts do;
for Example is y^e softest & least invidious way of command.
Now if Example is of such power & influence, if a
ruler must be so in proportion to y^e Station: for
Subjects fix y^e Eyes & take y^e Pattern of: y^e y^e y^e
durst for y^e officers, y^e admire & imitate at a Virtue,
& conclude if y^e Superiors wd not be guilty of any be-
haviour unbecom^g y^e Post.

of Virtues requisite in rulers is,

1. Piety toward G. y^e is y^e Top, & y^e is y^e foundation of all other
virtues. I know of no real virtue but y^e; but y^e y^e must be
a reasonable piety, ^{without dissimulation or superstition}
2. Inviolable Justice & Integrity. for y^e chief Design of
Courts & Rulers is to see if every man has his Right; but if
a man is not found to do right im^o, we see but little
Reason to expect if he will at all times faithfully
endeavour to make others do right. A ruler y^e must
not only go up to y^e Rule of Justice & first regulate his
man Society; but to y^e respects of Rich^{es} & Descend^{ts} to y^e
affairs of particular persons. - y^e is a pt of Educaⁿ & is
too much neglected & forgot in y^e choice of men to places
of Trust; tho' y^e a ^{to} great Judgement upon y^e fortunes & upon
y^e Liberties of y^e people. We tell Rulers of Courage and
y^e like; but y^e is of no significance, ^{to} Justice. A Just
officer will indeed, strive to instruct every Temp^r, in some
virtue suited for y^e person: he'll teach y^e Covetous to
aspire after Generosity; y^e Stout he'll enflame
wth a desire of glo, but all by y^e Ruler of Justice. wth
our Disposition is in rulers, Justice is always necessary;
for if virtue keeps up ord^r in im, as well as his Subjects.
Such men as are chosen to office. And he y^e is gain will
not tempt to y^e first breach of faith: if we chuse
a man of bribes, he do^r all he can to throw y^e people
out of all Correspondance by his infidelity. If

If we chuse Time Servers we will soon spoil all
our negotiations: It becomes persons of Trust to
imitate of Trust 7, Deut. 10. 17, 19.

3. holy fortitude & Courage. Fortitude is a disposition
to brave & considerable actions, without being daunted at the
appearance of Difficulty in any way. It is of Temper is
called Courage, in some men, it makes us bold or rather
impudent, in promoting base & little Designs: but it is for
Dignity for Courage, be prepared for holy fortitude is very
necessary in men of publick Trust. It is a Courage in
Cause; a Courage in professing & adhering to & promoting
Religion. & how necessary is such an holy fortitude as it is, in
Rulers we may see every Day. They lie open to the trial of cruel
mockings of us, & of our Religion is liable to constant reproaches
Rulers dishonor us by their Dangers, more than by going into it.
The fortitude of us of a chosen Ruler should never be doubtful:
but if it must be a real fortitude; inconsiderate Courage is
always impure, & he that is not master of himself in danger, is
rather false than truly courageous.

4. Moderation. If Desires must be moderate: Moderation
is looks like valour, is but meer weakness: he that can't wait
is like one that can't keep a secret; both want a resolution
of mind to contain us. An impatient man, by his mind
& unguided Desires, is thrown into an abyss of misfortune:
the more powerful his Authority is, the more fatal is his Impa-
tience to himself: he will needs be repaid while he is prudent
husband man is but low. Few such men do, it signifies
nothing to true happiness, if we don't moderate our Affections.

5. Goodness & Clemency. This by no other means but by the
good will of the people, if Rulers can fulfil of office, & no
other qualities can so attract the good will of people as of
of goodness & Clemency. It makes officers feel the difficulty
of the subjects, & sensibly respect all the misfortunes of poor
minds.

6. Liberality. If Ruler's virtue seems to stand most of
all in Justice, & of all parts of Justice, it best denotes a
good Ruler, it accompanies his Liberality. The
re some of the virtues & Qualifications necessary for

for men if we choose to any places of civil Trust,
as well as all other common to us & other persons.

2. I propose to show if civil Authority is of divine original.
The power of law is ordained of God. Rulers are set up by
God's will, not barely by permission, but expressly by command.
We may easily distinguish between particular forms of
Government, & the Authority of God.

The forms of Government among the Nations of men are very
various. In some the legislative power is lodged in the common
people; in others, it is lodged in the principal Senators: some
States are governed by single persons, & others are of a mixed
Nature. As to the Ancient Empire, or Mysteries of State,
I am not now to debate, nor consider it as a moral
obligation: It is well known it was Elective: But whether
it be or be not, yet it matters not much to my
present purpose: if Civil Officers chosen to sit
in our Courts, & make Laws for us, are ordained
of God, if such as are qualified for the Trust.

Our Government is of divine Appointment: & this
includes in it two things

1. if God has ordained some should bear rule over the people.

I don't say if every person bears office is always of divine
Designation; or if any particular form of Government is in
every Country, especially prescribed by God: It is no reason
to affirm either of these.

But however it be, whether by Constitution or Compact,
yet if Government is, & civil Rulers exercise & administer,
is of divine Institution: It is the will of God that some should bear
rule, & that others should be in subjection: & that they should be a
rule should enact Laws for the preservation of justice and
peace among the people, & duly execute the Law for the same
purpose. — If civil Government is thus divine, is of least to be
be understood by what Solomon says Prov. 8. 15. or by the
word of my Text: or even by what St. Peter tells us 1 Pet. 2. 13.
& also by the command Deut. 16. 18. — Nay, if I list of Nature
as small a gleam as it is teaches us of Truth, for if
if was no civil Government, all men would fall into a state
of Confusion & Insurrection: if could be no beauty nor
Strength

Strength nor regularity among of Societies of men.
Liberty of wit wd presently be invaded.

2. If other is included in ordinance of 7 is, it not only is
office, but is power or Authority by is of Ruler Acts, is a
Ray of Divine power. Is a portion of Divine Auth
ority derived to Ruler frō, & communicated to us, by
7. for 7 Apost says, us is ordained of 7; it is as, us is
7 minister of 7. now if us is minister, i.e. servant
to another, viz to 7, if us is not 7 own Master, & if
not master of us, much less can us be master to
others. 7 Authority is to by us us act, 7 Govt & they
exercise in rule of people, is not, properly 7 own, is
not natural & essential to 7 persons, is not inherent in
us, but must be derived to us frō 7 superior Being who
has Authority ovr, both 7 7 people: 7 alone can confer
us to be rule ovr men, & lay it as a duty upn us to be in
Subjection. - & so it is express in 7 Text, us is
ordained of 7. & it must needs be so if us is ord
ained by any body, it must be by 7.

I readily grant by our Constitution, all our Civil
Officers is elected to 7 office by 7 people. & before
7 Election of us, us is no more right to 7 particular
office to us us is chose, 7 other men; nor can any be
put into civil Trust any other way 7 by Election, acc'd
to our form of Govt: but 7, tho' our people do
nominate & choose 7 men, yet us do by no means
give us 7 Authority: us indeed choose 7 men to office,
but if us is 7 office, & not 7 people's: us is of 7, not
of 7 people: us is 7 Confer of Authority frō 7, tho'
us may be 7 Nomination frō 7 people. - It must
needs be so if civil rule is 7 power & Authority frō
7, B. us can be it no other way. It is not originally
& essential in us: us can't be it frō 7 people, B.
it is such a power as 7 people never had, & us never
had us us can't give or communicate to others.

To give 7 an Instance; we all know if in

in Courts of Judicature, & officers or Judges of
such a Court, w^{ch} power of Life & Death. w^{ch} bear
w^{ch} hood, & if not invain; w^{ch} may w^{ch} wantably
make use of it, as occasion calls, to cut off evil Doers:
But now, if power can't be given to w^{ch} or to any one
of w^{ch} by w^{ch} people, D. tis a power w^{ch} lib. & w^{ch} people
never h^d. for no man, as a private man, has
power over his Brothers Life; but we all judge im
it in a private Capacity, puts another to Dea, no
other w^{ch} a Murderer; even tho' w^{ch} person destroyed
we w^{ch} a Criminal, if he sh^d do it of his own head:
Nay, no man has power over his own Life, not even
in w^{ch} Case, w^{ch} w^{ch} civil Court has power over it: for
a private man w^d be gelo de se, w^d be a self
murderer, one w^{ch} commits felony by layi^{ng} violent hands
upon im^s; one w^{ch} de se a Stake driven thro' his body
& w^{ch} forfeiture of all his Goods, if he sh^d, tho' immedi
ately after he h^d murdered his Neighbor, & for w^{ch} very
Reason too, kill im^s: & yet w^{ch} w^{ch} Crime w^{ch} he has
committed by Murderi^{ng} his Neighbor, appears to w^{ch} good
Satisfaction of w^{ch} Court, he must be put to death,
for whose shed^d mans blood, by man sh^d his blood
be shed. — & as w^{ch} Authority w^d not be given
to w^{ch} civil officer, to take away life, by one man
alone, so neither w^d it be granted by a whole
Community; for how sh^d w^{ch} in a body, come
to w^{ch} a great power, w^{ch} among w^{ch} all w^{ch} while w^{ch}
were single?

Besides; w^{ch} Assertion, w^{ch} w^{ch} power of w^{ch} civil officer
is derived to im^s fro^m w^{ch} aggregate or collected Body
of w^{ch} people, as an Authority of w^{ch} own give or
granti to w^{ch} civil officer; as if w^{ch} is directly agust
to w^{ch} Apol^l ap^limus, w^{ch} is no power w^{ch} but of 7; so it is
grounded upon a false & absurd Hypothesis; viz.
w^{ch} w^{ch} were a great number of men livi^{ng} upon little
befo^{re} w^{ch} Institution of civil Authority & officers;
& yet Numb^{er} h^d w^{ch}, by nat^ul^l R^ul^e, w^{ch} same power
over

over single persons, & is now exercised by civil rulers.

This indeed might be true to a great multitude
all sprung out of y^e Earth together; or if y^e had all been
created by 7 at once; but it can't be true upon
y^e grant of y^e all sprung from Adam & Eve; for no
man except y^e first of all, ever came into y^e world, but
he was naturally at y^e very instant of his birth, in a state
of Subjection to some other man: for in his natural
Capacity he was born a Subject to his parents, & in his
political Capacity, to y^e Magistrate of y^e Government of y^e
at his birth he became a Member. y^e people y^e God
not give to any man y^e Authority over, either y^e or others
w^{ch} y^e never had; y^e could not give to another to was
not y^e own to give;

Thus of y^e 2^d & y^e 3^d proposed
3^d proposed to shew y^e gracious Design of y^e Justifica-
tion of civil Rulers.

And it is in a word, y^e good of y^e People. after this
manner y^e Ap^{ost}. tells us in y^e 4th vs. of y^e Ch. 8. & I
must be y^e Time allowed me, shew both y^e y^e good of
y^e people was y^e Design of 7 in his Appointment of
civil Rulers; & also y^e y^e Design is very well answered;
if it is much for y^e peoples good if y^e re Subjects to
y^e power of civil Rulers; if y^e lead y^e lives more
comfortably under y^e Restraint of Govern^t, if y^e
could possibly do without it. But I've no Time at
present to prosecute y^e points. I shall y^eso
conclude wth y^e Application

Use 1. And civil Rulers ordained into y^e Authority by 7. y^e
Surely it must be y^e grand Study to advance his Glo.
As y^e officers are put in Trust by 7, of to order & order
y^e be; as y^e act in 7's name & by his Com^{miss}ions,
y^e must in y^e whole of y^e Administration in y^e respective
offices, use an eye to 7's honor; & y^eso, by a prudent
execution of good Law, provide in y^e best manner
y^e can for y^e Establishment of y^e true Religion, & for

of good Educaⁿ of all & peopl^e in; for & Encourag^e
of piety & virtue, & for & Effectual Suppression of all
profane, vice, & immorality.

2. Do civil Rulers of every Denominatⁿ derive & pow^r
fro^m ? if y^e must expect to give an Act for all
& Talents, if great D^e is pleas^d to entrust y^e with. & if so
if y^e must give a good Act it becomes y^e to employ
all y^e Authority for y^e good purposes for w^{ch} it was
givⁿ y^e by ?.

3. Do Civil Rulers of every Degree act in y^e offices by
a delegated pow^r fro^m ? if it must need^d be y^e Duty
of y^e peopl^e to obey y^e Constitution of y^e Ruler, & y^e
accordi^{ng} to y^e Commission, enact for y^e preservⁿ of
Justice & peace. Submit y^e to every Ordinance
of man for y^e D^e sake: if must need^d be Subject, not
only for wrath, but for Conscience: & it becomes all
gospel Ministers frequently to put y^e peopl^e in mind of
impress y^e Duty upon y^e hearts, Tit. 3. 1. Let people
y^e all readin^g & Chearfuln^e, yield y^e obedience and
Submission to civil officers as is y^e due. Let y^e make
y^e best returns y^e able for y^e Priviledges y^e enjoy
fro^m y^e Labor & Care: Let y^e return hearty thanks to
Almity & for y^e great ble^s of civil Rulers; for y^e ble^s
is truly fro^m ? as y^e fountain fro^m w^{ch} all good y^e doe
come. & Let us all put up our addresses to y^e Almity
being y^e he wd sende y^e pour a great ble^s to us: y^e
Ruler let it be in y^e hand of y^e D^e, as y^e rivers of water,
he turneth it whither soe^{er} he will. To y^e our Duty
we rescrib^d 1 Tim. 2. 1.

Altho^{ugh}. Of Exhortation: Is y^e end of civil Gov^{ern}
y^e good of y^e Peopl^e? & has y^e, by reason of Scripture
pointed out certain Qualifications as necessary
for civil officers? if Let y^e freemen of this
Town, conve^{nt} to elect civil Ruler, endeavour in

in y^e chur^{ch} to find out Suitabl Men for y^e purposes
Chuse out for y^e Rulers Men of known wisdom &
Discreet; men of universal Virtue, of approved piety &
Devotion to God, of Justice & a sound Mind to be
such as y^e really judg of an holy fortitude & Courage of
soul; of Moderation, Clemency & Generosity. Elect y^e
of an higher & a lower Degree & order if y^e may by
y^e Constitution, so as may best answer y^e holy &
religious Design of y^e Appointment. Dont pick up
any Parasites nor any Humours or Time Servers to
sit in Courts: Dont chuse y^e Selfish, y^e Covetous
y^e ineligious, or any one y^e y^eve just grounds to
believe do not pay any great deference to our
holy profession of unity, to enact Laws for us, &
to rule over us. If y^e do y^el act counter to y^e
mind of y^e holy Scrip^{tures} & y^e of Nat^{ure}: y^el do to us
in y^e power to frustrate y^e good ends of y^e Authority
it will be given y^e upon y^e Electi^{on}. y^e ve not
to nominate men out of Custom, B. y^e usd to be
chosen, or B. y^e love it: y^e Priviledges ve not to
be complimented away at such a poor rate as y^e;
but y^e must fix y^e eye upon y^e man, w^ho do con-
-siciously judg, ve best fitted for rule; & be y^e y^e
be such as ve well qualified to improve y^e power
y^e ve willi to be committed to y^e. Nominate men
y^e mourn over y^e great Degeneracia of y^e people, & y^e
whose flesh & h^{arts} tremble at y^e Tokens of divine
Wrath upon y^e. Such & will most approve of; such
will be y^e greatest honor in y^e places, & y^e greatest
clo to y^e govern^{ment}. & for Motive further
Consider, y^e ve all under y^e Accurate eye of y^e great
& in all y^e do y^e Day. If y^e abuse y^e Liberty
y^e not only do a great Injury to y^e govern^{ment}, in hindri
as far as y^e can y^e holy end of a civil Constitution,
but

if will do it in y^e Sight of 7. All y^e is naked &
open to y^e Eye of y^e King ^{the} he sees and
understands all y^e Designs of y^e Days work, & is thorowly
acquainted wth all y^e principles upon w^{ch} y^e act: y^e Eyes
of y^e King in y^e secrets of all y^e h^{is} beholds y^e Evil & y^e
good Ends of y^e choice; Job 34. 21. y^e ways is befo
y^e Eyes of y^e King, & he ponders all y^e goings; not only
y^e ways is open to y^e view of y^e King, but even y^e
most secret Mot^s; y^e inward Tendencies of y^e mind &
he searches y^e h^{is} y^e King. It will be vain for y^e, tho' y^e
may hide y^e reasons of y^e Conduct fro' men, yet to
dream of hidi y^e h^{is} fro' y^e presence of y^e King: & y^e are
to act as tho' 7 rememb^{ed}, & not say in y^e h^{is} 7 will forget
he hides his face & will never see; for y^e l^l be greatly
mistaken if y^e hope to hide any y^e fro' 7: Tho' you
shd' conceit y^e may do any y^e to day, & chuse any
person to office, wth prejudice & ~~not~~ not y^e principles
of a sound mind shd' direct y^e to, yet, if y^e be the
case wth any of y^e, y^e must expect a Rebuke from
heaven. Ps. 50. 21, 22.

2. Consider, how awful y^e it is for a man to break
his Oath; To be perjurious. If y^e chuse men of
Skill & Discretion, yet if y^e be not just & of a sound
mind; if y^e be not generous, & zealously concern'd
for y^e Interest of Religion, & y^e Safety of y^e Government,
y^e is to be deem'd guilty of Perjury; be sure if
y^e be conscious & believe of y^e Indifference towards y^e
virtue, of y^e in life; for hereby y^e take but one
or two, perhaps, of y^e essential Qualific^{ns} of
civil Officers, & let y^e other infinitely necessary
go neglected: & thus y^e will commit Treason agst
y^e all see 7. y^e be sworn in y^e presence of 7 to be
true to him, & y^e King; but if y^e chuse men

if is not qualifid for office, if is true to neither, if is
false to both: & if so if will solemnly invoke & to
Attestation of it if has is a direct falsehood. ~~And~~ Surely
if must needs be one of the chief affronts if can offer
to & who sees if; & of most injurious consequence
to man. If if call & to write to a lie, if virtually
say if he does not know to truth is, or if he does not
know it if do & say; or if he is not a & of pure purity
& holiness as some imagine; or else if he can't away
with of his adversaries. Hence if if perjure yd's if
horribly abuse if name of &, if openly contemn his
Judgment, & intolently defy his vengeance. Not only
so, but if is traitors to human society: if will
subvert if very foundation of publick peace & justice
& if private security of every mans life & fortune.
A false write is a maul, a sword & a flying arrow:
among all if instruments of mischief & ruin, if
be devised by mankind, none is of more pernicious
consequence to human society, if if breach of
faith, if violation of ones Oath. Nay if if will
be perjurious if not only despise & if has made
if, & do it if can to ruin if government under
if live, but if will entail a curse upon yd's if
upon yd's posterity, it will not easily be moved; as
if may find, Zech. 5. 4. Yea if virtually &
effectually say, if if is not true to if all being &
to yd's King, & to if Govern't, in charging if best
most judicious & faithful, Religious & pious among
us for publick Trust; if if doubt in all if transac-
tions of freemen act upon a principle of honesty
& Religion, for if glo of & if good of his Ch^h, if
now renounce all claim & Title to if promises
of if Gospel, & if Day devote yd's to all if curses
and

and Threatnings contained in 7^s.

3. lastly; Confer, of accountable Creatures. for want of confid^{ce} in y^e god, no doubt many dark Designs & hellish Plots against y^e Interest of y^e good of y^e People is carried on, by Design, secret & wicked men: O my Soul! enter thou not into y^e secrets, unto y^e Assembly mine Honor, be thou not united. As if wood shew such defini-
tion, & act for 7^s glo remembrance of day of Acc^t. & has entrusted y^e a great opportunity to serve in y^e Government: he takes notice very exactly, how y^e use or abuse y^e Priviledg: & tis worth while to confer if tis a Talent y^e is to act for: if it all to dye, & after dea y^e judg^t: is y^e dead y^e souls will not drop into a state of Sleep or Insensibility; but must pass into an unpen w^{ld}: & as y^e behave y^e now, so will y^e souls fare hereafter, be either united to sing praises to 7^s Angels of list & glo; or to curse y^e forever among y^e herd of damned Sp^{ir}s. y^e must appear before y^e great Tribunal of 7^s; & as he has seen y^e Designs, so he will see no respect to any of y^e persons, but give y^e a portion of immortal happin or eternal misery in Addition according he knows y^e he have y^e here. 7 will call all y^e works into judg^t, w^{ch} every secret y^e whether it be good or evil: he will bring to light y^e hidden y^e of Darken, & will make manifest y^e hidden y^e of Darken Counsels of y^e heart. y^e Mot^s & Intentions of y^e h^{ts} shall undergo y^e judg^t of y^e last day, & y^e Recompense shall turn upon y^e Point: he understands all y^e motions & Imagin^s of y^e h^{ts}; he will weigh & examine y^e secret Springs; w^{ch} he comes, w^{ch} Ten Thousand of his Str^s, to execute judg^t upon all, & to convince y^e w^{ch}ly, not only of y^e unly deeds, w^{ch} y^e unly come united, but likewise of y^e hard speeches, & evil Intentions & if he y^e has misimprov'd his Talents, will tremble; not only every bondman, but every Freeman will gladly hide in y^e dens, & in y^e Rocks of y^e mountains, & say to y^e Mountains & Rocks fall on us, & hide us from y^e face of him y^e sits upon y^e Throne, & y^e w^{ch} of y^e Lamb, w^{ch} y^e great & terrible Day of his wrath is come, & who shall be able to stand. Amen

8

A

A Sermon upon
The Thunder & Lightning
Aug. 31. & Sept. 2. The first
on 4 Sabbath, & 4 last Tuesday evening

1735.
composed Sept. 6. Saturday. 1735.

preached Sept 7. 1735

Some hasty Meditations cast into
the form of a Sermon upon the Thunder
& Lightning Aug. 31. & Sep^r. 2. 1735.

Ps. 29. 1, 2. — — — Give unto the
Lord glo & strength: Give unto y^e L^o y^e glo
due to his Name — — —

I need not tell y^e y^e Occasion upon w^{ch} David
composed y^e Psalm was an unusual great Storm
of Thunder, Lightning & Rain, w^{ch} by, perhaps, 7th
so discomfited his Enemies, & put y^e forces into
such disorder, y^e he easily got y^e victory over y^e
w^{ch} upon David ext^d y^e in y^e Psalm to glorify y^e
submit to his Majesty fro^m w^{ch} y^e Thunder came
& who can so easily strike such a sudden Terror
into y^e hearts of y^e stoutest & most resolute opposers.

In y^e w^{ch} of my text he calls upon great men,
in particular, upon all men, in general, to give
unto y^e L^o glo & strength: to give unto y^e L^o of all
y^e honor w^{ch} he justly expects; To acknowledge his
supreme power, w^{ch} y^e w^{ch} but lately felt & seen,
& y^e we be lead to submit to his Authority. To give
unto y^e glo due to his Name: To do y^e y^e honor
& is suitable to y^e Excellence of his Majesty; & make
it evident to y^e we in great veneration his Power
& excellent Defection. In y^e w^{ch} we see a duty
set befo^r us, even to give glo to y^e own his y^e
& y^e time, in a special manner intimated; as
well as y^e object to w^{ch} we are to ascribe y^e glo &
power: & y^e Psalm gives us y^e reason of it; y^e fore
able to stand. — — — Amen

fore, 1. God is glorious & full of majesty.

2. It becomes his people, especially upon surprising

Johns of 7's glo & great, to acknowledge & praise.

3. The Reason offered. But

1. God is glorious & full of majesty. It is evidently, at least, supposed in the text, or why would men call upon to give unto God glo & strength? how glorious, none but imm can tell; how great & powerful none but imm can comprehend; but God is full of majesty & glory, we may all know. This is a small part of us to say God is glorious; for so is every great ones of earth. but God is a being of essential glo & majesty, & most his & Joseph's ruler of heaven and earth is all of unity armies. he's extended and exalted in glo & power above all particular beings, and perfection, conceivable. his glo & power is unlimited: Men & Angels may think & think again, & speak & be expressed as possible for a creature to be, but God is infinitely more glorious & powerful than we can express or conceive. who can understand his immensity & glo by what we observe in the Kingdoms of nature, Providence, or grace? who can by such find out God, who can find out of eternity to perfection behold God is great & we know him not; touching of eternity we cannot find him out; for his excellence & glo is unsearchable. he is so wonderful in power & glo as any creature does pretend to claim any part in, & all creatures of earth is nothing compared with the fountain of all. his glory & majesty dazzles & amazes our sight, & overpowers our mind, & we can see but very faint ideas of it for he dwells in light & no man can approach unto him nor man hath seen or can be of live.

2. It becomes men, especially upon any surprising Johns of 7's glo & majesty, to acknowledge & praise. man ought always to do it: we must constantly adore & praise and acknowledge God's glo of 7: but the Psalmist here refers to some

some eminent instances of γ divine majesty; as
it is evident γ he makes us more terrible to men, &
appears more glorious, at one time γ at another.

1. God does sometimes give men very surprisiz Tokens
of his Power & great glory. as he does, indeed, at all
times, in every γ , γ all men see Reason to acknowledge
us; but γ is sometimes strange & uncommon at sometimes
we call γ to admire γ fore his great γ glo, as he does
manifest γ in a singular manner, in γ Kingdom
of Natr, gra & providence.

1. sometimes γ gives men very signal γ surprisiz Tokens
of his glo & strength & majesty in γ Kingdo of Nature.
as he is an al sufficient & a soverain Lord: If we view
 γ wonderful Effects of Natrl Causes, & γ Opera^{us} of the
powers of Natr, we cant to reflect upon γ adore his
glo & strength. γ has given testimony of his Majesty
in Hurricanes, fires, & winds, γ Streams of Brimstone
gliding along γ such a surprisiz swiftn, & force
as to carry γ destroy all bes γ ; in γ γ governs
& manages γ an absolute power as he pleases γ overturns
all opposition. Thus in a rapid wind he sends
& his majesty to David, make γ Clouds his Chariot by
sendi his heavenly ministers to do his will; 2 Sam. 22. 11.
so γ sent his Angels to Elijah in a surprisiz terrible wind
& fiery Eruptions, 1 Kin. 19. 11, 12. It was also a very
surprisiz opera^{us} of Natr, γ γ majesty of γ manifested its
in Jobs time, & by violence of wind come fo γ Desert
& a terrible whirlwind fo γ wilornes to destroy his Child-
dren, Job 1. 19. sometimes γ γ soverainty & glo is evident
in a wonderful manner, in Thunder & Lightn; how full
of glo does γ appear in γ natrl Effects? tis γ γ of glo Thun-
ders voice so full of majesty, makes not
only γ Earth, but γ get Ocean tremble, at such a Token
of his presence. Thunder is γ dreadful noise of γ voice
come out of γ Clouds to astonish γ strike a dead upon
men, Job 37. 1, 2. γ bespeak, γ to be a γ of get glo
power: so awful is γ sound of thunder, & so bright & swift
to be able to stand. Amen

of pieces of flashes of its Companion of Lightning, of
nothing can more affect of hear of one, of nothing more
affect of sight of another. So speak it of voice of 7 of
glo, tis to be upon of waters, upon many waters, striking a
dead of honor into all of hear it of 4: his voice is heard
far of near; he darts it thro' of whole region of of Air,
it is accompanied with such flashes of fire as shoot to
of ends of of Earth. his voice is roar: he thunders with
of voice of his Excellence, of he will not stay in his voice
is heard: of by his voice he shew his mighty power, in making
of strongest trees of of forest to quake; nay, heaks of into
shivers; of Cedars, of hard of tall as 44 re, even of Cedars of
Libanus is a found for of smalle of goodly bulk, as these
down of shatter of by: yea it lifts of up into of Air in it
has torn of in pieces, of makes of mountains of leap
like of young Cretes of re upon of, of 5, 6. fire, we have
kindled by lightning; houses, habitations, of these we be con-
sumed: of grapes, of vines, of wild fig trees we be quite
killed of corrupted, in storm, of Thunder of lightning, of
were mixt together, of no live Cretes escaped, but Cattle
of flocks were destroyed were left in of fields, Ps. 78. 43, 44
of flashes of fire break out together with of voice of 7, of
cut of way thro' of Clouds, of scatter of with a wonderful
swiftness into all Quarters, Ps. 29. 7. Such is of power
of get glo of 7 in Natul Effects, of many times it puts
men into a tumult or great consternation, like of Philistines
times in of heard of of Exploit of David upon of, as it
is recorded, 1 Sam. 14. 15.

2. Sometimes, of gives men very signal of surpris Tokens
of his glo of Strength, in of Kings Providence. In our
of Annals of four Ages or consult of Chronicles, from
own People, of will find an Act of many awful Accidents
of dreadful of recorded as a memorial of of almighty hand
of ways all of, of many times, by strange of wondrous
will of Pleasure. of a surpris Instance of of Sovereign Power
and

& great glo of 7, is of Case of Joseph, who was put
into good circumstances, & safe for his Slavery & impri-
sonment. how wonderfully does 7 also display his power
& glo in of Calamities, & sometimes, but upon Men?
hazardous, expensive & bloody wars, & would strangely
by him. of 7 is of great King who governs of Clouds, & orders
such Thunder shows to do Execution he pleases. w
of help of Princes & monarchs fail, & still remains of
same thro' out all generations: of Thunder does not more
easily tear of Trees, houses or Rocks, of he can break
in pieces of proudest Princes. who of so shall not fear before
him & tremble at his majesty, Le 5. 10. Tho' rivers &
Seas of vengeance, sometimes, beat against his people
he will not suffer of to be hurt; Ps. 24. 2. w multi-
tudes of combined Enemies, & threaten'd to break in
upon men like a flood; w of storm & rage, & insolently
vaunt, as if of were sure to overwhelm; w of were
as numerous & rage as of waves of of Sea, & has appeared
above of all, & can instantly depress of. Think of
of deliverance of of Isaiah, & read Ps. 93. 3, 4. And
of his government is perpetual; it has no End, but continues
he Sitteth King forever.

3. sometimes 7 gives very signala of Surprizi Tokens
of his glo & majesty in of Kings of his gra. he came
to great glo & infinit great upon mount Sinai at the
giving of of Law. And w Thunder he marches, by his
host, & keeps of w in fear: w of flashes of fire do
he deliver of ~~deadly~~ Law w dreadful voice? his gra
so far passes by of Assyrians of men, as of he comes
in glorious majesty, to Sinai's top, w of shrill Echoes
of his Trumpet he calls of trampling Armies of
Israel to him. of Eternal Doors lift of heads at of word
of of Lord; of mighty Pillars of heavn bow of heads, whilst
of in his majestic Chariot, flies thro' hail, & red Snow
in a pitchy Cloud kept w of flames of fire: his eyes of
were ans' to declare his glo, or of scattered dreadful light
& proclaimed in of. of Thunder roars, & lightning blazes
thro' of host, & spreads of w wild amazement: flesh horrors
to be able to stand. of Armies

honors seize of men: dyi groans of wild despair
torment of ether: Shrieks, & howls of sea, and
dismal cries, were all over Israel: yea Moses in
feels of spread terror, & was not able to hide his
shriek of a great surprize: so that much ado he had
ye were scarcely able to receive of, & attend to ye
voice of ye trumpet, after it he sounded loud & loud
for a long time together. here ye majesty & glo
of ye appeared so awful & surprizing, that ye could but
just stand up wth ye quiveri limbs to hear ye Prophet
I am by ye thy 7th. Remember ye thou magnify his
work, & men behold: Every man may see it, man may
behold it afar off: behold ye is great & we know in
not, Job 36, 24 &c. All thy works, shall praise
thee O L, & thy st^s shall bless thee; ye shall speak
of ye glo of thy Kingdo & talk of thy Power: for herein
& in other instances too, he has made known to ye sons
of men his mighty acts, & ye glorious majesty of
his kindness. Thus of ye 1st particular
2. w^{ch} ye do give any such surprizing instances of his
glorify men shd glorify in & acknowledg his
divine majesty. we shd at such times adore
ye essential glo & greatness of ye: for as he displays his
majesty in his surprizing works, so we may be led
ye lead to think of ye he is in us, how gloriously
powerful in his Kingdo of hate & gra? he is ye & ye
changeth not & w^{ch} in ye is no variaⁿ: he is ye in
comprehensibly glorious & And as we are to
think of his essential, so especially of his declarative
glo & power at such seasons: reflect upon ye visi-
ble splendor & lustre ye reflects fro his essential
glo, at such remarkable times
3. we shd ye testify our acknowledg^{ts} of ye majesty of ye.
we cant lay any new Gems upon his Royal Diadem
ye did not shine ye befo; but we may make it evident
if we do indeed admire & adore ye true Computation of his

his Attributes, & appear in all of various & surprizing
methods & takes to manifest his glorious power. we
can add nothing to, & by all of we do in our descriptions
of glorious majesty to him; but if we may be ever let
take of we admire & adore him, & celebrate of glo & re in
ion; Exod. 15. 11.

2. we shd endeavor to raise in others of same actions
ledgts at such seasons. call upon 7, induce 7 to
declare of majesty & glo of 7; Mat. 5. 16. you we shd
make of whole multitude words & glorify of 7 of Israel:
as we receive a pulse of 7 upon our hearts at such times
so we shd manifest it to others if it will induce 7 to
do likewise; as our Saviour speaks in another case, in
John. 16. 14. - see Luk 18. 43. we shd be now filled

with the fruits of righteousness, to the praise & glo of 7.
But tis time to shew why men shd especially
under our present surprizing tokens of 7's glo & majesty
acknowledge of divine majesty & glorify in

3. it is the 3^d of my propos for 7 Text, viz. to give the
reasons why at such seasons persons are called upon to
to glorify & adore of great of 7. & here

1. J. B. 7 has commanded it. This & many others of of
Psalms of David are composed as memorials of the
great of 7 in such surprizing works, & all either ex-
pressly or implicitly call upon men to adore divine
power & give 7 glo in such awful hours. if was of
End of of Tenor upon mount Sinai; & if was of command
given in Sunday Ch! in Job.

2. J. B. 7 is usually some special reasons for of surprizing
displays of 7's glo & great. It was not without a reason
of 7 spoke aloud in thundrie voice to Israel upon Mount
Sinai. Had you not run into foul idolatry or some other vile
iniquities you would not be treated in such a surprizing
lawful manner. So did not men need it you would not
be put in mind in such awful ways of of rapidity and
dulness as you see. Threatnings & judgments recorded and
inflicted for ofendi 7. divine threatnings declare divine
an

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3. B.
Men
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time
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fine
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Effect
of it
spirit
force
keep
agent
that a

Angrat our forgetfulw, & call us to give 7 glo. read;
aut. gai. 5. 18, 23, 24.

3. B. 7 is y^e principl Agent in y^e Surprizi Operations.

Men re exceedi apt to tembrate y^e views of such
of such Effects, upon second Causes; & account y^e such
fatal y^egs, as move by y^e Cause of Natr wthout Design
but such a that is entirely wrong & inconsistent to y^e
Truth of y^egs. meer created Substances can only
move wthin y^e Circuit of Natr as y^e almighty
Agent direct & governs accordi to his pleasure, in
obedienc to his command. 7 holds all y^e Springs
in his own hand, & do^e impow^r & direct y^e in all
y^e motions. & to wth else can we assign y^e Surprizi
force & Action of y^e Substances, w^{ch} cause Thunder
& lightning, but to y^e immediat influence & and
agency of almiti 7? It is granted indeed y^e Thunder
is only a noise in y^e lowest Region of y^e Air, excited
by a sudden kindle of Sulphureous Exhal^{ns}; a rattli
noise w^{ch} seemd as if it passd thro^{gh} Arches: & y^e Subltly
force & Penetr^{ns} of y^e Sulphureous Mat^r, acti in its
extraordinary violence, is w^{ch} shatters & breaks Trees
houses & men: & y^e Phenomina of it is many
times exceedi strang^e: It frequently burns persons
Clothy wthout touchi y^e bodies; it breaks bones, &
leaves no Impresions upon y^e flesh. It melts the
finest meattles, upon or about persons, & will
do y^e no injury at all. y^e w^{ch} sometimes y^e amazi
Effects of lightning, tho^{ugh} every particle of matter is
of it's dead & entirely inactive. Shall not y^e be
ascribd to 7 if inactive mat^r shd we perhaps surprizi
force given it in a moment to set y^e w^{ld} on fire
& keep mankind a trembli? w^{ch} w^{ch} invisible
Agent shd y^e be but 7? P. 104. 32. & certainly
7 has an End in all y^e, even to excite his people
to

to give in glo: & such surprizings as a ten
Benjamin to quick Slothful men to duty: of
Terror awaken men, & make if could: w^{ch} speaks in
thunder of Lightni^g if must be deaf indeed, if will not
hear. if it is every design, to make us consider our
ways & our doings, & acknowledg^e the Majesty of im, who
speaks ~~the~~ such a loud voice.

But tis time to apply y^e Discourse in some useful
deductions briefly; tho' possibly some may think
y^e text & applicaⁿ too comes out of due place to
us: if I will think with ~~us~~ reasonable in y^e
neighborhood, w^{ch} marks of terrible vengeance is
fresh & visible; w^{ch} ruins of a Ch^h may shew us
a funeral pile. But, Sir, w^{ch} not firey vengeance
a voice here at y^e same time & place, a very
terrible voice, end' to awaken y^e most stupid and
Lethargick sinners to magnify y^e G^d. Tho' y^e sermon
is not to act over a scene of horror, Confusion
& amazement, w^{ch} can never imitate; yet
it sh^d quicken us to keep upon our minds a
lively sense of such surprizings: To know of y^e glo
& Majesty, now you can become y^e subject of
reason, of cool that & wise Considerⁿ, w^{ch} y^e Terror
of y^e ~~is~~ a little over. Threatnings will never
reform mankind, unless you can be calmly consider'd
at a dist^{ance}. Can't we look & see y^e furious Torrents
of fire come ~~down~~ ^{shoot} down fro^m y^e clouds, despite
all human opposition, striking thro' a Ch^h, shoot
a man thro' dead, & throw a great assembly
all into Confusion. if that w^{ch} went y^e light of y^e
methinks, were sufficient to give us great fear
& reverence of y^e power & terrible Majesty of G^d.
Is not G^d y^e same G^d still? & can't he do y^e same
to any of us, as he has done to our neighbors? he

Amber

he's a just & righteous judge, & is angry wth all quicker
every day: he can bend his bow, & let fly his
arrows, & make y^e Earth tremble & quake, & y^e very
foundations of y^e hills to shake, B. he is angry. tho'
we don't every day see a conflagration out of his
mouth; tho' he do not upon any provocation appear
in his terrible majesty, riding upon y^e Cherubims &
upon y^e wings of y^e wind: is not a late Example
enough for us also, wthout need of more surprizing
Terrors. As we woud shun y^e like let us not soon
forget y^e; but fear & tremble before y^e who is terrible
in his doings toward y^e Childe of men.

And now if y^e voice is so terrible, let us think y^e
will his arm be? if Thunder & Lightning is his strange
work & throws men into Confusion of mind: w^{ill} will
his dreadful vengeance be in y^e day of visitation. Indeed
at y^e last judgment, y^e will be y^e same Herald and y^e
same trumpet, y^e almighty voice, w^{ill} shall command y^e
wheels of nature to stand, & proclaim y^e Time
shall be no longer; but we shall not see y^e same
Stupidity & dulness of apprehension. y^e he y^e is
unprepared, will meet an incensed y^e who will
send down full vials of wrath & our last y^e ven
geance upon such impenitent. w^{ill} will y^e wretch
go for shelter? y^e Thunder of his voice will y^e tear
y^e Rocks & y^e mountains to pieces; & he y^e has
defied y^e Lord must sink into flames of eternal
fire at his command, w^{ill} he shall feel Tempests
of angry fire, beating upon his soul forever.

To conclude, Let us fear it Thunder think
upon y^e Psalm, & w^{ill} we think of y^e Psalm, let us
remember y^e dreadful Thunder & Lightning we see
heard & seen, & know y^e awful Effects of
finally

finally; Let us bless & praise him another
voice of thunder: even a still small
voice of the spirit: & tho' mount Sinai thunders
thunder fire & vengeance round the earth, yet he
speaks of mercy & gentleness; & divinely whispers
to our souls of pardon grace & boundless Love
flowing from the blood of the Lamb; of life, joy & an
Crown purchased by a bleeding. When we hear
the voice of Tenor & make us shiver & tremble
we will retire beneath the Cross of our Saviour
& lay at his feet, & if ~~we~~ we have been sword
justice draws, with pass by us.