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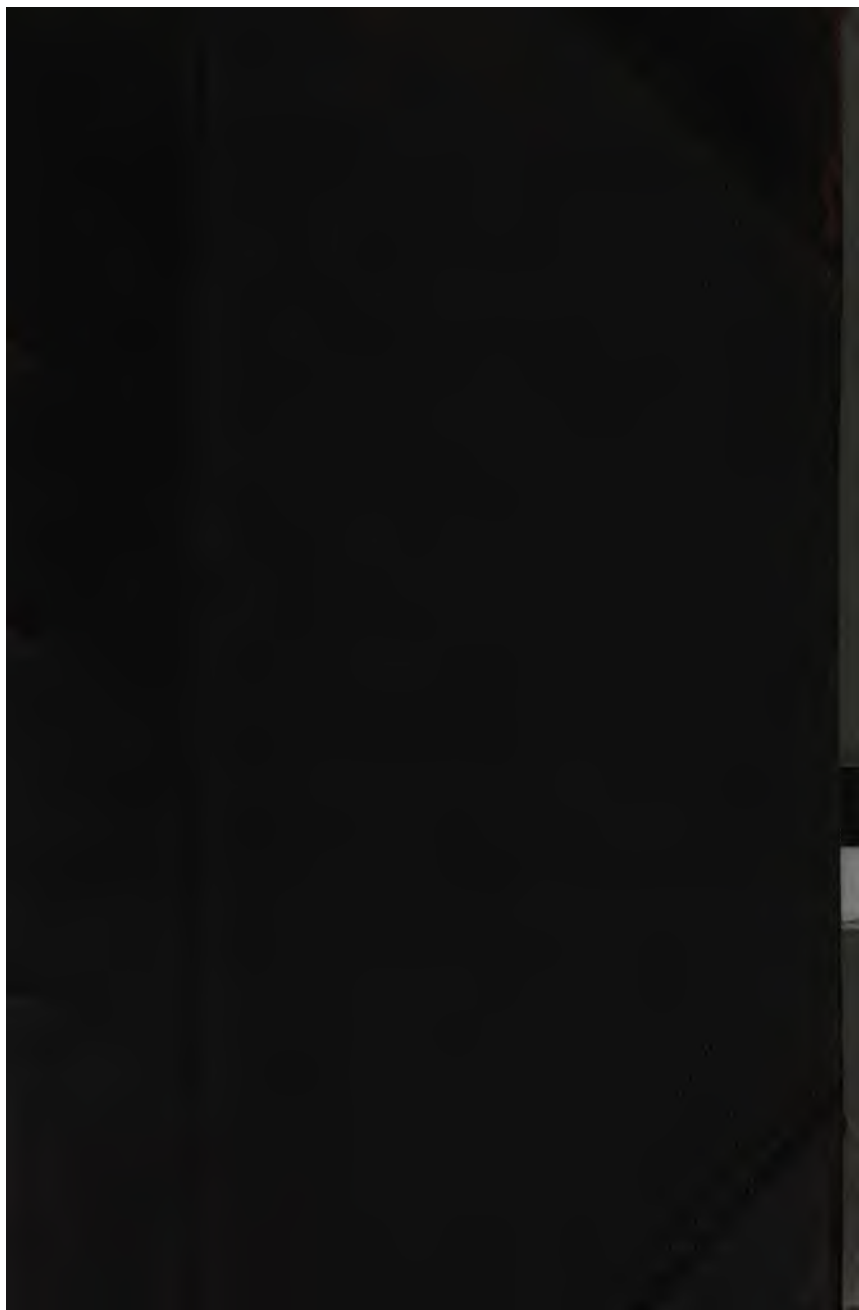
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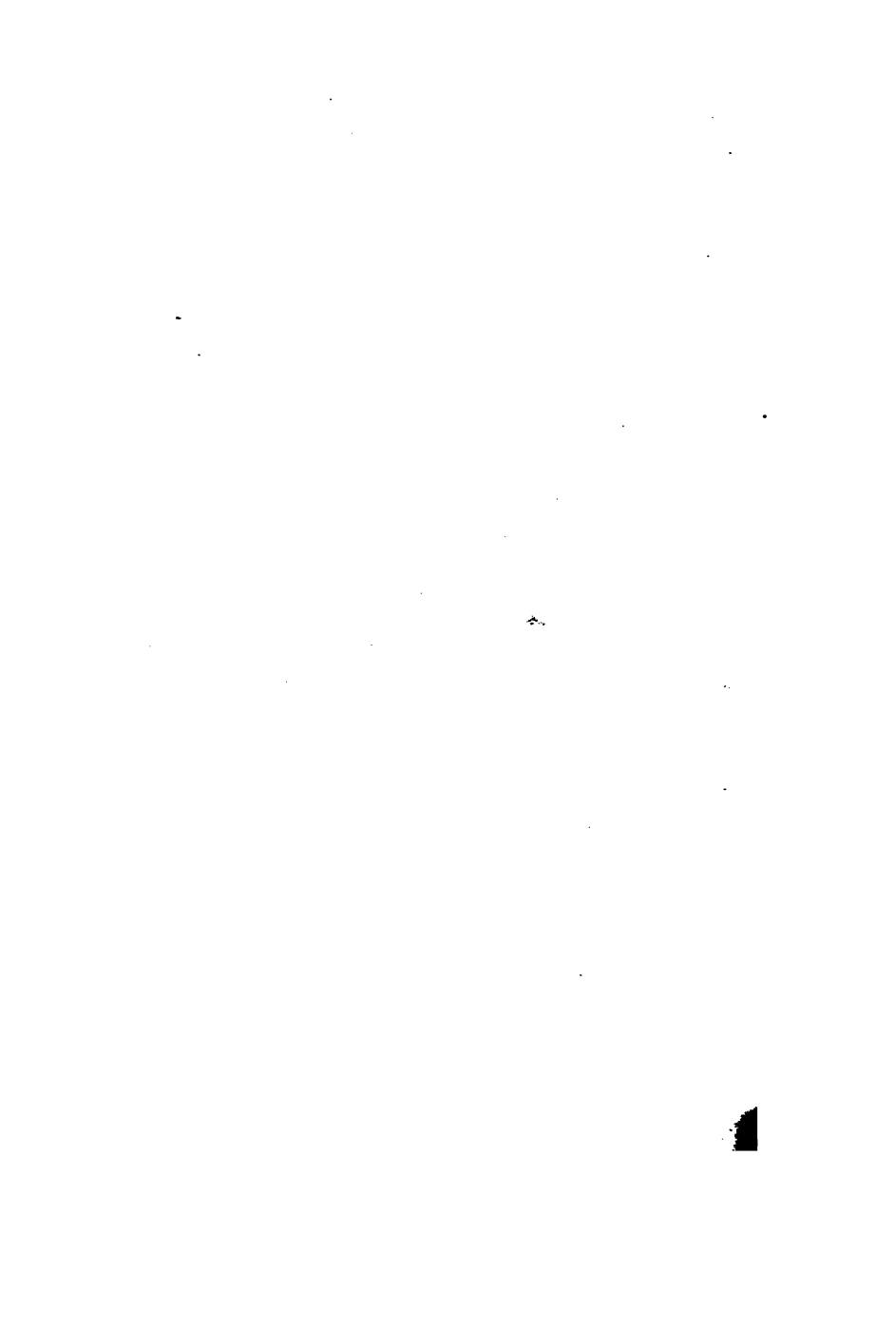
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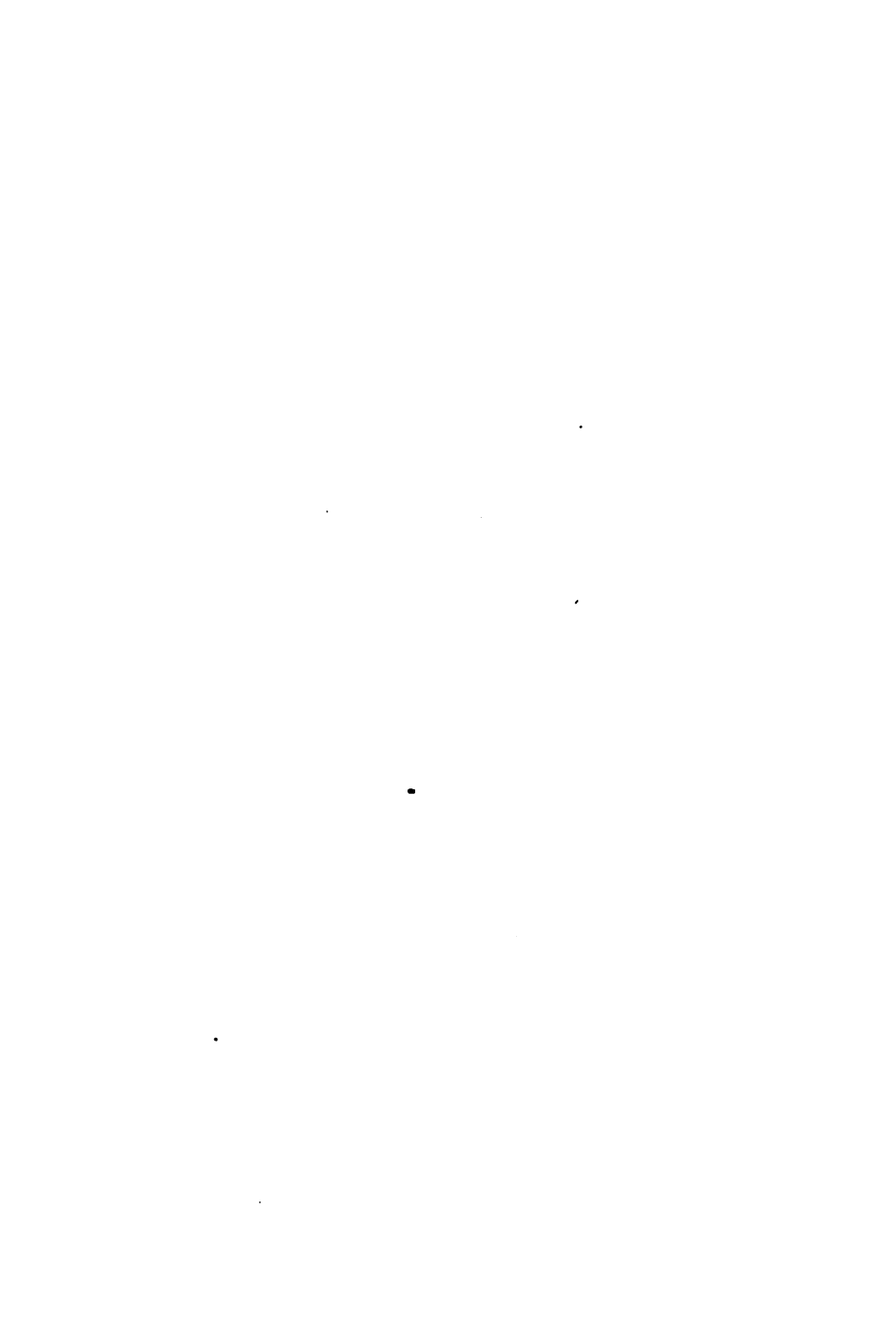
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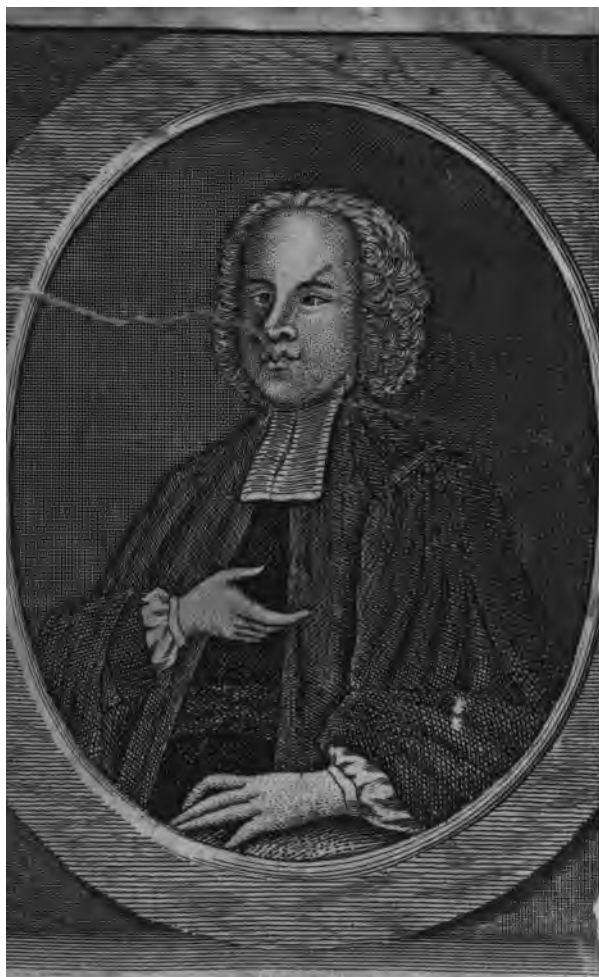












*The Rev. M. George Whitefield  
of Pembroke College Oxford.*

I H E

*Christian's Companion:*  
OR,  
**SERMONS**  
ON  
**Several SUBJECTS.**

C O N T A I N I N G,

- |   |  |
|---|--|
| I. Directions how to hear Sermons.                        | IX. The Eternity of Hell Torments.   |
| II. Worldly Business no Plea for the Neglect of Religion. | X. The necessary Duty of Thankfulness for Mercies received.  |
| III. The Marks of the New Birth.                          | XI. The Indwelling of the Spirit the Privilege of all Believers.   |
| IV. The Power of Christ's Resurrection.                   | XII. The Folly and Danger of being not Righteous enough, as well as of being Righteous over-much.  |
| V. The Duty of Searching the Scriptures.                  | The Rev. Mr. <i>Whitefield's</i> Answer to the Bp. of <i>London's</i> Pastoral Letter. And A Supplement to Mr. <i>Whitefield's</i> Answer. |
| VI. Satan's Devices.                                      |  |
| VII. The Knowledge of Jesus Christ the best Knowledge.    |  |
| VIII. The heinous Sin of Drunkenness.                     |  |

To which are added,  
Several P R A Y E R S.

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By GEORGE WHITEFIELD, A. B.  
*Of Pembroke College, Oxford.*

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L O N D O N :

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*Directions how to hear Sermons.*

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A

# S E R M O N

Preach'd at

CHRIST'S CHURCH in  
*Spittlefields, London.*



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L U K E viii. 18.

*Take heed therefore how you hear.* "



THE Occasion of our Lord's giving this Caution was this — Perceiving that much People were gathered together to hear him out of every City, and knowing (for he is God and knoweth all Things) that many, if not most of them, would be Hearers only, and not Doers of the Word, He spake to them by a Parable, wherein, under the Similitude of a Sower that went out to sow his Seed, He plainly intimated how few there were amongst them who would receive any saving Benefit from his Doctrine, or bring forth Fruit unto Perfection.

The Application one would imagine should be plain and obvious : But the Disciples, as yet unenlightened in any great Degree by the Holy Spirit, and therefore unable to see into the hidden Mysteries of the Kingdom of God, dealt with our Saviour, as People ought to deal with their Ministers—discoursed with him privately about the Meaning of what he had taught them in Publick, and with a sincere Desire of doing their Duty, asked for an Interpretation of the Parable.

Our Blessed Lord, as he always was willing to *instruct those that were teachable,* (herein  
settin

## 6 *Directions to hear Sermons.*

setting his Ministers an Example to be courteous and easy of Access,) freely told them the Signification of it. And withal, to make them more cautious and more attentive to his Doctrine for the future, He tells them, that they were in an especial Manner to be the Light of the World, and were to proclaim on the House-top whatsoever he told them in Secret. And as their improving the Knowledge already imparted, was the only Condition upon which more was to be given them, it therefore highly concern'd them to take heed how they heard.

From the Context then it appears, that the Words were primarily spoken to the Apostles themselves. But because they were the Representatives of the whole Church, and 'tis to be fear'd out of those many Thousands that flock to hear Sermons, but few comparatively speaking are effectually influenced by them; I cannot but think it very necessary to remind you of the Caution given by our Lord to his Disciples, and to exhort you with the utmost Earnestness to *take heed how you hear.*

In Prosecution of which Design I shall in the following Discourse,

*First*, Prove that every one ought to take all Opportunities of hearing Sermons. And, *Secondly*, I shall lay down some Cautions and Directions, in order to your hearing them with Profit and Advantage.

And, *First*, I am to prove that every one *ought to take Opportunities of hearing Sermons.*  
That

## *Directions to bear Sermons.* 7

That there have always been particular Persons set apart by GOD to instruct and exhort his People to practise what He should require of them, is evident from many Passages of Scripture.—St. *John* tells us, that *Enoch* the seventh from *Adam*, prophesied or preached, concerning the Lord's coming with ten thousand of his Saints to Judgment. And *Noah*, who lived not long after, is stiled by St. *Peter* a Preacher of Righteousness. And though in all the intermediate Space between the Flood and Giving of the Law, we hear but of few Preachers, yet we may reasonably conclude, that GOD never left himself without Witness, but at sundry Times, and after divers Manners spoke to our Fathers by the Patriarchs and Prophets.

But however it was before, we are assured that after the Delivery of the Law, GOD has constantly separated to himself a certain Order of Men to preach to, as well as pray for his People; and commanded them to enquire their Duty at the Priests Mouths. And though the *Jews* were frequently led into Captivity, and for their Sins scattered abroad through the Face of the Earth, yet he never utterly forsook his Church, but still kept up a Remnant of Prophets and Preachers, as *Ezekiel*, *Jeremiah*, *Daniel*, and others, to reprove, instruct, and call them to Repentance.

Thus was it under the Law. Nor has the Church been worse, but infinitely better provided for under the Gospel:—For when *JESUS CHRIST*, that great High Priest, had through the *Eternal Spirit* offer'd himself as a full, per-



## 8 *Directions to bear Sermons.*

fect, sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World, and after his Resurrection had all Power committed to him both in Heaven and Earth, He gave Commission to his Apostles, and in them to all succeeding Ministers, to go and preach his Gospel to every Creature; promising to be with them, to guide, assist, strengthen and comfort them "always, even to the End of the World."

But if it be the Duty of Ministers to preach (and woe be to them if they do not preach the Gospel, for a Necessity is laid upon them) no doubt, the People are obliged to attend to them; for otherwise, wherefore are Ministers sent?

And how can we here avoid admiring the Love and tender Care which our dear Redeemer has expressed for his Spouse the Church? Who, because he could not be always with us in Person, on account it was expedient He should go away, and as our Forerunner take Possession of that Glory he had purchased by his precious Blood, yet would not leave us comfortless, but first settled a sufficient Number of Pastors and Teachers; and afterwards, according to his Promise, actually did and will continue to send down the Holy Ghost to furnish them and their Successors with proper Gifts and Graces for the Work of the Ministry, for the perfecting of the Saints, for the edifying of his Body in Love, till we all come in the Unity of the Spirit, to the Fulness of the Measure of the Stature of Christ.

*Oh! how insensible are those of this unspeakable Gift, who do despise to the Spirit of Grace,*  
who

*Directions to hear Sermons.* 9

who crucify the Son of God afresh, and put him to an open Shame, by wilfully refusing to attend on so great a Means of their Salvation? How dreadful will the End of such Men be? How aggravating, that Light should come into the World, that the glad Tidings of Salvation should be so very frequently in this populous City, and that so many should loath this spiritual Manna, this Angels Food, and call it light Bread? How much more tolerable will it be for *Tyre* and *Sidon*, for *Sodom* and *Gomorrhah*, than for such Sinners? For better Men had never heard of a Saviour being born, than after they have heard, not to give Heed to the Ministry of those, who are employed as his Ambassadors, to transact Affairs between God and their Souls.

We may, though at a Distance, without a Spirit of Prophecy, so etell the deplorable Condition of such Men; and behold them cast into Hell, lifting up their Eyes, being in Torment, and crying out, How often would our Ministers have gathered us, as a Hen gathereth her Chickens under her Wings?——But we would not.——Oh that we had known in that our Day, the Things that belonged to our everlasting Peace!——But now they are for ever hid from our Eyes.

Thus wretched, thus inconceivably miserable, will such be as sight and make a Mock at the publick Preaching of the Gospel.—But taking it for granted, there are but few, if any, of this unhappy Stamp, who think it worth

## 10 *Directions to hear Sermons.*

their while to tread the Courts of the Lord's House, I pass on now to the

Second general Thing proposed, — To lay down some Cautions and Directions, in order to your hearing Sermons with Profit and Advantage.

And here, if we reflect on what has been already delivered, and consider that Preaching is an Ordinance of God, a means appointed by *Jesus Christ* himself for promoting his Kingdom amongst Men, you cannot reasonably be offended, if, in order that you may hear Sermons with Profit and Advantage, I

First, direct or intreat you to come to hear them, not out of Curiosity, but from a sincere Desire to know and do your Duty.

Formality and Hypocrisy in any religious Exercise is an Abomination unto the Lord. And to enter his House merely to have our Ears entertained, and not our Hearts reformed, must certainly be highly displeasing to the Most High God, as well as unprofitable to ourselves.

Hence it is, that so many remain Unconverted, yea, Unaffected with the most Evangelical Preaching; so that like *St. Paul's* Companions, they only hear the Preacher's Voice with their outward Ears, but do not experience the Power of it inwardly in their Hearts. Or like the Ground near *Gideon's* Fleece, they remain untouched; whilst others that came to be fed with the sincere Milk of the Word, like the

## *Directions to hear Sermons.*     I I

the Fleece itself, are watered by the Dew of God's heavenly Blessing, and grow thereby.

Flee therefore, my Brethren, flee Curiosity; and prepare your Hearts by a humble Disposition to receive with Meekness the engrafted Word, and then it will be a means, under God, to quicken, build up, purify, and save your Souls.

A second Direction I shall lay down for the same Purpose, is, not only to prepare your Hearts before you hear, but also to give diligent Heed to the Things that are spoken, whilst you are hearing the Word of God.

If an earthly King was to issue out a Royal Proclamation, on performing or not performing the Conditions therein contained, the Life or Death of his Subjects entirely depended, how solicitous would they be to hear what those Conditions were? And shall not we pay the same Respect to the King of Kings, and Lord of Lords, and lend an attentive Ear to his Ambassadors, when they are declaring in his Name on what Terms our Pardon, Peace, and Happiness may be secured?

When God descended on Mount *Sinai* in terrible Majesty, to give unto his People the Law, how attentive were they to his Servant *Moses*? And if they were so in earnest to hear the Thundrings or Threatnings of the Law, shall not we be as solicitous to hear from the Ministers of Christ, the glad Tidings of the Gospel?

Whilst Christ was himself on Earth, it is said that the People hung upon him to hear the precious Word that proceeded out of his Mouth.

## 12 *Directions to hear Sermons.*

Mouth. And if we look'd on Ministers as we ought, as the Representatives of *Jesus Christ*, we should hang upon them to hear their Words also.

Besides, the sacred Truths that Gospel Ministers deliver, are not dry insipid Lectures on Moral Philosophy, intended only to amuse us for a while; but the great Mysteries of Godliness, which therefore we are bound studiously to listen to, lest through our Negligence we should either not understand them, or by any other Means let them slip.

But how regardless are those of this Direction, who instead of hanging on the Preacher to hear him, doze or sleep whilst he is speaking to them from God? Unhappy Men! Can they not watch with our Blessed Lord one Hour? What? Have they never read how *Eutychus* fell down as he was sleeping, when *St. Paul* continued his Discourse till Midnight, and was taken up dead?

But to return. Though you may prepare your Hearts, as you may think, by a teachable Disposition, and be attentive whilst Discourses are delivering, yet this will profit you little, unless you observe a

*Third* Direction—not to entertain any the least Prejudice against the Minister.

For could a Preacher speak with the Tongue of Men and Angels, if his Audience was prejudiced against him, he would be but as a sounding Brass, or a tinkling Cymbal.

That was the Reason why *Jesus Christ himself*, the Eternal Word, could not do many mighty

### *Directions to hear Sermons.* 13

mighty Works, nor preach to any great Effect among those of his own Country : For they were offended at him. And was this same *Jesus*, this God incarnate again to bow the Heavens, and to come down speaking as never Man spake, yet if we were prejudiced against him, as the *Jews* were, we should harden our Hearts as the *Jews* did theirs.

Take heed therefore, my Brethren, and beware of entertaining any Dislike against those whom the Holy Ghost has made Overseers over you.—Consider that the Clergy are Men of like Passions with yourselves—And tho' we should even hear a Person teaching others to do, what he has not taught himself ; yet that is no sufficient Reason for rejecting his Doctrine—For Ministers speak not in their own, but in *Christ's* Name. And we know who commanded the People to do whatsoever the *Scribes* and *Pbarisees* should say unto them, though they said but did not.

But, *Fourthly*, as you ought not to be prejudiced against, so you should be careful not to depend too much on a Preacher, or think more highly of him than you ought to think.

For though this be an Extreme that People seldom run into ; yet preferring one Teacher, in Opposition to another, has often been of ill Consequence to the Church of God.

That, we read, was a Fault which the great Apostle of the *Gentiles* condemned in the *Corinthians* : For whereas one said, I am of *Paul* ; another, I am of *Apollos* : Are ye not Carnal, says he ? For who is *Paul*, and who is *Apollos*,

## 14 *Directions to hear Sermons.*

*Apollos*, but Instruments in God's Hands by whom you believed? And are not all Ministers sent forth to be ministring Ambassadors to those who shall be Heirs of Salvation? And are they not all therefore greatly to be esteemed for their Work's Sake?

The Apostle, 'tis true, commands us to pay double Honour to those who labour in the Word and Doctrine. But then to prefer one Minister at the Expence of another (perhaps, to such a Degree, as when you have actually enter'd a Church, to come out again because he does not preach) is earthly, sensual, devilish.

Not to mention that Popularity and Applause cannot but be exceeding dangerous even to a rightly informed Mind; and must necessarily fill any thinking Man with a holy Jealousy, lest he should take that Honour to himself, which is due only to God? who alone qualifies him for his Ministerial Labours, and from whom alone every good and perfect Gift cometh.

A *Fifth* Direction I would recommend is, to make a particular Application of every Thing that is deliver'd to your own Hearts.

When our Saviour was discoursing at his last Supper with his beloved Disciples, and foretold that one of them should betray him, each of them immediately applied it to his own Heart, and said, *Lord, is it I?* And would Persons in like manner, when Preachers are dissuading from any Vice, or persuading to any Virtue, *instead of crying*, this was design'd against such *and such a one*, turn their Thoughts inwardly,  
and

## *Directions to hear Sermons.* 15

and say, Lord, is it I? How far more beneficial should we find Discourses to be, than they generally are now?

But we are apt to wander too much abroad: Always looking at the Mote which is in our Neighbour's Eye, rather than the Beam which is in our own.

Haste we now to the *Sixth* and last Direction: If you would receive a Blessing from the Lord, when you hear his Word preach'd, pray to him, both before, in, and after every Sermon, to endue the Minister with Power to speak, and to grant you a Will and Ability to put in Practice what he shall shew from the Book of God to be your Duty.

This would be an excellent Means to render the Word preach'd effectual to the Enlightening and Enflaming your Hearts, and without this, all the other Means before prescribed will be in vain.

No doubt it was this Consideration that made St. Paul so earnestly intreat his beloved *Ephesians* to intercede with God for him—*praying always*, says he, *with all manner of Prayer and Supplication in the Spirit, and for Me also that I may open my Mouth with Boldness, to make known the Mysteries of the Gospel.* And if so great an Apostle as St. Paul needed the Prayers of his People, much more do those Ministers, who have only the ordinary Gifts of the Holy Spirit.

Besides, this would be a good Proof that you sincerely desired to do as well as know the Will of God; and it must highly profit both Ministers



## 16 *Directions to hear Sermons.*

nisters and People; because God through our Prayers will give them a double Portion of his Holy Spirit, whereby they will be enabled to instruct you more fully in the Things which pertain to the Kingdom of God.

And oh that all that hear me this Day would seriously apply their Hearts to practise what has now been told them! — How would Ministers see Satan like Lightning fall from Heaven, and People find the Word preach'd sharper than a two-edged Sword, and mighty through God to the pulling down of the Devil's strong Holds!

The Holy Ghost would then fall on all them that heard the Word; as when St. *Peter* preached. The Gospel of Christ would have free Course, run very swiftly, and Thousands again be converted by a Sermon.

For *Jesus Christ* is the same Yesterday, To-Day, and for Ever. He has promised to be with his Ministers always, even unto the End of the World. And the Reason why we do not receive larger Effusions of the Blessed Spirit of God, is not because our All-powerful Redeemer's Hand is shortened, but because we are not prepared to receive them, and because we do not expect them, but confine them to the Primitive Times.

It does indeed sometimes happen that God to magnify his free Grace in *Christ Jesus*, is found of them that sought him not; a notorious Sinner is forcibly work'd upon by a publick Sermon, and pluck'd as a Firebrand out of the Fire. But this is not God's ordinary way

of

*Directions to hear Sermons.* 17

of acting. No, for the Generality, He only visits those with the Power of his Word, who humbly wait to know what he would have them to do. And sends unqualified Hearers not only empty, but harden'd, away.

Take heed therefore, ye careless, curious Professors, if any such be here present, how you hear.—Remember that, whether we think of it or not, we must all appear before the Judgment Seat of Christ, where Ministers must give a strict Account of the Doctrine they have deliver'd, and you as strict a one, how you have improved under it.—And, good God! how will you be able to stand at the Bar of an angry, sin-avenging Judge, and see so many Discourses you have despised, so many Ministers who once long'd and labour'd for the Salvation of your precious and immortal Souls, brought out as so many swift Witnesses against you?—Will it be sufficient then, think you, to alledge that you went to hear them only out of Curiosity—to pass away an idle Hour,—to admire the Orator, or ridicule the Simplicity of the Preacher?—No, God will then let you know, that you ought to have come out of better Principles, that every Sermon has been put down to your Account, and that you must then be justly punished for not improving by them.

But fear not, you little Flock, who with Meekness receive the ingrafted Word, and bring forth the peaceable Fruits of Righteousness; For it shall not be so with you.—No, *you will be your Ministers Joy, and their*

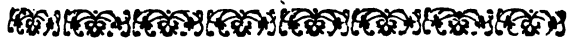
## 18 *Directions to hear Sermons.*

Crown of Rejoycing in the Day of our I  
Jesus. And they will present you in a  
Triumph faultless and unblameable to our c  
mon Redeemer, saying, Behold us, O L  
and the Children which Thou hast given u

But still take you heed how you hear.  
upon your improving the Grace you have, r  
shall be given, and you shall have abunda  
For He is faithful that hath promised,  
also will do it. Nay, God from out of  
shall so bless you, that every Sermon you  
shall communicate to you a fresh Supply  
spiritual Knowledge. The Word of G  
shall dwell in you richly; you shall go on f  
Strength to Strength, from one Degree  
Grace unto another, till being grown up to  
perfect Men in *Christ Jesus*, and filled w  
all the Fulness of God, you shall be transf  
by Death to see him as He is, and to  
Praise before his Throne with Angels  
Archangels, Cherubims and Seraphims,  
the general Assembly of the First-born, wi  
Names are written in Heaven, for ever  
ever.

*Which God, &c.*





*Worldly-Business no Plea for the  
Neglect of Religion.*

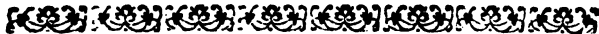
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A

# S-E R M O N

Preach'd at the Parish-Church of

*St. Lawrence, Old Jewry,  
London.*



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Matt. viii. 22.

*Let the Dead bury their Dead.*



T. Paul preaching at *Athens*, tells them, that as he passed by and beheld their Devotions, he perceived, they were *in all Things too superstitious*. But was this Apostle to rise, and in publishing the glad Tidings of Salvation in any of our populous Cities, he would see no reason why he should charge the Inhabitants with this; but rather, as he passed by and observed the Tenor of their Life, say, I perceive all things ye are too worldly-minded; ye are so eagerly bent on pursuing your lawful Business, so eagerly, as either wholly to neglect, or least too heedlessly to attend on *the One Thing needful*.

There cannot then be a greater Charity shown to the Christian World, than to sound Alarm in their Ears, and to warn them of the inexpressible Danger of continually grasping after the Things of this Life, without being equally, nay a thousand Times more concerned for their Well-being in a future State.

And there is still the more Occasion for such Alarm, because Worldly-mindedness so easily  
and

and craftily besets the Hearts of Men. For out of a specious Pretence of serving God in labouring for the Meat which perisheth, they are insensibly lull'd into such a spiritual Slumber, as scarce to perceive their Neglect to secure that which endureth to everlasting Life.

The Words of the Text, if not at first View, yet when examined and explained, will be found applicable to this Case, as containing an admirable Caution not to pursue the Affairs of this World at the Expence of our Happiness in the next.

They are the Words of JESUS CHRIST himself: The Occasion of their being spoken was this——As he was conversing with those that were gathered round about him, he gave one of them an immediate Summons to follow him: But he, either afraid to go after such a persecuted Master, or rather loving this present World, says, *Suffer me to go home and bury my Father*, or, as most explain it, Let me first go and dispatch some important Business I have now in Hand. But JESUS said unto him, *Let the Dead bury their Dead; Leave worldly Business to worldly Men, let thy secular Business be left undone, rather than thou should'st neglect to follow me.*

Whether this Person did as he was commanded I know not; but this I know,——That what CHRIST said here in Person, he has often whispered with the small still Voice of his *Holy Spirit*, and said to many here present, that rise up early and late, take Rest and eat *the Bread of Carefulness*, Come draw off your Affections

*for the Neglect of Religion.* 23

Affections from the Things of this Life; take up your Cross and follow me. But they willing to justify themselves, make answer, *L O R D*, *suffer us first to bury our Fathers*, to dispatch our secular Affairs——I say unto all such, *Let the Dead bury their Dead*, let your worldly Business be left undone, rather than you should neglect to follow him.

From the Words thus explained naturally arises this Proposition,——That no Business, though never so important, can justify a Neglect of true Religion :

The Truth of which I shall first shew,  
And then make an Application of it.

I. *First* then, I am to prove that no temporal Business, though never so important, can justify a Neglect of *true Religion*.

By the word Religion, I do not mean any Set of moral Virtues, any partial Amendment of ourselves, or formal Attendance on any outward Duties whatsoever; but a thorough real Change of Nature wrought in us by the invisible, yet powerful Operation of the *Holy Ghost*, preserved and nourished in our Souls by a constant Use of all the Means of Grace, evidenced by a good Life, and bringing forth the Fruits of the Spirit.

This is the true and undefiled Religion, and for the perfecting this good Work in our Hearts, the eternal Son of God came down and shed his precious Blood; for this End were we made, and sent into the World, and *by this alone can we become the Sons of God.*  
Were



## 24 *Worldly Business no Plea*

Were we indeed to judge by the common Practice of the World, we might think we were sent into it for no other Purpose than to care and toil for the uncertain Riches of this Life : But if we consult the lively Oracles they will inform us, that we were born for nobler Ends—to be born again from above—to be restored to the Divine Likeness by *Jesus Christ* our second *Adam*, and thereby be made meet to inherit the Kingdom of Heaven; and consequently there is an Obligation laid upon all, even the most busy People, to secure this End ; it being an undeniable Truth, that all Creatures ought to answer the End for which they were created.

Some indeed are for confining Religion to the Clergy, and think it only belongs to those who serve at the Altar : But what a fatal Mistake is this, seeing all Persons are indifferently called by God to the same State of inward Holiness ? As we are all corrupt in our Nature, so must we all be renewed and sanctified. And tho' it must be granted, that the Clergy lye under double Obligations to be Examples to Believers in Faith, Zeal, Charity, and whatever else is commendable and of good Report; as being more immediately dedicated to the Service of God; yet as we have been all baptized with one Baptism into the Death of Christ, we are all under a Necessity of performing our Baptismal Covenant, and perfecting Holiness in the Fear of God : For the *Holy Scriptures* point out to us but one Way of Admission into the Kingdom of Christ.

thru

*for the Neglect of Religion.* 25

thro' the narrow Gate of a sound Conversion :  
And he that does not enter into the Sheep-  
fold, whether Clergy or Layman, by this  
Door, will find to his everlasting Confusion,  
there is no climbing up another Way.

Besides, what a gross Ignorance of the Na-  
ture of *true Religion*, as well as of our own  
Happiness, does such a Distinction discover?  
For what does our Saviour by willing us to be  
Religious require of us, but to subdue our  
corrupt Passions, to root out ill Habits, to en-  
graft the heavenly Graces of God's most holy  
Spirit in their room; and, in one word, to fill  
us with all the Fulness of God?

And will Men be so much their own Ene-  
mies, as to affirm this belongs only to those  
who minister in holy Things? Does it not  
equally concern the most active Man living? Is  
it the End of Religion to make Men happy,  
and is it not every one's Privilege to be as hap-  
py as he can? Do Persons in Business find the  
Corruptions of their Nature, and Disorder of  
their Passions so pleasing, that they care not  
whether they ever regulate or root them out?  
Or will they consent that Ministers shall be a-  
lone Partakers of the Inheritance of the Saints  
in Light?—If not, as they desire the same  
End, why will they not make use of the same  
Means? Do they think that God will create a  
new Thing upon the Earth, and contrary to  
the Purity of his Nature, and Immutability  
of his Council, admit them into Heaven in  
their natural State, because they have been in-  
cumber'd about many worldly Things? Search

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the Scriptures, and see if they give any Room for such a groundless Hope.

But further, one would imagine there was something of the highest Concern and utmost Importance in our temporal Affairs, that they should divert so many from purifying their Hearts by Faith which is in *Christ Jesus*.

A covetous Miser, who neglects Religion by being continually intent on seeking great Things for himself and those of his own Household, flatters himself he herein acts most wisely, and at the same time will censure and condemn a young Prodigal, who has no Time to be devout, because he is so perpetually engaged in wasting his Substance by riotous Living and following of Harlots. But yet a little while, and Men will be convinced, that they are as much without Excuse who lose their Souls by hunting after Riches, as those who lose them by hunting after sensual Pleasures. For tho' Business may assume an Air of Importance, when compared with other trifling Amusements, yet when put in the Ballance with the loss of our precious and immortal Souls, it is equally frivolous.—According to that of our Saviour, *What shall it profit a Man, if he shall gain the whole World and lose his own Soul? Or what shall a Man give in exchange for his Soul?*

And now what need we any further Proof? We have heard the Decision of *Christ's* own Mouth. But because it is difficult to convince them of this important Truth, whose Hearts are blinded by the Deceitfulness of Riches, so  
tha

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that we had need cry out to them in the Language of the Prophet, *O Earth, Earth, Earth, bear the Word of the Lord.* I shall lay before you one Passage of Scripture more, which I could wish were written on the Tables of all our Hearts. In the xivth of St. Luke the 18th and following Verses, our Blessed Lord puts forth this Parable,—*A certain Man made a great Supper, and bade many, and sent his Servant at Supper Time to call them that were bidden: but they all with one Consent began to make Excuse. The one said, I have bought a Piece of Ground, and I must needs go see it, I pray thee have me excused. And another said, I have bought a Yoke of Oxen, and I must needs go and prove them, I pray thee therefore have me excused. So the Servant returned, and shewed his Master all these Things.*—And what follows? Did the Master accept of their Excuse? No; the Text tells us, the good Man was angry, and said, that *none of those which were bidden, should taste of his Supper.* And what does this Parable teach more or less, than that the most lawful Callings cannot justify our Neglect, nay, that they are no longer lawful when they in any wise interfere with the great Concerns of Religion; For the Marriage Supper here spoken of, means the Gospel; the Master of the House is Christ! the Servants sent out, are his Ministers, whose Duty it is from Time to Time to call the People to this Marriage Feast, or in other Words, to be religious. Now we find those that were bidden, were very well and honestly employed. There was no harm

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in buying or seeing a Piece of Ground, or going to prove a Yoke of Oxen; but here lay their Fault.——they were doing these Things when they were invited to come to the Marriage Feast.

Without doubt Persons may very honestly and commendably be employed in following their respective Callings; but yet, if they are engaged so deeply in these, as to hinder their working out their Salvation with Fear and Trembling, they must expect the same Sentence with their Predecessors in the Parable, that none of them shall taste of Christ's Supper for our particular Calling, as of this or that Profession, must never interfere with our general and precious Calling as we are Christians. Now that Christianity calls us entirely out of the World, the holy Scriptures warrant no such Doctrine.

It is very remarkable, that in the *Book of Life* we find some almost of all kinds of Occupations who notwithstanding served God in their respective Generations, and shone as so many Lights in the World.——Thus we hear of a good *Centurion* in the *Evangelists*, and a devout *Cornelius* in the *Acts*; a pious Lawyer; and some that walked with God, even of *Nero's* Household in the *Epistles*; and our divine Master himself in his Check to *Martha*, does not condemn her for minding, but for being cumbered or perplexed about many Things.

No, you may, nay, you must labour, out of Obedience to God, ever for the Meat which perish

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perisheth. But then, that I may in the *Second Place* apply what has been said,

I beseech you, by the Mercies of God, in *Christ Jesus*, let it not be at the Expence of that which endureth to everlasting Life: For, to repeat our Blessed Saviour's Words, *What shall it profit a Man, if he should gain the whole World and lose his own Soul; or, What shall a Man give in exchange for his Soul?*

Were we always to live in this World, then worldly Wisdom would be our highest Wisdom: But forasmuch as we have here no continuing City, and were only sent into this World to have our Natures changed, and to fit ourselves for that which is to come; then to neglect this important Work for a little worldly Gain, what is it but with profane *Esau*, to *sell our Birthright for a Mess of Pottage?*

Alas! how unlike are Christians to Christianity, they are commanded to *seek first the Kingdom of God and his Righteousness, and all other real Necessaries shall be added unto them*, but they are fearful (*O Men of little Faith*) if they should do so, all other Necessaries would be taken from them: They are strictly forbidden to be careful for the Morrow, and yet they rest not Night or Day, but are continually heaping up Riches for many Years, tho' they know not who shall gather them. Is this acting like Persons that are Strangers and Pilgrims upon Earth? Is this keeping their Baptismal Vow? Or rather, Is it not directly apostatizing from it, and deserting the Service of *Jesus Christ,*

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Christ, to lift themselves under the Banner of *Mammon* ?

But what will be the hope of such Worldlings, when God shall take away their Souls? What if the Almighty should say to each of them, as he did to the rich Fool in the Gospel, *This Night shall thy Soul be required of thee*: Oh then, what would all those Things profit them, which they are now so busy in providing ?

Was eternal Life, that free Gift of God in Christ Jesus, to be purchased with Money; or could Men carry their Stocks beyond the Grave, to buy Oil for their Lamps, *i. e.* Grace for their Hearts, when they should be called to meet the Bridegroom, there might be some Reason why God might well bear with them: But since their Money is to perish with them; since it is certain, as they brought nothing into the World, so they can carry nothing out, or supposing they could, since there is no Oil to be bought, *i. e.* no Grace to be purchased when once the Lamp of their natural Life is gone out; would it not be much more prudent to spend the short Time they have here allotted them in buying Oil while it may be had, and not for fear of having a little of that which will quickly be another Man's, eternally lose the true Riches.

What think you? Is it to be supposed that it grieved that covetous Worldling before mentioned, when his Soul sprung into the World of Spirits, that he could not stay here till he had pulled down his Barns and built greater? Or think

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think you not that all Things here below seemed equally little to him then, and he only repented that he had not employed more Time in pulling down every high Thought that exalted itself against the Almighty, and building up his Soul in the Knowledge and Fear of God?

And thus it will be with all unhappy Men, who like him are disquieting themselves in a vain Pursuit after worldly Riches, and at the same Time are not rich towards God.

They may for a Season seem excellently well employed in being solicitously careful about the important Concerns of this Life, but when once their Eyes are opened by Death, and their Souls launched into Eternity, they will then see the Littleness of all sublunary Cares, and wonder they should be so besotted to the Things of another Life, while they were, it may be, applauded for their great Wisdom and profound Sagacity in the Affairs of this World.

Alas! how will they bemoan themselves for acting like the unjust Steward, so very wisely in their temporal Concerns, in calling their respective Creditors so carefully, and asking how much every one owes to them, and yet never remembering to call themselves to an Account, or enquire how much they owed their own Great Lord and Master?

And now what should I say more? The God of this World, and the inordinate Desire of other Things must have wholly stifled the Conscience of that Man, who does not see the Force of these plain Reasonings.

*Permit me only to add a Word or two to*  
the



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the Rich, and Persons that are freed from the Business of this World.

But here I must pause a while, for I am sensible that it is but an ungrateful, and as some may imagine, an assuming Thing, for such a Novice in Religion to take upon him to instruct Men in high Stations, and who perhaps would disdain to set me with the Dogs of their Flock.

But however, since *St. Paul*, who knew what best became a young Preacher, commanded *Timothy*, young as he was, to exhort and charge the Rich with all Authority. I hope none here that are so will be offended, if with Humility I beg leave to remind them, though they once knew that if Persons in the most busy Employments are indispensibly obliged to *work out their Salvation with Fear and Trembling*, much more ought they to do so, who are free from the Toils and Incumbrance of a lower Way of Life, and consequently have greater Opportunities and Leisure to prepare them for a future State.

But is this really the Case, or do we not find by fatal Experience that too many of those whom God has exalted above their Brethren, who are *cloathed in Purple and fine Linnen and fared sumptuously every Day*, by a sad Abuse of God's great Bounty towards them, think that their Stations set them above Religion, and so let the Poor who live by the Sweat of their Brows attend more constantly on the Means of Grace than they.

But wo unto such rich Men! for they have *receiv'd their Consolation*. Happy had it been  
for

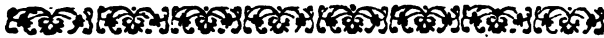
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for them if they had never been born: For if the careless irreligious Tradesman cannot be saved, where will the luxurious and wicked Gentleman appear?

Let me therefore by way of Conclusion, exhort all Persons, High and Low, Rich and Poor, one with another, to make the Renewal of their falling Nature the one Business of their Lives, and to let no worldly Profit, no worldly Pleasure divert them from the Thoughts of it. Let this Cry, *Behold the Bridegroom cometh*, be ever sounding in our Ears; and let us live as Creatures that are every Moment liable to be hurried away by Death to Judgment: Let us remember that this Life is a State of infinite Importance, a Point between two Eternities, and that after these few Days are ended, there will remain no more Sacrifice for Sin; let us be often asking ourselves, How we shall wish we had lived when we leave the World? and then we shall always live in such a State as we shall never fear to die in. So that whether we live, we shall live unto the Lord; or whether we die, we shall die unto the Lord, so that living or dying we may be the Lord's.

To which End, Let us beseech God, the Protector of all them that put their Trust in him, without whom nothing is strong, nothing is holy; increase and multiply upon us his Mercy, that he being our Ruler and Guide, we may so pass through Things temporal, that we finally lose not the Things eternal; through Jesus Christ our Lord.





*The Marks of the New Birth.*

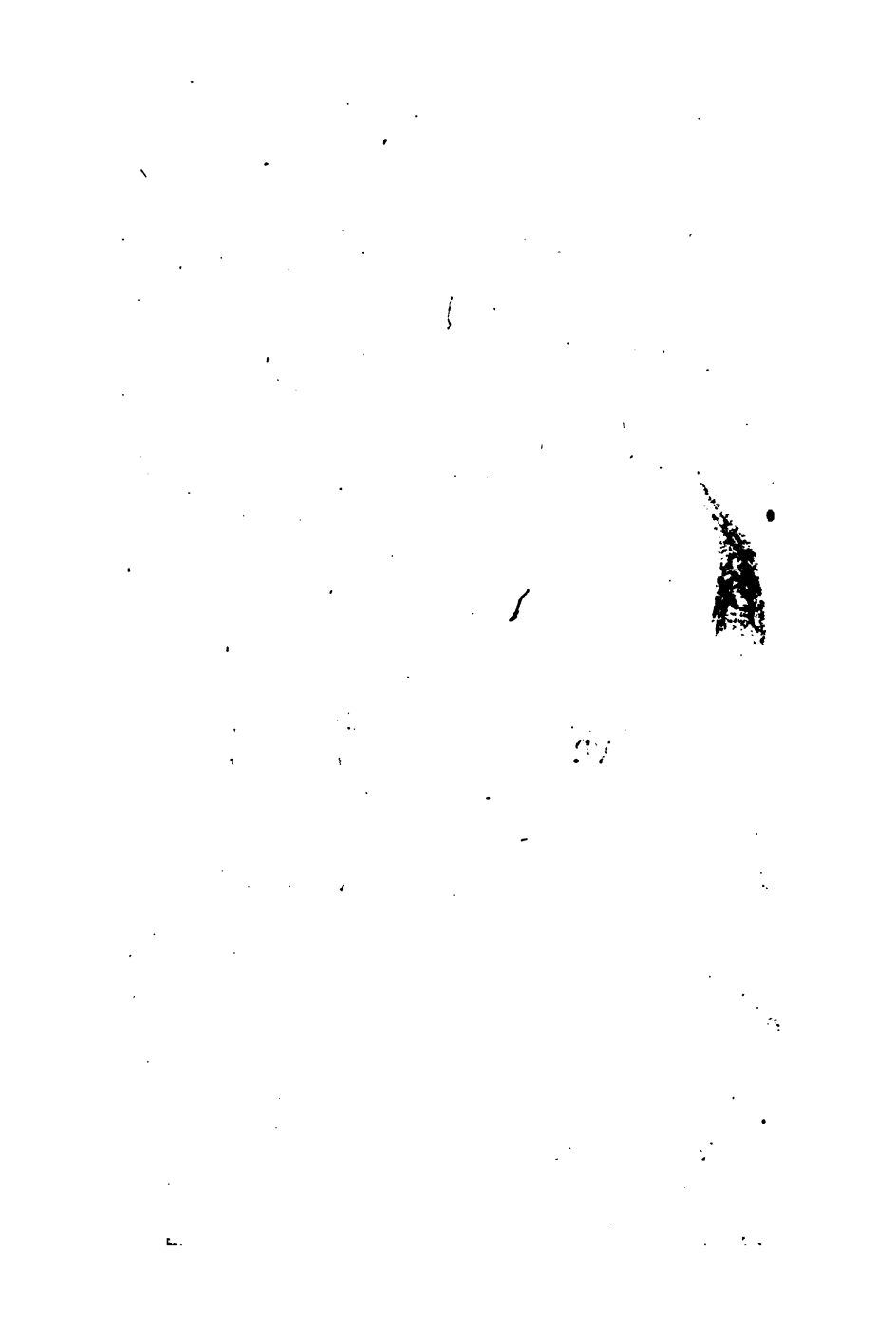
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A  
**S E R M O N**

Preached at

St. MARY, *White-Chapel.*







ACTS xix. 5.

*Have ye received the Holy Ghost  
since ye believed?*



WO Constructions have been given us of these Words: Some have supposed that the Question here put is, Whether these Disciples, whom St. Paul found at *Ephesus*, after he had passed thro' the upper Coasts, had received the Holy Ghost by Imposition of Hands at Confirmation—Others think that these Disciples had been already baptized into *John's* Baptism; but that not being attended with an immediate Effusion of the holy Spirit, the Apostle here asks them, Whether they had received the Holy Ghost by being baptized into *Jesus Christ*; and upon their answering in the Negative, he first baptized, and then confirmed them in the Name of the Lord *Jesus*.

Which of these Interpretations is most true, is neither easy nor very necessary to determine. However, as the Words contain a most important Enquiry, without any Reference to the Context, I shall from them draw these two general Heads of Discourse.

*First*, I shall shew who the Holy Ghost here spoken of is; and how we must all receive him before we can be stiled true Believers.

*Secondly*.

### 38 *The Marks of the New Birth.*

*Secondly*, I shall lay down some Scripture Marks, whereby we may know whether we have thus received the Holy Ghost or not.

*Thirdly*, By way of Conclusion, I shall address myself to several distinct Classes of Professors, concerning the Doctrine that shall have been delivered.

And *First*, I am to shew who the Holy Ghost spoken of in the Text is; and how we must all receive him e'er we can be stiled true Believers.

By the Holy Ghost here spoken of is signified the Holy Spirit,—the third Person in the ever-blessed Trinity—consubstantial and coeternal with the Father and the Son—proceeding from yet equal to them both—He is emphatically called holy, because infinitely holy in himself, and the Author and Finisher of all Holiness in us.

This blessed Spirit, who once moved on the Face of the great Deep, who overshadowed the blessed Virgin before that holy Thing was born of her, who descended in a bodily Shape like a Dove on our blessed Lord, when he came up out of the Water at his Baptism; and lighted afterwards in fiery Tongues on the Heads of all his Apostles at the Day of Pentecost; this is the Holy Ghost who must move on the Faces of our Souls; this Power of the most High, must come upon us, and we must be baptized with his Baptism and refining Fire, before we can be stiled true Members of its mystical Body.

Thus, says the Apostle, know ye not that Christ is in you, that is, by his Spirit, unless you are Reprobates? Now if any Man hath not  
the

*The Marks of the New Birth.* 39

the Spirit of Christ he is none of his.—And again, says St. *John*, We know that we are his by the Spirit that he hath given us.

It is not indeed necessary that we should have it now given in that miraculous Manner in which it was at first given to our Lord's Apostles, by Signs and Wonders—But it is absolutely necessary that we should receive the Holy Ghost in his sanctifying Graces as really as they did, and so will it continue to be till the End of the World.

For thus stands the Case between God and Man——God at first made Man upright, or as the Sacred Penman expresses it, in the Image of God made he Man, that is, his Soul was the very Copy, the Transcript of the Divine Nature—He that before had by his Almighty Fiat spoke the World into Being, breathed into Man the Breath of spiritual Life, and his Soul became adorned with all the Perfections of the Deity—This was the finishing Stroke of the Creation: The Perfection both of the moral and material World—and so near resembled its divine Original, that God could not but rejoice, and take Pleasure in his own Likeness—And therefore we read, that when God had finished the inanimate and brutish Part of the Creation, he looked upon it and behold it was *Good*; but when that lovely, God-like Creature Man was made, behold it was *very Good*.

Happy then, unspeakably happy must Man needs be, who was thus Partaker of the divine Nature. And thus might he have still continued, had he still continued holy—But God  
had



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had placed him in a State of Probation, with a free Grant to eat of every Tree in the Garden of *Eden*, except the Tree of Knowledge of Good and Evil—The Day he eat thereof he was surely to dye, that is, not only to be subject to temporal, but spiritual Death, and consequently to lose that divine Image, that spiritual Life God had not long since breathed into him, and which was as much his Happiness as his Glory.

These one would imagine were easy Conditions for a finite Creature's Happiness to depend on. But Man, unhappy Man, being seduced by the Devil, and desiring like him to be equal with his Maker, eat of the forbidden Fruit, and thereby became liable to that Curse which the eternal God, who cannot lye, had denounced against his Disobedience.

Accordingly we read, that soon after *Adam* had fallen, he complained that he was naked—Naked not only as to his Body, but naked and left destitute of those divine Graces which before decked and beautified his Soul.—The unhappy Mutiny and Disorder which the visible Creation fell into, those Briars and Thorns which now sprung up and overspread the Earth, were but poor Emblems, but lifeless Representations of that Confusion and Rebellion, those divers Lusts and Passions which sprung up in, and quite overwhelm'd the Soul of Man immediately after the Fall.—Alas! he was now no longer the Image of the invisible God; but as he had imitated the Devil's Sin, he became Partaker of the Devil's Nature, and from an Union with, *sunk into a State of direct Enmity against God.*

## *The Marks of the New Birth.* 41

Now in this dreadfully disordered Condition are all of us brought into the World——For as the Root is, such must the Branches be.——Accordingly we are told, that *Adam* begat a Son in his own Likeness, that is, with the same corrupt Nature which he himself had sunk into after he had eaten the forbidden Fruit. And Experience as well as Scripture proves, that we also are altogether born in Sin and Corruption, and therefore incapable whilst in such a State to hold Communion with God. For as Light cannot have Communion with Darkness, so God can have no Communion with such polluted Sons of *Belial*.

Here then appears the End and Design why Christ was made manifest in the Flesh——*viz.* to put an End to these Disorders, and to restore us to that primitive Dignity in which we were at first created——Accordingly he shed his precious Blood to satisfy his Father's Justice for our Sins, and thereby also he purchased again for us the Holy Ghost, who should once more re-instamp the Divine Image upon our Hearts, and make us capable of living with, and enjoying God.

This, I say, was the only End of our Lord's coming into the World—Nay this is the only End why the World itself is now kept in Being. For as soon as a sufficient Number are sanctified out of it, the Heavens shall be wrapped up like a Scowl, the Elements shall melt with fervent Heat, the Earth and all that therein is shall be burnt up.

*This is that New Birth mentioned by our blessed*

## 42 *The Marks of the New Birth.*

blesſed Lord to *Nicodemus*, without which we cannot ſee the Kingdom of God. This is what *St. Paul* calls being renewed in the Spirit of our Minds, and herein conſiſts that Holineſs without which no Man ſhall ſee the Lord.

In this Manner then it is undeniably certain we muſt receive the Holy Ghoſt e'er we can be ſtilled true Members of Chriſt's myſtical Body.

I come now in the Second Place to lay down ſome Scriptural Marks, whereby we may eaſily judge whether we have thus received the Holy Ghoſt or not.

And the *Fiſt* Mark I ſhall mention is, — our having received a Spirit of Prayer and Supplication : — For that always accompanies the Spirit of Grace. — No ſooner was *Paul* converted, but behold he prayeth, ſays *Jeſus-Chriſt*. And this was urged as an Argument to convince *Ananias* that he was converted. And God's Elect are ſaid to cry to him Day and Night.

For ſince one great Work of the Holy Spirit is to convince us of Sin, and to ſet us upon ſeeking Pardon and renewing Grace thro' the all ſufficient Merits of a crucified Redeemer whoſoever has felt the Powers of the World to come, awakening him from his ſpiritual Lethargy, cannot but be always crying out, Lord what wouldſt thou have me to do? Or in the Language of the importunate blind *Bartimeus Jeſus*, thou Son of *David* have Mercy upon me.

*The bleſſed Jeſus*, as he received the Holy Ghoſt

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Ghost without Measure, so he evidenced it by nothing more than his frequent Addresses at the Throne of Grace. Accordingly we read, that he was often alone on the Mountain praying——That he rose a great while before Day to pray.——Nay, that he spent whole Nights in Prayer.——And whosoever is made Partaker of the same Spirit with the Holy *Jesus*, will be of the same Mind, and delight in nothing so much as to draw nigh unto God, and lift up holy Hands and Hearts in frequent and devout Prayer.

It must be confessed indeed that this Spirit of Supplication is often as it were sensibly lost, and decays for some Time, even in those who have actually received the Holy Ghost. And they through spiritual Dryness and Barrenness of Soul, find in themselves a Listlessness and Backwardness to this Duty of Prayer;——but then they take it as their Cross, and still persevere in seeking *Jesus*, though it be sorrowing. And their Hearts notwithstanding are fix'd upon God, tho' they cannot exert their Affections so strongly as usual, on Account of that spiritual Deadness which God, for wise Reasons, has suffered to benumb their Souls.

But as for the formal Believer, it is not so with him. No, he either prays not at all, or if he does enter into his Closet, it is with Reluctance——out of Custom——or to satisfy the Checks of his Conscience——Whereas the true Believer can no more live without Prayer, than without Food Day by Day. And he finds his Soul *as really and perceptibly fed by the one,*

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as his Body is nourished and supported by the other.

A Second Scripture Mark of our having received the Holy Ghost is——not committing Sin.——

Whosoever is born of God, says St. *John*. sinneth not, neither can he sin, because his Seed remaineth in him——Neither can he sin——This Expression does not imply the Impossibility of a spiritual Man's Sinning. For we are told, that in many Things we offend all——It means only thus much ; that a Man that is really born again of God, doth not wilfully commit Sin, much less live in the habitual Practice of it. For how shall he that is dead to Sin, as every converted Person is, live any longer therein.

It is true, a Man that is born again of God may thro' Surprise or Violence of a Temptation, fall into an Act of Sin : Witness the Adultery of *David*, and *Peter's* Denial of his Master. But then like them, he quickly rises again, goes out from the World and weeps bitterly, washes the Guilt of Sin away by the Tears of sincere Repentance, joined with Faith in the Blood of *Jesus Christ* ; takes double Heed to his Ways for the future, and perfects Holiness in the Fear of God.

The Meaning of this Expression of the Apostle, that a Man that is born again of God cannot commit Sin, has been \* fitly illustrated in the Example of a covetous Wordling, in the general Bent of whose Inclinations, L

\* *Low's Christian Perfection.*

## *The Marks of the New Birth.* 45

berality and Profuseness are directly opposite. But if upon some unexpected sudden Occasion, he does play the Prodigal, he immediately repents him of his Fault, and returns with double Care to his Savingness again — And so is every one that is born again. To commit Sin is as contrary to the habitual Frame and Tendency of his Mind, as Generosity is to the Inclinations of a Miser. But if at any Time he is drawn into Sin, he immediately with double Zeal returns to his Duty, and brings forth Fruits meet for Repentance. Whereas the unconverted Sinner is quite dead in Trespasses and Sins——or if he does abstain from the gross Acts of it, from worldly selfish Motives, yet there is some Right Eye he will not pluck out; some Right Hand which he will not cut off; some specious *Agag* that he will not sacrifice for God; and thereby he is convinced that he is but a meer *Saul*; and consequently whatever Pretensions he may make to the contrary, has not yet received the Holy Ghost.

A Third Mark whereby we may know whether or not we have received the Holy Ghost is——our Conquest over the World——For whoever is born of God, says the Apostle, overcometh the World——By the World we are to understand, as St. *John* expresses it, all that is in the World, the Lust of the Eye, the Lust of the Flesh, the Pride of Life——And by overcoming of it is meant our renouncing these, so as not to follow or be led by them——For whosoever is born from above, has his Affections set on Things above: He feels a divine

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Attraction in his Soul, which forcibly draws his Mind Heavenwards; and as the Hart panteth after the Water-Brooks, so doth it make his Soul to long after the Enjoyment of his God.

Not that he is so taken up with the Affairs of another Life, as to neglect the Business of this. No, a truly spiritual Man dares not stand any Day idle: But then he takes Care, tho' he laboureth for the Meat which perisheth, first to secure that which endureth to everlasting Life. Or if God has exalted him above his Brethren, yet like *Moses*, *Joseph*, and *Daniel*, he notwithstanding looks upon himself as a Stranger and Pilgrim upon Earth——Having received a Principle of New Life, he walks by Faith and not by Sight——And his Hopes being full of Immortality, he can look on all Things here below as Vanity and Vexation of Spirit——In short, tho' he is in, yet is not of the World; And as he was made for the Enjoyment of God, so nothing but God can satisfy his Soul.

The ever blessed *Jesus* was a perfect Instance of overcoming the World. For tho' he went continually about doing Good, and always lived in a Press, yet wherever he was, his Conversation tended Heavenwards.——In like Manner he that is joynd to the Lord in one Spirit, will so order his Thoughts, Words and Actions aright, that he will evidence to all, that his Conversation is in Heaven.

On the contrary, an unconverted Man being *of the Earth* is earthly: And having no spiritual

## *The Marks of the New Birth.* 47

ual Eye to discern spiritual Things, is always seeking for Happiness in this Life, where it never was, will, or can be found——Being not born again from above, he is bowed down by a Spirit of natural Infirmary; the Serpent's Curse becomes his Choice, and he eats of the Dust of the Earth all the Days of his Life.

A Fourth Scripture Mark of our New Birth, or of our having received the Holy Ghost is—our loving one another.

We know, says St. *John*, we are passed from Death unto Life, because we love the Brethren——And by this, says *Jesus Christ*, shall all Men know that you are my Disciples, if ye have Love one towards another——Love is the fulfilling of the Gospel, as well as the Law. For God is Love, and whosoever dwelleth in God dwelleth in Love.

But by this Love we are not to understand, a Softness and Tendernefs of meer Nature, or a Love founded on worldly Motives (for this a natural Man may have) but a Love of our Brethren proceeding from a Love towards God—Loving all Men in general because God loves all Men, and loving good Men in particular, for the Grace we see in them, and because they love our Lord *Jesus* in Sincerity.

This is Christian Charity, and that new Commandment which Christ gave his Disciples. New not in its Object, but in the Motive and Example whereon it is founded, even *Jesus Christ*. This is that Love which the primitive Christians were so renowned for, that it became a Proverb, *See how these Christians love one another.*



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*ther.* And without this Love, tho' we should give all our Goods to feed the Poor, and our Bodies to be burnt, it would profit us nothing.

Further, this Love is not confined to any particular Set of Men, but is Impartial and Catholick. A Love that embraces God's Image wherever it beholds it, and that delights in nothing so much as to see Christ's Kingdom come.

This is the Love wherewith *Jesus Christ* loved Mankind—He loved all, even the worst of Men, as appears by his weeping over the obstinately Perverse; but wherever he saw the least Appearance of the Divine Likeness, that Soul he loved in particular.—Thus we read, that when he heard the young Man say, *All these Things have I kept from my Youth*, that so far he loved him. And when he saw any noble Instance of Faith, tho' in a Centurion, a Syrophenician, Aliens to the Common-wealth of *Israel*, how is he said to marvel at it, as Man, to rejoyce in it, speak of and commend it!—So also every spiritual Disciple of *Jesus Christ* will cordially embrace all that worship God in Spirit and in Truth, howsoever they may differ as to the Appendages of Religion, and Things not essentially necessary to Salvation.

I confess indeed that the Heart of a natural Man is not thus enlarged all at once; and a Person may really have received the Holy Ghost, (as *Peter* no doubt had when he was unwilling to go to *Cornelius*) tho' he be not arrived to this—But then we affirm, where a

## *The Marks of the New Birth.* 49

Person is truly in Christ, all Narrowness of Spirit decreases in him daily; the Partition Wall of Bigotry and Party Zeal is broken down more and more; and the nearer he comes to Heaven, the more his Heart is enlarged with that Love which there will make no Difference between any People, Nation, or Language, but we shall all with one Heart, and one Voice, sing Praises to him that sitteth upon the Throne for ever.

But I hasten to shew a Fifth, and that the last Scripture Mark of our New Birth that I shall at present mention——Loving our Enemies.

I say unto you, says Jesus Christ, *Love your Enemies, bless them that curse you, do good to those that hate you, and pray for them that despitefully use you and persecute you*——And this Duty of loving our Enemies is so necessary, that without it, our blessed Lord tells us, our Righteousness does not exceed the Righteousness of the Scribes and Pharisees, nay or of Publicans and Sinners: For if you do Good to them only, which do Good to you, what do you more than others? What do you extraordinary? Do not even the Publicans the same? And these Precepts our Lord confirmed by his own Example; when he wept over the bloody City; when he suffered himself to be led as a Sheep to the Slaughter——when he made that mild Reply to the Traytor *Judas, Judas, betrayest thou the Son of Man with a Kiss;*——And more especially when in the Agonies and *Pangs of Death, he prayed for his very Murderers;*

50 *The Marks of the New Birth.*

derers, Father forgive them, for they know not what they do.

This is the most difficult Duty to the natural Man, but whosoever is made Partaker of the Promise of the Father will find it practicable and easy. For if we are born again of God we must be like him; and consequently delight to be perfect in this Duty of doing Good to our worst Enemies in the same Manner, though not in the same Degree as he is perfect.—As he sends his Rain on the Evil and the Good, he sends his Son to shine on the Just and Unjust. And herein more especially commendeth his Love towards us, that whilst we were his Enemies, he sent forth his Son, born of a Woman made under the Law, that he might become Curse for us.

Many other Marks there are scattered up and down the Scriptures, whereby we may know whether or not we have received the Holy Ghost.—Such as, to be carnally minded is Death, but to be spiritually minded is Life and Peace. Now the Fruits of the Spirit are Joy, Peace, Long-suffering, Meekness, with a Multitude of Texts to the same Purpose.—But as much as if not all of them are comprehended in the Duties already laid down, I dare affirm, whosoever upon an impartial Examination can find the aforesaid Marks upon his Soul, may be certain, as tho' an Angel was to tell him, that his Pardon is sealed in Heaven.

And as for my own Part, I had rather see the *divine Graces*, these heavenly Tempers stamped upon my Soul, than to hear an Angel from  
Hea

## *The Marks of the New Birth.* 51

Heaven saying unto me, Son be of good Cheer, thy Sins be forgiven thee.

For these are infallible Witnessess; these are *Emanuel*, God with and in us; these make up that white Stone, which none knoweth saving he who receiveth it; these are the Earnests of the heavenly Inheritance in our Hearts. In short, these are Glory begun, and are that good Thing, that better Part, which, if you continue, to stir up this Gift of God, neither Men or Devils shall ever be able to take from us.

I proceed now, as was proposed, in the Third Place, to make an Application of the Doctrine delivered, to several distinct Classes of Professors.

And First, I shall address myself to those who are dead in Trespases and Sins———And here how could I weep over you, as our Lord wept over *Jerusalem*? For alas! how distant must you be from God, what a prodigious Work have you to finish, who instead of praying Day and Night, seldom or never pray at all? And instead of being born again of God, so as not to commit Sin, are so deeply sunk into the Nature of Devils, as to make a Mock at it? Or instead of overcoming the World, so as not to follow or be led by it, are continually making Provision for the Flesh to fulfil the Lusts thereof? And lastly, instead of being endued with the God-like Dispositions of loving all Men, even your Enemies, have your Hearts full of Hatred, Malice, and Revenge, and deride those who are sincere Followers of

## 52 *The Marks of the New Birth.*

the lowly Jesus?——But think you, O Sinner, that God will admit such polluted Wretches into his Sight? Or should he admit you, do you imagine you could take any Pleasure in him; no, Heaven itself would be Hell to you: The devilish Dispositions which are in your Hearts would render all the spiritual Enjoyments of those blessed Mansions ineffectual to make you happy——To qualify you to be blissful Partakers of that heavenly Inheritance with the Saints in Light, there is a Measure required, to attain which ought to be the Business of your Lives.

It is true you as well as the Righteous in this Sense shall see God; (for we must all appear before the Judgment Seat of Christ) but you must see him once, never to see him more. As you carry about in you the Devil's Image with Devils you must dwell. Being of the same Nature, you must share the same Dominion. Repent therefore and be converted that your Sins may be blotted out. See that you receive the Holy Ghost before you go hence: For otherwise how can you escape the Damnation of Hell?

Secondly, I shall apply myself to those who deceive themselves with false hopes of Salvation. And because through the Influence of a good Education, or other providential Restraints they have not run into the same Excess of Riot with other Men, think they have no need to receive the Holy Ghost, and flatter themselves that they are really born again.

*But do you know it by bringing forth*

## *The Marks of the New Birth.* 53

Fruits of the Spirit? Do you pray without ceasing? Do you not commit Sin? Have you overcome the World? And do you love your Enemies and all Mankind in the same Manner as Jesus Christ loved them?

If these Things, Brethren, be in you and abound, then may you have Confidence towards God: But if not, altho' you may be civiliz'd, yet you are not converted. No, you are not in your Sins. The Nature of the old *Adam* still reigneth in your Souls: And unless the Nature of the second *Adam* be grafted in its Room, you can never see God.

Think not therefore to dress yourselves up in the Ornaments of a good Nature, and civil Education, and say with *Agag*, surely the Bitterness of Death is past. For God's Justice notwithstanding that, like *Samuel*, shall hew you to Pieces——However you may be highly esteemed in the Sight of Men, yet in the Sight of God you are but like the Apples of *Sodom*, Dunghills covered over with Snow, meer whited Sepulchres, appearing a little beautiful without, but inwardly full of Corruption and of all Uncleanliness——And consequently will be dismissed at the last Day, with a Verily I know you not.

But the Word is profitable for Comfort as well as Correction——Thirdly, therefore do I address myself to those who are under the Drawings of the Father, and are going thro' the Spirit of Bondage, but not finding the Marks beforementioned, are ever crying out, who shall deliver us from the Body of this Death?

But

## 54 *The Marks of the New Birth.*

But fear not little Flock; for notwithstanding your present Infant State of Grace, it shall be your Father's good Pleasure to give you the Kingdom.

———— The Grace of God, thro' Jesu Christ, that shall deliver you, that shall give you what you thirst after————He hath promised, he will also do it————Ye shall receive the Spirit of Adoption, that Promise of the Father, if you faint not————Only persevere in seeking it————and determine to find no Reliance in your Spirit, 'till you know and feel that you are thus born again from above, and God's Spirit witnesseth with your Spirits that you are the Children of God.

Fourthly and lastly, I address myself to those who have received the Holy Ghost in all the sanctifying Graces, and are almost ripe for Glory.

Hail happy Saints! For your Heaven is begun on Earth————You have already received the first Fruits of the Spirit, and are patiently waiting till that blessed Change come, when your Harvest shall be complete————I see and admire you, tho' alas at so great a Distance from you————Your Life I know is hid with Christ in God.————You have Comforts, you have Meat to eat, which a sinful, carnal, ridiculing World knows nothing of————Christ's Yoke is now become easy to you, and his Burthen light: You have passed thro' the Pangs of the New Birth, and now rejoice that the Man Christ Jesus is spiritually formed in your Hearts *You know what it is to dwell in Christ, and*  
Christ

*The Marks of the New Birth.* 55

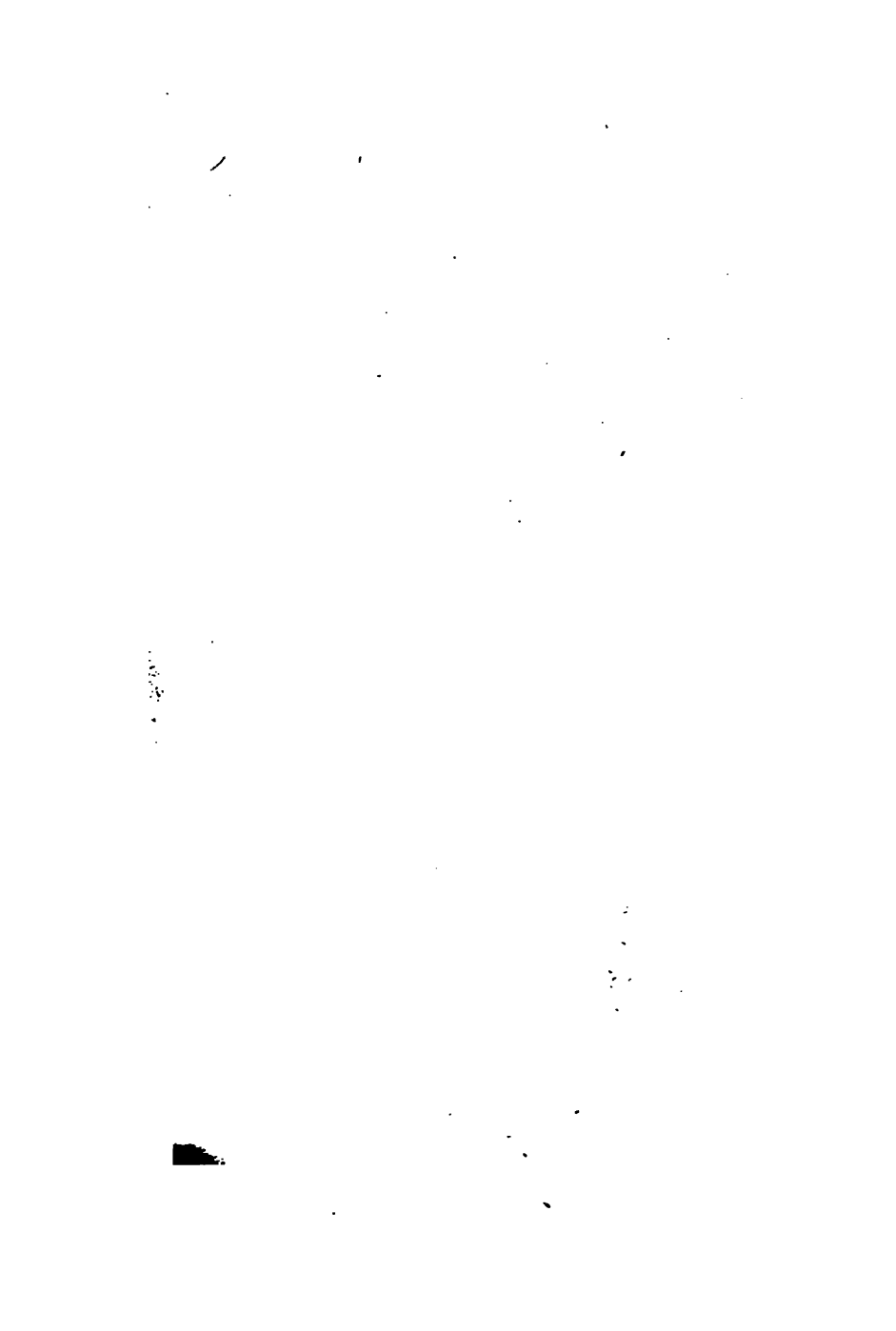
Christ in you. Like *Jacob's Ladder*, although your Bodies are on Earth, yet your Souls and Hearts are in Heaven. And by your Faith and constant Recollection, like the blessed Angels, you do always behold the Face of your Father which is in Heaven.

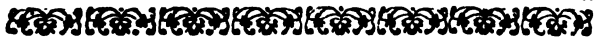
I need not then exhort you to press forward : For you know that in walking by the Spirit there is great Reward. Rather will I exhort you in Patience to possess your Souls yet a little while, and Jesus Christ will deliver you from the Burden of the Flesh, and an abundant Entrance shall be administered unto you into the eternal Joy and uninterrupted Felicity of his heavenly Kingdom.

Which God of his infinite Mercy grant thro' Jesus Christ our Lord ; to whom with the Father and the Holy Ghost, three Persons and one God, be ascribed all Honour, Power and Glory, for ever and ever.









*The Power of Christ's Resurrection.*

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A

S E R M O N

Preached at

*WERBURGH's,*

I N T H E

CITY of *BRISTOL.*



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PHILIP. iii. 10.

*That I may know him, and the  
Power of his Resurrection.*



THE Apostle, in the Verses going before the Text, had been cautioning the *Philippians* to beware of the Concission, *i. e.* of some Judaizing Teachers, who endeavoured to subvert the Simplicity of the Gospel, by telling them they still ought to be subject to Circumcision, and all the other Ordinances of *Moses*. And that they might not think he spoke out of Prejudice, and condemned their Tenets because he himself was a Stranger to the *Jewish* Dispensation, he acquaints them that if any other Man thought that he had whereof he might trust in the Flesh, *i. e.* seek to be justified by the outward Privileges of the *Jews*; he had more. For he was circumcised the eighth Day, of the Stock of *Israel*, *i. e.* not a Profelyte, but a native *Israelite*; of the Tribe of *Benjamin*, the Tribe which adhered to *Judab* when the others revolted; an *Hebrew* of the *Hebrews*; a *Jew* both on the Father's, and Mother's Side; as touching the Law, a *Pbarisee*, the strictest Sect amongst all *Israel*———And to shew he was no *Gallio* in Religion, on account of his great tho' *misguided Zeal*, he had persecuted the

Church of Christ; and as touching the Righteousness of the Law, as far as the *Pharisee's* Exposition of it went, he was blameless; had kept it from his Youth——But, says when it pleased God, who separated me from my Mother's Womb, to reveal his Son in what Things were Gain to me, those Privileges I boasted myself in, and sought to be justified by, I counted Loss for Christ. And that thou might not think that it repented him that had done so, he tells them he was now more confirmed than ever in his Judgment. For says he, yea doubtless (the Expression in the Original rises with a holy Triumph) and even now I count all Things but Loss for the Excellency of the Knowledge of Christ Jesus our Lord——And that they might not object to what he said and did not, he acquaints them he had given Proofs of the Sincerity of these Professions because for the Sake of them he had suffered the Loss of all his worldly Things, and he was willing to do more; for, says he, I counted them but Dung, (no more than Offals thrown out to Dogs) so that I may win, or have a living Interest in Christ, and be found in him (the Manslayer in the City of Refuge) not having my own Righteousness which is of the Law not depending on having *Abraham* for my Father, or any Works of Righteousness which I have done, either to atone or serve as a balance for my evil Deeds, but that which is the Faith of Christ, the Righteousness which is of God by Faith——*i. e.* A Righteousness of God's appointing, and which will be imputed

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to me if I believe in Christ—that I may know him, *i. e.* Christ, and the Power of his Resurrection; that I may have an experimental Knowledge of the Efficacy of his Resurrection, by feeling the Influences of his Blessed Spirit on my Soul—In which Words two Things are implied.

*First*, That Jesus Christ did rise from the Dead.

*Secondly*, That it highly concerns us to know the Power of his Rising again. ✕

Accordingly in the following Discourse I shall endeavour to shew,

*First*, That Christ is risen indeed from the Dead; and that it was necessary for him so to do; and,

*Secondly*, That it highly concerns us to know and experience the Power of his Resurrection. ✕

That Jesus should rise from the Dead was absolutely necessary; first on his own Account—For he had often appealed to this as the last and most convincing Proof he would give them that he was the true Messiah—there shall no other Sign be given you, says he, than the Sign of the Prophet *Jonas*—And again, Destroy this Temple of my Body, and in three Days I will build it up—which Words his Enemies remembred, and urged as an Argument to induce *Pilate* to grant them a Watch to prevent his being stolen out of the Grave—We know that that Deceiver said, whilst he

was

was yet alive, after three Days I will rise again.—So that had he not risen again, they might have justly said, We know that this Man was an Impostor. ✕

Secondly, It was necessary on our Account ———— *He rose again*, says the Apostle, for our *Justification*; i. e. that the Debt we owed to God for our Sins might be fully satisfied and discharged. ✕

It had pleased the Father (for ever adored be his infinite Love and free Grace!) to wound his only Son for our Transgressions, and to arrest and confine him in the Prison of the Grave, as our Surety for the Guilt we had contracted by setting at nought his Commandments.—Now had Christ continued always in the Grave, we could have had no more Assurance that our Sins were satisfied for, than any common Debtor can have of his Creditor's being satisfied whilst his Surety is kept confined.—But he being released from the Power of Death, we are thereby assured that in his Sacrifice God was well pleased,—that our Atonement was finished on the Cross,—and that he had made a fully perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World. ✕

Thirdly, It was necessary that our Lord Jesus should rise again from the Dead, to assure us of the Certainty of the Resurrection of our own Bodies. †

The Doctrine of the Resurrection of the Body was entirely exploded and set at nought among the *Gentiles*, as appears from the *Athenians*

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nians mocking at and calling St. Paul a Babler, and a Setter forth of strange Doctrines, when he preached to them Jesus, and the Resurrection.—And tho' it was believed by most of the *Jews*, as is evident from many Passages of Scripture; yet not by all; the whole Sect of the *Sadducees* denied it. But the Resurrection of Jesus Christ put it out of Dispute.—For as he acted as our Representative, if he our Head be risen, then must we also who are his Members rise with him.—And as in the first *Adam* we all died, even so in him our second *Adam* we must all in this Sense be made alive. ✕

As it was necessary, upon all these Accounts, that our blessed Lord should rise from the Dead; so it is plain beyond Contradiction, that he did. Never was any Matter of Fact better attested. Never were more Precautions made use of to prevent a Cheat.—He was buried in a Sepulchre hewn out of a Rock, so that it could not be said that any digged under, and conveyed him away.—It was a Sepulchre also wherein never Man before was laid; so that if any Body did rise from thence, it must be the Body of Jesus of *Nazareth*.—Besides, the Sepulchre was sealed; a great Stone rolled to the Mouth of it; and a Band of Soldiers (consisting not of his Friends, but of his professed Enemies) was set to guard it.—And as for his Disciples coming by Night and stealing him away, it was altogether impossible.—For it was not long since that they had all forsaken him, and they were the most backward



ward in believing his Resurrection—And supposing it was true, that they came whilst the Soldiers slept; yet the Soldiers must be carried into a deep Sleep indeed, that the rolling away so great a Stone did not awake some of them. ✱

And our blessed Lord's afterwards appearing at sundry Times, and in divers Manners, to his Disciples, when they were assembled together, when they were walking to *Emmaus* when they were fishing; nay, and condescending to shew them his Hands and Feet, and at length appearing to above five hundred Brethren at once, put the Truth of his Resurrection out of all Dispute. ✱

Indeed there is one Objection that may be made against what has been said,—That the Books wherein these Facts are recorded were written by his Disciples. ✱

And who more proper Persons than those who were Eye-witnesses of what they relate and eat and drank with him after his Resurrection, “But they were illiterate and ignorant Men.” Yet as good Witnesses of a plain Matter of Fact, as the most learned Masters of *Israel*—Nay, this rendered them more proper Witnesses—For being plain Men, they were therefore less to be suspected of telling or making a Lye—particularly, since they laid down their Lives for a Testimony of the Truth of it. We read indeed of *Jacob's* telling a Lye, though he was a plain Man, in order to get his Father's Blessing—But was never heard since the World began, that

any Man, much less a whole Set of Men, died Martyrs for the Sake of an Untruth, when they themselves were to reap no Advantage from it. ✕

No, this single Circumstance proves them to be *Israelites* indeed, in whom was no Guile — And the wonderful Success God gave to their Ministry afterwards, when Three thousand were converted by one Sermon, and twelve poor Fishermen in a very short time were enabled to be more than Conquerors over all the Opposition that Men or Devils could make, was as plain a Demonstration that Christ was risen according to their Gospel, as that a Divine Power at the Sound of a few Rams Horns caused the Walls of *Jericho* to fall down. ✕

But what need we any farther Witnesses? Believe you the Resurrection of our Blessed Lord? I know that you believe it, as your gathering together on this first Day of the Week in the Courts of the Lord's House abundantly testifies. ✕

What concerns us most to be assured of, and which is the ✕

*Second* Thing I was to speak to, is, — Whether we have experimentally known the Power of this Resurrection; that is, Whether or not we have received the Holy Ghost, and by his powerful Operations on our Hearts been raised from the Death of Sin, to a Life of Righteousness and true Holiness. ✕

It was this the great Apostle was chiefly desirous to know—The Resurrection of Christ's Body he was satisfied would avail him nothing unless he experienced the Power of it in raising his dead Soul.

For another, and that a Chief End of our Blessed Lord's rising from the Dead was to enter Heaven as our Representative and to send down the Holy Ghost to apply that Redemption he had finished on the Cross to our Hearts, by working an entire Change in them.

Without this, Christ would have died in vain. For it would have done us no Service to have had his outward Righteousness imputed to us, unless we had an inward inherent Righteousness wrought in us.—Because being altogether conceived and born in Sin, and consequently unfit to hold Communion with an infinitely pure and holy God, we cannot possibly be made meet to see or enjoy him, till a thorough Renovation has passed upon our Hearts.

Without this, we leave out the Holy Ghost in the great Work of our Redemption.—But as we were made by the joynt Concurrence and Consultation of the Blessed Trinity—And as we were baptized in their Name.—So must all of them concur in rendring that Baptism effectual to our Salvation: As the Father made, and the Son redeemed, so must the Holy Ghost sanctify and seal us, or otherwise we have believed in vain.

This then is what the Apostle means by the *Power of Christ's Resurrection*, and this is what

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we are much concerned experimentally to know, as that he rose at all.

Without this though we may be Moralists, though we may be civilized, good natured People, yet we are no Christians.—For he is not a true Christian, who is only one outwardly; nor have we therefore a right Faith, because we daily profess to believe that Christ rose again the third Day from the Dead. But he is a true Christian who is one inwardly; and then only can we be stiled true Believers, when we not only profess to believe, but have felt the Power of our Blessed Lord's rising from the Dead, by being quickened and raised by his Spirit when dead in Trespases and Sins, to a thorough Newness both of Heart and Life.

The Devils themselves cannot but believe the Doctrine of the Resurrection, and tremble---but yet they continue Devils, because the Benefits of this Resurrection have not been applied to them, nor have they received a renovating Power from it to change and put off their Diabolick Nature---And so likewise, unless we not only profess to know, but also feel that Christ is risen indeed, by being born again from above, we shall be as far from the Kingdom of God as they, our Faith will be as ineffectual as the Faith of Devils.

Nothing has done more harm to the Christian World; nothing hath rendred the Cross of Christ of less Effect than a vain Supposition, that Religion is something without us---Whereas we should consider that every thing that Christ *did outwardly*, must be done over again in our

Souls ; or otherwise believing there was such a divine Person once on Earth, who triumphed over Hell and the Grave, will profit us no more, than believing there was once such a Person as *Alexander*, who conquered the World.

As Christ was born of the Virgin's Womb, so must he be spiritually formed in our Hearts -- As he died for Sin, so must we die to Sin --- And as he rose again from the Dead, so must we also rise to a Divine Life.

None but those who have followed him in this Regeneration, or New Birth, shall sit on Thrones as Approvers of his Sentence, when He shall come in terrible Majesty to judge the twelve Tribes of *Israel*.

'Tis true, as for the outward Work of our Redemption it was a transient Act, and was certainly finished on the Cross--- But the Application of that Redemption to our Hearts is a Work that will continue always, even unto the End of the World.

So long as there is a Man breathing on the Earth, who is naturally engendred of the Offspring of the first *Adam*, so long must the quickening Spirit which was purchased by the Resurrection of the second *Adam*, that Lord from Heaven, be breathing upon his Soul.

For though we may exist by Christ, yet we cannot be said to exist in him, till we are united to him by one Spirit, and enter into a new State of Things, as certainly as he entered into a new State of Things, after that He rose from the *Dead*.

We may throng and crowd round about Christ, and call him Lord, Lord, when we come to worship before his Footstool ; but we have not effectually touched him, till by a lively Faith in his Resurrection we perceive a Divine Virtue coming out of him, to renew and purify our Souls.

How greatly then do they err who rest in a bare Historical Faith of our Saviour's Resurrection, and look only for external Proofs to evidence it ? Whereas were we the most learned Disputers of this World, and could speak of the Certainty of this Fact with the Tongue of Men and Angels, yet without this inward Testimony of it in our Hearts, though we might convince others, yet we should never be saved by it ourselves.

For we are but Dead Men, we are but like so many Carcasses wrapt up in Grave Cloaths, till that same Jesus who called *Lazarus* from his Tomb, and at whose Resurrection many that slept arose, — raise us also by his quickening Spirit from our natural Death, in which we have so long lain, to a holy and heavenly Life.

We might think ourselves happy, if we had seen the holy Jesus after He was risen from the Dead, and our Hands handled that Lord of Life — But more happy are they who have not seen him, and yet having felt the Power of his Resurrection, therefore believe in him. --- For many saw our Divine Master, who were not saved by him ; but whosoever has thus felt the Power of his Resurrection, he has the Earnest of his Inheritance in his Heart, he has  
passed

passed from Death to Life, and shall never, he still stir up the Gift of God that is in him fall into Condemnation.

I am very sensible that this is Foolishness to the Natural Man, as were many such like Truths to our Lord's own Disciples before he rose again.—But when these Natural Men like them, have felt the Power of his Resurrection, they will then own that this Doctrine is from God, and say with the *Samaritans*, *Now we believe not because of thy Saying, for we ourselves have experienced it in in our own Hearts.*

And oh that all Unbelievers, all Letter learned Masters of *Israel*, who now look up to the Doctrine of the Power of Christ's Resurrection, or our New Birth, as an idle Tale and condemn the Preachers of it as Enthusiasts and Madmen, did but thus feel the Power of it in their Souls,---They would no longer say, How this Thing could be?—But they would be convinced of it as much as *Thomas* was when he saw the Lord's Christ; and like him, when Jesus bid him reach out his Hands, and put them into his Side, in a holy Confusion they cry out, *My Lord, and my God!*

But how shall an Unbeliever, how shall a formal Christian come thus to know Christ and the Power of his Resurrection?—That man who cannot lye has told us, *I am the Light and the Life*, says Jesus Christ, *and whosoever liveth and believeth in me, though he were dead yet shall he live.*—Again, says the

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By Faith ye are saved, and that not of ourselves,  
it is the Gift of God.

This, this is the Way, walk in it.—This do, and ye shall live. You shall live in Christ, and Christ in you; you shall be one with Christ, and Christ with you.—But without this, your outward Goodness and Professions will avail you nothing.

But then by this Faith we are to understand not a dead speculative Faith, a Faith in the Head; but a living Principle wrought in the Heart by the powerful Operations of the Holy Ghost---A Faith that will enable us to overcome the World, and forsake all in Affection for Jesus Christ—For thus speaks our Blessed Master, *Unless a Man forsake all that he hath, he cannot be my Disciple.*

And so the Apostle, in the Words immediately following the Text, says, *being made conformable to his Death*; thereby implying that the knowing the Power of Christ's Resurrection, cannot be without the being made conformable to him in his Death.

This we have shadowed out by the Custom of Baptizing by Immersion in the Primitive Church, and (which is also recommended by our own) their putting the Infants under the Water, signified their Obligation to die unto Sin; as their taking them out of the Water, signified their rising again to Newness of Life.—To which the Apostle plainly alludes, when he says, *We are buried with him in Baptism.*

If we can reconcile Light and Darkness,  
5 Heaven



Heaven and Hell, then we may hope to know the Power of Christ's Resurrection, without dying to ourselves and the World.

—But till we can do this, we might as well expect that Christ will have Concord with *Belial*.

For there is such a Contrariety between the Spirit of this World, and the Spirit of Jesus Christ, that he who will be at Friendship with the one, must be at Enmity with the other. —*We cannot serve God and Mammon.*

This may indeed seem a hard Saying, and many, with the young Man in the Gospel, may be tempted to go away sorrowful? But wherefore should this offend them? For what is all that is in the World, the Lust of the Eye, the Lust of the Flesh, and the Pride of Life, but Vanity and Vexation of Spirit?

God is Love; and therefore could our own Wills, or the World have made us happy, he never would have sent his own dear Son Jesus Christ to die and rise again to deliver us from the Power of them.—But because they only torment, but cannot satisfy, therefore God bids renounce them.

Had any one perswaded profane *Esau* not to lose so glorious a Privilege merely for the Sake of gratifying a present corrupt Inclination, when he saw him about to sell his Birthright for a little red Pottage, would not one think that Man was *Esau's* Friend?—And just thus stands the Case between God and us.—By the Death and Resurrection of Jesus Christ we are new-born to an heavenly Inheritance amongst all

## *Christ's Resurrection.* 73

them which are sanctified; but our own corrupt Vills would tempt us to sell this glorious Birthright for the Vanities of the World, which, like *Esau's* red Pottage, may please us for a while, but will soon be taken away from us.—God knows this, and therefore bids us rather renounce them for a Season, than for the short Enjoyment of them lose the Privilege of that glorious Birthright, to which by the Resurrection of *Jesus Christ* we are entitled.

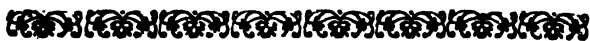
Oh the Depth of the Riches and Excellence of Christianity! Well might the great *St. Paul* count all things but Dung and Dross for the Excellency of the Knowledge of it—Well might we desire so ardently to know *Jesus*, and the Power of his Resurrection—For even on this side Eternity it raises us above the World, and makes us fit in heavenly Places in *Christ Jesus*.

Well might that glorious Company of Worthies, recorded in the Holy Scriptures, supported with a deep Sense of their heavenly Calling, despise the Pleasures and Profits of this Life, and wander about in Sheep-skins and Goat-skins, in dens and Caves of the Earth, being destitute, afflicted; and tormented.

And oh that we were all like minded! that we felt the Power of *Christ's* Resurrection as they did! How should we then count all things as dung and Dross for the Excellency of the Knowledge of *Christ Jesus* our Lord! How should we then recover our primitive Dignity, trample earth under our Feet, and with our Souls be continually *gasp*ing after God!

And what hinders but we may be thus minded? Is *Jesus Christ* our great High Priest altered from what he was? No, he is the same yesterday, to-day, and for ever---And tho' he is exalted to the Right Hand of God, is not ashamed to call us Brethren.---The Power of his Resurrection is as great now as formerly, and the Holy Spirit, which was assured to us by his Resurrection, as ready and able to quicken us who are dead in Trespasses and Sins, as any Saint that ever liv'd.---Let us but cry, and that instantly, to him that is mighty and able to save.---Let us in Sincerity and Truth, without secretly keeping back the least Part, renounce ourselves and the World,---And then we shall be Christians indeed---And tho' the World may cast us out, and separate from our Company, yet *Jesus Christ* will walk with, and abide in us,---And at the general Resurrection of the last Day, when the Voice of the Archangel and Trump of God shall bid the Sea and the Graves give up their Dead, and all Nations shall appear before him, then will he confess us before his Father and the Holy Angels, and we shall receive that Sentence which he shall then pronounce to all that love and fear him, saying, *Come, ye blessed Children of my Father, inherit the Kingdom prepared for you from the Beginning of the World.*

*Grant this, O Father, for the sake thy dear Son's Sake Jesus Christ our Lord, to whom with Thee, and the Holy Ghost, &c.*



*The Duty of searching the Scriptures.*

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A

# SERMON

Preached at the Parish-Church of

St. MICHAEL, *Cornhill.*



K 2





JOHN V. 39.

*Search the Scriptures.*



WHEN the *Sadducees* came to our Blessed Lord, and put to him the Question, whose Wife a Woman should be in the next Life, who had seven Husbands in this, he told them they *erred, not knowing Scriptures*—And if we would know whence the Errors that have overspread the Church Christ first arose, we should find they in a great Measure flowed from the same Fountain, z. An Ignorance of the Word of God. Our Blessed Lord, tho' he was the Eternal God, yet as Man, made it his constant Rule and Guide—And therefore when he was asked by the Lawyer, which was the great Commandment of the Law, he referred him to his Bible for an Answer, What readest thou?—And thus when led by the Spirit to be tempted by the Devil, he repell'd all his Assaults, with “it is written.”

A sufficient Confutation this of their Opinion who say, “the Spirit only, and not the Spirit by the Word is to be our Rule of Action—” so, our Saviour, who had the Spirit without Measure, needed not always have referred to the written Word.

But how few copy after the Example of Christ? *how many* are there who do not regard the

the Word of God at all, but throw the Sac  
Oracles aside, as an antiquated Book, fit o  
for unlearned and illiterate Men?

Such Men do greatly err, not knowing w  
the Scriptures are, and for what they are  
signed.

I shall therefore in the following Discours

*First*, Shew that it is every one's Duty  
search them.

And *Secondly*, lay down some Directions h  
to search them with Advantage.

. By the Scriptures I understand the Law a  
the Prophets, and all those Books which h  
in all Ages been accounted Canonical, a  
\* which make up that Book commonly called  
Bible.

These are emphatically stiled the Scriptures  
and in one Place the Scriptures of Truth,  
tho' no other Books deserved the Name of t  
Writings or Scriptures in Comparison of the

They are not of any private Interpretati  
Authority, or Invention, but Holy Men  
Old wrote them, as they were moved by t  
Holy Ghost.

The Foundation of God's revealing him  
thus to Mankind, was our Fall in *Adam*, a  
the Necessity of our New Birth in Christ J  
And if we search the Scriptures as we oug  
we shall find the Sum and Substance, the Al  
and Omega, the Beginning and End of the  
has no other Tendency but to lead us to  
\* Knowledge of these two great Truths.

*Searching the Scriptures.* 79

All the Threats, Promises, and Precepts, all the Exhortations and Doctrines contained therein, all the Rites and Ceremonies and Sacrifices appointed under the *Jewish Law*; nay, almost all the Historical Parts of Holy Scripture, suppose our being fallen in *Adam*, and either point out to us a Mediator to come, or speak of him as already come in the Flesh.

Had Man continued in a State of Innocence, he would not have needed an outward Revelation, because the Law of God was so deeply written in the Tables of his Heart. But having eaten of the forbidden Fruit, he incurred the Divine Displeasure, and lost the Divine Image, and therefore without an outward Revelation could never tell how God would be reconciled unto him, or how he should be saved from the Misery and Darkness of his fallen Nature.

That these Truths are so, I need not refer you to any other Book than that of your own Hearts.

For unless we are fallen Creatures, whence come those abominable Corruptions which daily arise in our Hearts? We could not come thus corrupt out of the Hands of our Maker, because he being Goodness itself could make nothing but what is like himself Holy, Just, and Good. And that we want to be delivered from these Disorders of our Nature is evident, because we find an Unwillingness within ourselves to own we are thus depraved, and are always striving to appear to others of a quite different Frame and *Temper of Mind* than what we are.



I appeal to the Experience of the most learned Disputer against Divine Revelation, whether he does not find in himself that he is naturally Proud, Angry, Revengeful; and full of other Tempers contrary to the Purity, Holiness, and Long-suffering of God—And is not this a demonstrable Proof that some way or other he is fallen from God?—And I appeal also whether at the same time he finds these hellish Tempers in his Heart, he does not strive to seem Amiable, Courteous, Kind and Affable; and is not this as manifest a Proof that he is sensible that he is miserable, and wants, he knows not how, to be redeemed or delivered from it?

Here then God by his Word steps in, and opens to his View such a Scene of divine Love; and infinite Goodness in the Holy Scriptures; that none but Men, of such corrupt and reprobate Minds as our modern Deists, would shut their Eyes against it.

For what does God in his written Word do more or less, than shew thee O Man, how thou art fallen into that Blindness, Darkness and Misery thou feelest and complainest of? And at the same time points out the Way to what thou desirest, *viz.*—How thou mayest be redeemed out of it—by believing in, and copying after the Son of his Love.

For as I told you before, so I tell you again, upon these two Truths hangs all Divine Revelation. It being given us for no other End; but to shew us our Misery, and our Happiness; *our Fall and Recovery*; or, in one Word, after  
what

what Manner we died in *Adam*, and how in Christ we may again be made alive.

Hence then arises the Necessity of searching the Scriptures. For since they are nothing else but the grand Character of our Salvation, a Revelation of a Covenant made by God with Man in Christ, a Light to guide them into the Way of Peace: It follows, that all are obliged to read and search them, because all are equally fallen from God, all equally stand in need of being informed what they must do to be restored to and again united with him.

How foolishly then do the disputing Infidels of this Generation act, who are continually either calling for Signs from Heaven, or seeking for outward Evidence to prove the Truth of Divine Revelation? Whereas what they so earnestly seek for is nigh unto, nay, within them. For let them but consult their own Hearts, they cannot but feel what they want——Let them but consult the lively Oracles of God, and they cannot but see a Remedy revealed for all their Wants, and that the written Word does as exactly answer the Wants and Desire of their Hearts, as Face answers to Face in the Water. ——Where then is the Scribe, where is the Wise, where is the Solidity of the Reasoning of the Disputers of this World? Has not God revealed himself unto them as plain as their own Hearts could wish? And yet they require a Sign. But there shall no other Sign be given them. For if they believe not a Revelation every Way so suited to their Wants,

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neither

neither will they be persuaded though one should rise from the Dead.

But this Discourse is not designed so much for them that believe not, as for them who both know and believe that the Scriptures contain a Revelation that came from God, and that it is their Duty, as being chief Parties concerned, not only to read but search them also.

I pass on therefore as was proposed in the second Place, to lay down some Directions how to search them with Advantage.

And First, Have always in View, the End for which the Scriptures were written—to shew us the Way of Salvation, by Jesus Christ.

Search the Scriptures, says our blessed Lord, for they are they that testify of me——Look therefore always for Christ in the Scripture. For he is the Treasure hid in the Field, both of the Old and New Testament——In the Old you'll find him hid under Prophecies, Types, Sacrifices and Shadows; in the New, manifested in the Flesh, to become a Propitiation for our Sins, as a Priest, and as a Prophet to reveal the whole Will of his heavenly Father.

Have Christ, and to become a Principle then of new Life to our Souls, thus always in View when you are reading the Word of God; and this like the Star in the East will guide you to the *Messiah*, will serve as a Key to every thing that is obscure, and unlock to you the Wisdom and Riches of all the Mysteries of the Kingdom of God.

*Secondly*

## searching the Scriptures. 83

*Secondly*, Search the Scriptures with an humble Child-like Disposition.

For whosoever does not read them with this Temper, shall in no wise enter into the Knowledge of the Things contained therein. For God hides the Sense of them from those that are wise and prudent in their own Eyes, and reveals them only to Babes in Christ, who think they know nothing yet as they ought to know, who hunger and thirst after Righteousness, and humbly desire to be fed with the sincere Milk of the Word, that they may grow thereby.

Fancy yourselves therefore when you are searching the Scriptures, especially when you are reading the New Testament, to be with *Mary* sitting at the Feet of the Holy *Jesus*, and be as willing to learn what God shall teach you, as *Samuel* was, when he said, speak, Lord, for thy Servant heareth.

And oh that the Unbelievers would pull down every high Thought and Imagination that exalts itself against the revealed Will of God! Oh that they would like new-born Babes desire to be fed with the pure Milk of the Word! then we should have them no longer scoffing at Divine Revelation, nor would they read the Bible any more with the same Intent as the *Philistines* brought out *Samson*) to make sport at it, but they would see the Divine Image and Superscription written upon every Line of

They would hear God speaking unto their souls by it, and consequently be built up in

the Knowledge and Fear of him who is the Author of it.

*Thirdly*, Search the Scriptures with a care Intention to put in Practice what read.

For a Desire to do the Will of God is only way to know it; If any Man will do Will, says Jesus Christ, he shall know of Doctrine, whether it be of God, or whether speak of myself. As he also speaks in another Place to his Disciples, *To you*, who are will to practise your Duty, *it is given to know Mysteries of the Kingdom of God; but to them that are without*, who only want to raise Controversy against my Doctrine, *all these Things are spoken in Parables, that seeing they may see and understand, and hearing they may hear and perceive.*

For it is but just in God to send those strange Delusions, that they may believe a Lye, to conceal the Knowledge of himself from such as do not seek him with a single Intention.

Jesus Christ is the same now as formerly. those who desire to know from his Word, he is that they may believe on and live by to him, he will reveal himself as clearly as he did to the Woman of *Samaria*, when he said: *I that speak to thee am He*, or as he did to that Man that was born blind, whom the *Jews* cast out for his Name's sake, *He that talketh with thee is He.* But to those who consult Word with a Desire neither to know him nor keep his Commandments, but either to

for their Entertainment, or to scoff at the Simplicity of the Manner in which he is revealed, to those I say he never will reveal himself, tho' they should search the Scriptures to all Eternity. —As he never would tell those whether he was the *Messiah* or not, who put that Question to him either out of Curiosity, or that they might have whereof to accuse him.

*Fourthly*, In order to search the Scriptures still more effectually, make an Application of every thing you read to your own Hearts.

For whatever was written in the Book of God was written for our Learning. And what Christ said unto those aforetime, we must look upon as spoken to us also: For since the Holy Scriptures are nothing but a Revelation from God, how fallen Man is to be restored by Jesus Christ: All the Precepts, Threats, and Promises, belong to us and to our Children, as well as to those to whom they were immediately made known.

Thus the Apostle when he tells us that he lived by the Faith of the Son of God, adds, who died and gave himself for me. For it is this Application of Jesus Christ to our Hearts that makes his Redemption effectual to each of us.

And it is this Application of all the Doctrinal and Historical Parts of Scripture, when we are reading them over, that must render them profitable to us, as they were designed, for Reproof, for Correction, for Instruction in Righteousness, and make every Child of God perfect, thoroughly furnished to every good Work.

*And I dare appeal to the Experience of every*  
spiritual

spiritual Reader of Holy Writ, whether or no if he consulted the Word of God in this Manner, he was not at all Times and at all Seasons as plainly directed how to act, as tho' he had consulted the *Urim* and *Tbummim* which was upon the High Priest's Breast.

For this is the Way God now reveals himself to Man: Not by making new Revelations, but by applying general Things that are revealed already to every particular sincere Reader's Heart.

And this by the Way answers an Objection made by those that say, "the Word of God is  
 " not a perfect Rule of Action, because it can-  
 " not direct us how to act or how to determine  
 " in particular Cases, or what Place to go to  
 " when we are in doubt, and therefore the  
 " Spirit and not the Word is to be our Rule  
 " of Action.

But this I deny, and affirm on the contrary, that God at all Times, Circumstances, and Places, tho' never so minute, never so particular, will, if we diligently seek the Assistance of his holy Spirit, apply general Things to our Hearts, and thereby, to use the Words of the Holy Jesus, will lead us into all Truth, and give us the particular Assistance we want: But this leads me to a fifth Direction how to search the Scriptures with Profit, Labour to attain that Spirit by which they were wrote.

For the natural Man discerneth not the Words of the Spirit of God, because they are spiritually discerned, the Words that Christ *hath* spoken they are Spirit, and they are Life,  
 and

It can be no more understood as to the true hidden Sense and Meaning of them by the natural Man, than a Person who never learnt a Language, can understand another speaking in it. The Scriptures therefore have not unfitly been compared by some to the Cloud which went before the *Israelites*, they are dark and hard to be understood by the Natural Man, when the Cloud appeared dark to the *Egyptians*, when they are Light, they are Life to Christians indeed, as that same Cloud which seemed dark to *Pharaoh* and his House, appeared bright and together glorious to the *Israel* of God.

It was the Want of the Assistance of this Spirit that made *Nicodemus*, a Teacher of *Israel*, a Ruler of the *Jews*, so utterly ignorant in the doctrine of *Regeneration*: For being only a natural Man, he could not tell how that thing would be; it was the Want of this Spirit that made our Saviour's Disciples, tho' he so frequently conversed with them, daily mistake the nature of the Doctrines he delivered, and it is because the natural Veil is not taken off from their Hearts, that so many who pretend to search the Scriptures, yet see no farther than into the bare Letter of them, and continue entire Strangers to the hidden Sense, the Spiritual Meaning touched under every Parable, and contained in almost all the Precepts of the Book of God.

And indeed how should it be otherwise, for God being a Spirit, he cannot communicate himself any other wise than in a Spiritual Manner to the Hearts of Men, and consequently if we are Strangers to his Spirit, we must continue  
Strangers



Strangers to his Word, because it is altogether like himself Spiritual ; labour therefore earnestly for to attain this blessed Spirit, for otherwise your Understandings will never be opened to understand the Scriptures aright, and because Prayer is one of the most immediate Means to get this Holy Spirit.

*Sixthly*, Let me advise you before you read the Scripture, to pray that Christ according to his Promise would send his Spirit to guide you into all Truth ; intersperse short Ejaculations whilst you are engaged in Reading, pray over every Word and Verse if possible, and when you close up the Book, most earnestly beseech God, that the Words which you then have read may be inwardly engrafted in your Hearts, and bring forth in you the Fruits of good Living.

Do this, and you will with a holy Violence draw down God's Holy Spirit into your Hearts, and you will experience his gracious Influences, and feel him enlightening, quickening, and inflaming your Souls by the Word of God ; you will then not only read, but mark, learn, and inwardly digest what you read, and the Word of God will be Meat indeed and Drink indeed unto your Souls ; you then will be as *Apollos* was, powerful in the Scriptures, be *Scribes* ready instructed in the Kingdom of God, and bring out of the good Treasures of your Heart Things both from the Old and New Testament, to entertain all you converse with.

One Direction more, which shall be the last *Seventhly*, Read the Scripture constantly, or t

use our Saviour's Expression in the Text, search the Scriptures, dig in them as for hid Treasure. For here's a manifest Allusion to those who dig in Mines, and our Saviour would thereby teach us, that we must take as much Pains in constantly reading his Word if we would grow thereby, as those who dig for Gold and Silver. The Scriptures contain the deep Things of God, and therefore can never be sufficiently searched into by a careless, superficial, cursory Way of reading them, but by an industrious, close and humble Application.

The Psalmist therefore makes it the Property of a good Man that he meditates on God's Law Day and Night: And this Book of the Law, says God to *Joshua*, shall not go out of thy Mouth, but thou shalt meditate therein Day and Night, for then thou shalt make thy Way prosperous, and then thou shalt have good Success. Search therefore the Scriptures not only devoutly but daily, for in them are the Words of eternal Life, wait constantly at Wisdom's Gate, and she will then and not till then display and lay open to you her heavenly Treasures; you that are rich are without Excuse if you do not, and you that are poor ought to take heed that little Time you have; for by the Scriptures you are to be acquitted, and by the Scriptures you are to be condemned at the last Day.

But perhaps you have no Taste for this despised Book; perhaps Plays and Romances, Books of polite Entertainment, suit your Taste

better ; but if this be your Case, give me leave to tell you, your Taste is vitiated, and unless corrected by the Spirit and Word of God, you shall never enter into his heavenly Kingdom, for unless you delight in God here, how will you be made meet to dwell with him hereafter. —Is it a Sin then you'll say to read useles impertinent Books, I answer, yes : And that for the same Reason, as it is a Sin to indulge useles Conversation, because both immediately tend to grieve and quench that Spirit, by which alone we can be sealed to the Day of Redemption; but you may reply, how shall we know this? Why put in practice the Preception, the Text Search the Scripture in the Manner that has been recommended, and then you will be convinced of the Danger, Sinfulness, and Unsatisfactoriness of reading any other than the Book of God, or such as are wrote in the same Spirit you will then say, when I was a Child, an ignorant of the Excellency of the Word of God I read other, what the World calls harmless Books, as other Children in Knowledge, the old in Years, have done, and still do ; but now I have tasted the good Word of Life, and come to a more perfect Knowledge of Christ Jesus my Lord ; I put away these childish trifling Things, and am determined to read no other Books but what lead me to a Knowledge of myself and Christ Jesus. Search therefore the Scriptures, my dear Brethren ; taste and see how good the Word of God is, and then you will never leave that heavenly Manna, the *Angel's Food*, to feed on those dry Husks

*searching the Scriptures.* 91

light Bread, those trifling, sinful Compositions, which Men of false Taste, delight themselves in; no, you will then disdain such poor entertainment, and blush that yourselves once be fond of it. The Word of God will then sweeter than Honey and the Honey-Comb, dearer than Gold and Silver; your Souls by ling it will be filled as it were with Marrow Fatness, and your Hearts insensibly moulded into the Spirit of its blessed Author; in t, you will then be guided by God's Wisdom here, and conducted by the Light of his ine Word into Glory hereafter.



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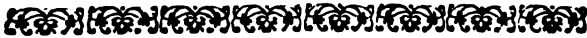
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SATAN'S DEVICES:

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# SERMON

Preached at

GREAT St. *HELENS*.





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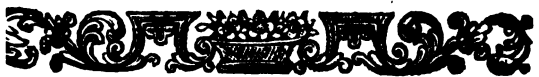
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2 C. O. R. iii. II.

*It Satan should get an Advantage over us; for we are not ignorant of his Devices.*



THE Occasion of these Words was as follows: In the Church of *Corinth* there was an unhappy Person, who had committed such Incest, as was not so much as named among the *stiles*, in taking his Father's Wife; but either on Account of his Wealth, Power, or on such Reasons (like many notorious Offences now a-days) had not been exposed to the censures of the Church. *St. Paul* therefore, in his first Epistle, severely chides them for their neglect of Discipline, and commands them in the Name of our Lord *Jesus Christ*, "when they were gathered together, to deliver such a one (whoever he was) to Satan for the Destruction of the Flesh, that his Spirit might be saved in the Day of the Lord;" that is, one Word, that they should solemnly excommunicate him; which was commonly attended with some bodily Disease inflicted by the Devil, under whose Power the excommunicated Person was for some Time delivered. The *Corinthians*, being obedient to the Apostle as dear Children,



Children, no sooner received this Reproof, but they submitted to it, and cast the offending Party out of the Church. But whilst they were endeavouring to amend one Fault, they unhappily run into another ; and as they formerly had been too mild and remiss, so now they behaved towards him with too much Severity and Resentment. The Apostle therefore, in this Chapter, reproves this ; and tells them, that sufficient to the Offender's Shame " was " the Punishment which had been inflicted of " many ;" that he had now suffered enough ; and therefore, lest he should be tempted to say with *Cain*, " My Punishment is greater than I " can bear ;" or to use the Apostle's own Words, lest " He should be swallowed up " with overmuch Sorrow ;" they ought, now he had given Proof of his Repentance, to forgive him, to confirm their Love towards him, and so restore him in the Spirit of Meekness ; lest Satan, says he, to whose Buffetings he was now given, should, by tempting him to despair, get an Advantage over us ; and so, by representing you as Merciless and Cruel, cause that Holy Name to be blasphemed by which you are called ; *for we are not ignorant of his Devices* ; we know very well how many subtle Ways he has to draw aside and beguile unguarded unthinking Men.

Thus then stands the Words in Relation to the Context ; but as *Satan* has many Devices, as his Quiver is full of other poisonous Darts, besides those which he throws at us to drive us

o despair, I shall consider them by themselves, and in the following Discourse shall,

*First*, Briefly observe who we are to understand by Satan. And,

*Secondly*, Point out to you what are the Chief Devices he generally makes use of, to draw off Converts from *Christ*, and prescribe some Remedies against them.

The Word *Satan*, in its Original Signification, means an Adversary; and, in its general Acceptation, is made use of to point out to us the chief of the Devils; who, for striving to be as God, was cast down from Heaven, and is now permitted, with the Rest of his "spiritual Wickedness in high Places, to walk up and down, seeking whom he may devour." We hear of him immediately after the Creation, when in the Shape of a Serpent he lay in wait to deceive our first Parents—— He is called *Satan* in the Book of *Job*; where we are told that when the Sons of God came to present themselves before the Lord, *Satan* also came amongst them—— As the Scripture also speaketh in the Book of *Chronicles*, and *Satan* moved *David* to number the People—— In the *New Testament* he goes under different Denominations; sometimes he is called the *Evil one*, because he is Evil in himself, and tempts us to Evil—— Sometimes, the *Prince of the Power of the Air*, and the *Spirit that now ruleth in the Children of Disobedience*, because he resides chiefly in the Air; and the whole

whole World, *i. e.* All that are not born God, are said to lie in him.

He is an Enemy to God and Goodness— He is a Hater of all Truth; why else did he slander God in Paradise? Why did he tell *Eve*, You shall not surely die? And why did he promise to give all the Kingdoms of the World, and the Glories of them, to *Jeshu Christ*, if he would fall down and worship him.

He is full of Malice, Envy, and Revenge for what other Motives could induce him to molest innocent Man in Paradise; and why he still so restless in his Attempts to destroy us who have done him no Wrong?

He is a Being of great Power, as appears in his being able to act on the Imagination of our Blessed Lord, so as to represent to him all the Kingdoms of the World, and the Glories of them, in a Moment of Time. As also in carrying his sacred Body through the Air up to a Pinnacle of the Temple; and his driving a herd of Swine so furiously into the Deep— Nay, so great is his Might, that I doubt not was God to let him use his full Strength, he could turn the Earth upside down, or pull the Sun from its Orb.

But what he is most remarkable for is, his Subtilty; for having not Power given from above to take us by Force, he is obliged to wait for Opportunities to betray us, and to catch us by Guile. He therefore made use of the Serpent, which was subtle above all the Beasts of the Field, in order to tempt our first Parents; and accordingly he is said, in the New Test

ment, to lie in wait to deceive; and here, in the Words of the Text, the Apostle says, *We are not ignorant of his Devices*; thereby implying that we are more in Danger of being seduced by his Policy, than over-born by his Power.

From this short Description of *Satan*, we may easily judge whose Children they are, who love to make a Lie, who speak Evil and slander their Neighbour, and whose Hearts are full of Pride, Subtilty, Malice, Envy, Revenge, and all Uncharitableness——Surely they have *Satan* for their Father. For the Tempers of *Satan* they knew; and the Works of *Satan* they do. But were they to see either themselves, or *Satan*, as he is, they could not but be terrified at their own Likeness, and abhor themselves in Dust and Ashes.

But to return. The Justice of God in suffering us to be tempted, is vindicated from these Considerations——That we are here in a State of Probation——That he has promised not to suffer us to be tempted above what we are able to bear——And not only so, but to him that overcometh he will give a Crown of Life.

The Holy Angels themselves, it should seem, were once put to a Trial whether they would be faithful or not. The first *Adam* was tempted even in Paradise. And *Jesus Christ*, that second *Adam*, though he was a Son, yet was carried as our Representative, by the Holy Spirit into the Wilderness to be tempted of the Devil. And there is not one single Spirit in Paradise amongst the Goodly Fellowship of the Prophets, the glorious Company of Apostles,

and the noble Army of Martyrs, and the Spirits of just Men made perfect, who, when on Earth, was not assaulted by the fiery Darts of that wicked one the Devil.

What then has been the common Lot of all God's Children, of the Angels, nay, of the Eternal Son of God himself, we must not think to be exempted from. No, 'tis sufficient if we are made perfect through Temptations, as they were—And therefore since we cannot but be tempted, unless we could unmake Human Nature, instead of repining at our Condition, we should rather be enquiring, at what Time of our Lives Satan most violently assaults us? And what those Devices are, which he commonly makes use of, in order to get an Advantage over us?

As to the first Question, I answer, we must expect to be tempted by him, in some Degree or other, all our Lives long — For this Life being a continual Warfare, we must never expect to have Rest from our Spiritual Adversary the Devil, or say, our Combat with him is finished, till, with our Blessed Master, we bow down our Heads and give up the Ghost.

But since the Time of our Conversion, or first entring upon the Spiritual Life, is the most critical Time at which he most violently besets us, as well knowing, if he can prevent our setting out, he can lead us Captive at his Will; and since the wise Son of *Sirach* particularly warns us, when we are going to serve the Lord, to prepare our Souls for Temptation, I shall, in answer to the other Question, pass on to the

*Second* general Thing proposed; and point out, and withal give some Directions how to overcome those Devices which *Satan* generally makes use of at our first Conversion, in order to get an Advantage over us.

But before I proceed to do this, let me observe to you, that whatsoever shall be delivered in the following Discourse, is only designed for such as have actually entred upon the Divine Life; and not for carnal almost Christians, who have the Form of Godliness, but never yet felt the Power of it in their Hearts. This being premised, the first Devices I shall mention which *Satan* makes use of, is to drive us to Despair.

When God the Father awakens a Sinner by the Terrors of the Law, and by his Holy Spirit convinceth him of Sin, in order to lead him to Christ, and shew him the Necessity of a Redeemer; then *Satan* generally strikes in, and aggravates those Convictions to such a Degree, as to make the Sinner doubt of finding Mercy through the Mediator.

Thus, in all his Temptations of the Holy *Jesus*, he chiefly aimed to make him question whether he was the Son of God: If thou be the Son of God, says he, do so and so. With many such desponding Thoughts, no doubt, he filled the Heart of the great *St. Paul*, when he continued three Days neither eating Bread or drinking Water; and therefore he speaks by Experience, when he says in the Words of the Text, *We are not ignorant of his Devices*, how  
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he will endeavour to drive the incestuous Person to Despair.

But let not any of you be influenced by him to despair of finding Mercy. For it is not the Greatness or Number of our Crimes, but Impenitence and Unbelief, that will prove our Ruin: No, were our Sins more in Number than the Hairs of our Head, or of a deeper Dye than the brightest Scarlet; yet the Merits of the Death of *Jesus Christ*, are infinitely greater, and Faith in his Blood shall make them white as Snow.

Answer always therefore his despairing Suggestions, as your Blessed Lord did with an It is written. Tell him you know that your Redeemer liveth, even to make Intercession for you; that the Lord hath received from him double for all your Crimes: And though you have sinned much, that is no Reason why you should despair, but only why you should love much, having so much forgiven.

Another Device that *Satan* generally makes use of, to get an Advantage over young Converts, is to tempt them to presume, and to think more highly of themselves than they ought to think.

When a Person has for some little Time tasted the good Word of Life, and felt the Powers of the World to come, he is commonly (as indeed well he may) most highly transported with that sudden Change he finds in himself. But then, *Satan* will not be wanting at such a Time, to puff him up with a high Conceit of *his own* Attainments, as if he was some great Person.

Person; and will tempt him, to set at nought his Brethren, as though he was holier than they.

Take heed therefore, and let us beware of this Device of our Spiritual Adversary; for as before Honour is Humility, so a haughty Spirit generally goes before a Fall; and God is obliged, when under such Circumstances, to send us some humbling Visitation; or permit us to fall, as he did *Peter*, into some grievous Sin, that we may learn not to be too high minded.

To check therefore all Suggestions to Spiritual Pride, let us consider, that we did not apprehend Christ, but were apprehended of him — That we have nothing but what we have received — That the free Grace of God has alone made the Difference between us and others; and, was God to leave us to the Deceitfulness of our own Hearts but one Moment, we should become weak and wicked, like other Men — We should further consider, that being proud of Grace, is the most ready Way to lose it — For God resisteth the Proud, and giveth more Grace only to the Humble — And, were we endowed with the Perfections of *Seraphims*; yet if we were proud of those Perfections, they would but render us more accomplished Devils — Above all, we should pray earnestly to Almighty God, that we may learn of *Jesus Christ*, to be lowly in Heart — That his Grace, through the Subtilty and Deceivableness of *Satan*, may not be our Poison — But that we may always think soberly of *ourselves*, as we ought to think.



A third Device I shall mention, which *Satan* generally makes use of, to get an Advantage over us, is to tempt us to Uneasiness, and to have hard Thoughts of God, when we are under Deadness and Dryness in Prayer.

Though this is a Term not understood by the natural Man; yet, whosoever there are amongst you, who have passed through the Pangs of the *New Birth*, they know full well what I mean, when I talk of Deadness and Dryness in Prayer. And, I doubt not, but many of you, amongst whom I am now preaching the Kingdom of God, are at this very Time labouring under it.

For when Persons are first awakened to the Divine Life, because Grace is weak and Nature strong, God is often pleased to vouchsafe them some extraordinary Illuminations of his Holy Spirit; but when they are grown to be more perfect Men in Christ, then he frequently seems to leave them to themselves; and not only so, but permits a horrible Deadness and Dread to overwhelm them; at which Times *Satan* will not be wanting to vex and tempt them to Impatience, to the great Discomfort of their Souls.

But be not afraid; for this is no more than your Blessed Redeemer, that Spotless Lamb of God, has underwent before you: Witness his bitter Agony in the Garden, when his Soul was exceeding sorrowful, even unto Death——  
When he sweat great Drops of Blood, falling on the Ground; when the Sense of the Divinity was withdrawn from him; and *Satan*, in all  
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Probability, was permitted, to set all his Terrors in Array before him.

Rejoice therefore, my Brethren, when you fall into the like Circumstances; as knowing, that you are therein Partakers of the Sufferings of *Jesus Christ*——Consider, that it is necessary such inward Trials should come, to wear us off the Love of sensible Devotion, and to teach us to follow Christ, not merely for his Loves, but out of a Principle of Love and Obedience——In Patience therefore possess your Souls, and be not terrified by *Satan's* Suggestions——Still persevere in seeking *Jesus* in the Use of Means, though it be Sorrowing, and though through Benumbness and Barrenness of Soul, you may go mourning all the Day long——Consider, that the Spouse is with you, though behind the Curtain; as he was with *Mary*, at the Sepulchre, though she knew it not——That he has withdrawn but for a little While, to make his Visit more welcome——That though he may now seem to frown and look back on you, as he did on the *Syrophœnician* Woman; yet if you, like her, cry out so much the more earnestly, *Jesus, thou Son of David, have Mercy on us*; it will be made known unto you again, either in the Temple, by breaking of Bread, or some other Way.

But amongst all the Devices, that *Satan* makes Use of, to get an Advantage over us, there is none in which he is more successful, or by which he grieves the Children of God worse, than that

*Fourth Device* I am going to mention, viz.  
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His troubling you with blasphemous, prophane, impious, unbelieving Thoughts; and sometimes to such a Degree, that they are as tormenting as the Wreck.

Some indeed are apt to impute all such evil Thoughts to a Disorder of Body——But those who know any Thing of the Spiritual Life, can inform you with greater Certainty, that for the Generality they proceed from that wicked one the Devil; who, no doubt, has Power given him from above, as well now, as formerly, to disorder the Body, as he did *Job's*; that he may, with the more Secrecy and Success work upon, ruffle, and torment the Soul.

You that have felt his fiery Darts, can subscribe to the Truth of this, and by fatal Experience can tell, how often he has bid you curse God and die, and darted into your Thoughts thousand blasphemous Suggestions, even in your most secret and solemn Retirements; the bare looking back on which makes your very Hearts to tremble.

I appeal to your own Consciences; have not some of you, when you have been lifting up holy Hands in Prayer, been pestered with such a Croud of the most horrid Insinuations, that you have been often tempted to rise off from your Knees, and been made to believe your Prayers were an Abomination to the Lord Nay, when with the rest of your Christian Brethren you have crowded round the Holy Table, and taken the sacred Symbols of Christ most blessed Body and Blood into your Hand instead of: remembering the Death of your S

viour, have you not been employed in driving out evil Thoughts; as *Abraham* was in driving away the Birds, that came to devour his Sacrifice; and thereby been terrified, lest you have eat and drank your own Damnation?

But marvel not, as though some strange Thing happened unto you; for this has been the common Lot of all God's Children—— We read even in *Job's* Time, that when the Sons of God came to appear before their Maker, *i. e.* at publick Worship, *Satan* also came amongst them, to disturb their Devotions.

And think not that God is angry with you for these distracting, though ever so blasphemous, Thoughts: No, he knows it is not you, but *Satan* working in you; and therefore, notwithstanding he may be displeas'd with, and certainly will punish him; yet, he will both pity and reward you. And though it be difficult to make Persons in your Circumstances to believe so; yet, I doubt not, but you are more acceptable to God, when performing your holy Duties in the midst of such involuntary Distractions, than when you are wrapped up by sensible Devotion, as it were into the third Heavens---For you are then suffering, as well as doing the Will of God at the same Time; and, like *Nebemiab's* Servants at the building of the Temple, are holding a Trowel in the one Hand, and a Sword in the other——But be not you driven from the Use of any Ordinance whatever, on account of these abominable Suggestions; for then you let *Satan* get his desired Advantage over you; it being  
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his chief Design, by these Thoughts, to make you fall out with the Means of Grace ; and to tempt you to believe, you do not please God, for no other Reason, than because you do not please yourselves——Rather persevere in the Use of the Holy Communion especially, and all other Means whatever ; and when these Temptations have wrought that Resignation in you, for which they were permitted, God will visit you with fresh Tokens of his Love, as he met *Abraham*, when he returned from the Slaughter of the five Kings ; and will send an Angel from Heaven, as he did to his Son, on purpose to strengthen you.<sup>4</sup>

Hitherto we have only observed such Devices as *Satan* makes Use of, immediately by himself ; but there is a Fifth I shall mention, that is not the least, *viz.* Tempting us by our carnal Friends and Relations.

This is one of the most common, as well as most artful Devices he makes Use of, to draw young Converts from God ; for when he cannot prevail over them by himself, he will try what he can do by the Influence and Mediation of others.

Thus he tempted *Eve*, that she might tempt *Adam*.——Thus he stirred up *Job's* Wife, to bid him curse God and die——And thus he made Use of *Peter's* Tongue to persuade our blessed Lord to spare himself, and thereby decline those Sufferings by which alone we could be preserved from suffering the Vengeance of eternal Fire. And thus, in these last Days, he often stirs up our most powerful Friends,  
and

and dearest Intimates, to dissuade us from going into that narrow Way which alone leadeth unto Life eternal.

But our blessed Lord has furnished us with a sufficient Answer to all such Suggestions—Get you behind me, my Adversaries, for otherwise they will be an Offence unto us; and the only Reason why they give such Advice is, because they favour not the Things that be of God, but the Things that be of Man.

Whoever therefore among you are resolved to serve the Lord, prepare your Souls for many such Temptations as these; for it is necessary that such Offences should come, to try your Sincerity, to teach us to cease from Man, and to see if he will forsake all to follow Christ.

Indeed our Modernisers of Christianity would persuade us, that the Gospel was calculated only for about two hundred Years; and that now there is no need of hating Father and Mother, or being persecuted for the Sake of Christ and his Gospel.

But such Persons err, not knowing the Scriptures, and the Power of Godliness in their Hearts; for whosoever receives the Love of God in the Truth of it, will find, that Christ came not to send Peace, but a Sword upon Earth, as much now as ever—That the Father-in-Law shall be against the Daughter-in-Law, in these later, as well as in the primitive, Times; and that if we will live godly in *Christ Jesus*, we must, as then, so now, from carnal Friends and Relations, suffer Persecution.

But the Devil has another Device as dange-

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rous as any of the former——*i. e.* By not tempting us at all, or rather by withdrawing himself for a while, in order to come upon us at an Hour, when we think not of it.

Thus it is said, that he left *Jesus Christ* only for a Season; and our blessed Lord has bid us to watch and pray always, that we enter not into Temptation; thereby implying, that *Satan*, whether we think of it or not, is always seeking how he may devour us.

If we would therefore behave like good Soldiers of *Jesus Christ*, we must be always upon our guard, and never pretend to lay down our Spiritual Weapons of Prayer and Watching, till our Warfare is accomplished by Death; for if we do, our spiritual *Amalek* will quickly prevail against us. What if he has left us? It is only for a Season; yet, a little while, and, like a roaring Lion, with double Fury, he will break out upon us again——So great a Coward as the Devil is, he seldom leaves us at the first Onset——As he followed our blessed Lord with one Temptation after another, so will he treat his Servants——And the Reason, why he does not renew his Attacks, is sometimes, because God knows we are yet weak and unable to bear them——Sometimes, because our grand Adversary thinks to belet us at a more convenient Season.

Watch carefully therefore over thy Heart, O Christian, and whenever thou perceivest thyself to be falling into a spiritual Slumber, say to it, as Christ to his Disciples, *Arise, my Soul, why sleepest thou? Awake, awake; put on Strength,*  
watch

watch and pray, or otherwise the *Philistines* will be upon thee, and lead thee whither thou wouldst not. Alas! Is this Life a Time to lay down and slumber in! Arise, and call upon thy God; thy spiritual Enemy is not dead, but lurketh in some secret Place, seeking a convenient Opportunity how he may betray thee. If thou ceaseſt to ſtrive with him, thou ceaſeſt to be a Friend of God; thou ceaſeſt to go in that narrow Way which leadeth unto Life.

Thus have I endeavoured to point out to you ſome of thoſe Devices, that *Satan* generally makes uſe of, to get an Advantage over us; many others there are, no doubt, which he often makes uſe of.

But theſe, on account of my Youth and want of Experience, I cannot yet apprize you of; they, who have been liſted for Years in their Maſter's Service, and fought under his Banner againſt our ſpiritual *Amalek*, are able to diſcover more of his Artifices; and, being tempted in all Things, like unto their Brethren, can in all Things adviſe and ſuccour thoſe that are tempted.

In the mean while, let me exhort my young fellow Soldiers, who, like myſelf, are but juſt entering the Field, and for whoſe Sake this was written, not to be diſcouraged at the fiery Trial wherewith they muſt be tried, if they would be found faithful Servants of *Jeſus Chriſt*. You ſee, my dearly beloved Brethren, by what has been delivered, that our Way through the Wilderneſs of this World, to the heavenly *Canaan*, is beſet with Thorns; and that there are the  
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Sons of *Anak* to be graped with, ere you can possess the promised Land. But let not these, like so many false Spies, discourage you from going up to fight the Lord's Battles, but say, with *Caleb* and *Joshua*, Nay, but we will go up, for we are able to conquer them. *Jesus Christ*, that Captain of our Salvation, has in our stead, and as our Representative, baffled the grand Enemy of Mankind, and we have nothing to do, but manfully to fight under his Banner, and to go on from conquering to conquer. Our Glory does not consist in being exempted from, but in enduring Temptations. *Blessed is the Man*, says the Apostle, *that endureth Temptation*; and again, *Brethren, count it all Joy, when you fall into divers Temptations*: And in that perfect Form our blessed Lord has prescribed us, we are taught to pray, not so much to be delivered from all Temptation, as from the Evil of it. No, whilst we are on this side Eternity, it must needs be that Temptations come; and, no doubt, *Satan* has desired to have all of us, to sift us as Wheat. But wherefore should we fear? For he that is for us, is by far more powerful, than all that are against us. *Jesus Christ*, our great High Priest, is exalted to the right Hand of God, and there sitteth to make Intercession for us, that our Faith fail not.

Since then Christ is praying, whom should we fear? And since he has promised to make us more than Conquerors, of whom should we be afraid? No, though an Host of Devils are set in Array against us, let us not be afraid; and though there should rise up the hottest Persecution

execution against us, yet let us put our Trust in God——What though *Satan*, and the rest of his apostate Spirits, are powerful, when compared with us; yet, if put in Competition with the Almighty, they are as weak as the meanest Worms. God has them all reserved in Chains of Darknes unto the Judgment of the great Day —— So far as he permits them, they shall go, but no farther; and where he pleases, there shall their proud malicious Designs be stayed. We read in the Gospel, that though a Legion of them possessed one Man, yet they could not destroy him; nor could they so much as enter into a Swine; without first having Leave given them from above. It is true, we often find they foil us, when we are assaulted by them; but let us be strong, and very courageous; for, though they bruise our Heels, we shall at length bruise their Heads —— Yet a little while, and he that shall come, will come; and then we shall see all our spiritual Enemies put under our Feet——What if they do come out against us like so many great *Goliab's*; yet, if we can go forth as the Scrippling *David*, in the Name and Strength of the Lord of Hosts, we may say, Oh *Satan*, where is thy Power, Oh fallen Spirits, where is your Victory?

Once more therefore, and to conclude, let us be strong, and very courageous, and let us put on the whole Armour of God, that we may be able to stand against the Fiery Darts of the wicked one. Let us renounce ourselves, and the World, and then we shall take away the

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Armour in which he trusteth, and he will find nothing in us for his Temptations to work upon: We shall then prevent his malicious Designs, and being willing to suffer ourselves, shall need less Sufferings to be sent us from above. Let us have our Loins girt about with Truth; and for an Helmet, the Hope of Salvation; praying always with all Manner of Supplication. Above all Things, let us take the Sword of the Spirit, which is the Word of God, and the Shield of Faith, looking always to *Jesus*, the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Pain, despising the Shame, and is now set down at the right Hand of God.

*To which happy Place may God of his infinite Mercy translate us all, through our Lord JESUS CHRIST.*

*To whom, with the Father and the Holy Ghost, three Persons and one eternal God, be all Honour and Glory, now and for evermore.*





*the Knowledge of Jesus Christ, the  
best Knowledge.*

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**S E R M O N**

Preached at

**GREAT St. HELENS.**



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1 COR. ii. 2.

*I determined not to know any Thing among you, save Jesus Christ, and him crucified.*



THE Persons to whom these Words were written, were the Members of the Church of *Corinth*; who, as appears by the foregoing Chapter, were not only divided into different Sects, by one saying, “ I am of *Paul*, and another, I am of *Apollos* ; ” but also had many amongst them, who were so full of the Wisdom of this World, and so wise in their own Eyes, that they set at nought the Simplicity of the Gospel, and accounted the Apostle’s Preaching Foolishness.

Never had the Apostle more need of the Wisdom of the Serpent, mingled with the Innocence of the Dove, than now. What is the Sum of all his Wisdom, he tells them, in the Words of the Text, *I determined not to know any Thing among you, save Jesus Christ, and him crucified.*

A Resolution this worthy the great *St. Paul*, and no less worthy, no less necessary for every Minister, and every Disciple of Christ, to make always, even unto the End of the World.

## 118 *The Knowledge of Christ,*

In the following Discourse, I shall, *first*, explain what is meant by *not knowing any Thing save Jesus Christ, and him crucified.*

*Secondly*, Give some Reasons why every Christian should determine not to know any Thing else.

And, *Thirdly*, Conclude with a general Exhortation to put this Determination into Practice.

And, *First*, I am to explain what is meant by *not knowing any Thing save Jesus Christ, and him crucified.*

By *Jesus Christ*, we are to understand the eternal Son of God. He is called *Jesus*, *i. e.* *A Saviour*; because he was to save us from the Guilt and Power of our Sins; and, like *Jehua*, by whom he was remarkably typified, to lead God's spiritual *Israel* through the Wilderness of this World, to the heavenly *Canaan*, the promised Inheritance of the Children of God.

He is called *Christ*, which signifies *Anointed*, because he was anointed by the Holy Ghost at his Baptism, to be a Prophet to instruct, a Priest to make an Atonement for, and a King to govern and protect his Church—And he was crucified, or hung (Oh stupendious Love!) till he was dead upon the Cross, that he might become a Curse for us: For it is written, *Cursed is every Man that hangeth upon a Tree.*

The Foundation, or first Cause of his Suffering, was our Fall in *Adam*, in whom, as the living Oracles of God declare, "We all died," *i. e.* His Sin was imputed to us all. It pleased God.

God, after he had spoken the World into Being, to create Man after his own divine Image, to breathe into him the Breath of Life, and to place him as our Representative in the Garden of *Eden*.

But he being left to his own free Will, eat of the forbidden Fruit, notwithstanding God had told him, the Day in which he eat thereof, he should surely die; and thereby he, with his whole Posterity, in whose Name he acted, became liable to the Wrath of God, and sunk into a spiritual Death.

But behold the Goodness, as well as the Severity of God! For no sooner had Man been convicted as a Sinner, but lo! a Saviour is revealed to him, under the Character of the Seed of the Woman, the Merits of whose Sacrifice was then immediately to take place, and who should, in the Fulness of Time, by suffering Death, satisfy for the Guilt we had contracted; and, by becoming a Principle of new Life in us, should bruise the Serpent's Head, destroy the Power of the Devil in us, and thereby restore us to a better State than that in which we were at first created.

This is the plain scriptural Account of that Mystery of Godliness God manifested in the Flesh; and to this our own Hearts, unless blinded by the God of this World, cannot but yield an immediate Assent.

For, let us but search our own Hearts, and ask ourselves if we could create our own Children, whether or not we would not create them with a less Mixture of Good and Evil than we find



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find in ourselves? Supposing God then only to have our Degree of Goodness, he could not, at first, make us so sinful, so polluted as we are. But supposing him to be as he is, infinitely good, or Goodness itself, then it is absolutely impossible that he should create any Thing but what is like himself, perfect, entire, lacking nothing—Man then could not come out of the Hands of his Maker so miserably blind and naked, with such a Mixture of the Beast and Devil as he finds now in himself, but must have fallen from what he was; and as it does not suit with the Goodness and Justice of God, to punish the whole Race of Mankind with these Disorders merely for nothing; and since Men bring these Disorders into the World with them; it follows, that as they could not sin themselves, being yet unborn, some other Man's Sin must have been imputed to them; from whence, as from a Fountain, all these Evils flow.

I know this Doctrine of our original Sin, or Fall in *Adam*, is esteemed Foolishness by the wise Disputer of this World, who will reply, “How does it suit with the Goodness of God to impute one Man's Sin to an innocent Posterity?” But has it not been proved to a Demonstration, that it is so? And therefore, supposing we cannot reconcile it to our shallow Comprehensions, that is no Argument at all: For, if it appears that God has done a Thing, we may be sure it is right, whether we can see the Reasons for it or not.

But this is entirely cleared up by what was said before,

before, that no sooner was the Sin imputed, but a Mediator was revealed; so that as in *Adam* all died, even so in *Christ* all might be made alive.

That *Christ* then, this God incarnate, who was conceived by the Holy Ghost, that he might be freed from the Guilt of our original Sin; who was born of the Virgin *Mary*, that he might be the Seed of the Woman only; who suffered under *Pontius Pilate*, a *Gentile* Governor, to fulfil those Prophecies, which signified what Death he should die.—This same *Jesus*, who was crucified in Weakness, but raised in Power, is that divine Person, that *Immanuel*, that *God with us*, whom we preach, in whom you believe, and whom alone the Apostle, in the Text, was determined to know.

By which Word *Know*, we are not to understand a bare historical Knowledge; (for to know that *Christ* was crucified by his Enemies at *Jerusalem* in this Manner only, will do us no more Service than to know that *Cæsar* was inhumanly butchered by his Friends at *Rome*) but the Word *Know*, means to know, so as to approve of him, as when *Christ* says, *Verily, I know you not*; i. e. *I know you not, so as to approve of you.*—It signifies to know him, so as to embrace him in all his Offices;—to take him to be our Prophet, Priest, and King; so as to give up ourselves wholly to be instructed, saved, and governed by him.—It implies an experimental Knowledge of his Crucifixion, so as to feel the Power of it, and be crucified unto the World, as the Apostle explains himself in

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## 222 *The Knowledge of Christ*

the Epistle to the *Philippians*, where he says, *He counts all Things but Dung and Dross that he might know him, and the Power of his Resurrection.*

This Knowledge the Apostle was so swallowed up in, that he was determined not to know any Thing else; that is, he was resolved to make that his only Study,—the governing Principle of his Life, the Point and End in which all his Thoughts, Words, and Actions, should center.

*Secondly*, I pass on to give some Reasons why every Christian should, with the Apostle, determine *not to know any Thing, save Jesus Christ, and him crucified.*

And, *First*, Without this, our Persons will not be accepted in the Sight of God. This, and consequently this only, is Life Eternal, says our blessed Lord himself, *To know thee, the only true God, and Jesus Christ, whom thou hast sent.* As also St. Peter says, *There is now no other Name given under Heaven whereby we can be saved, but that of Jesus Christ.*

Some, indeed, may please themselves in knowing the World, others boast themselves in the Knowledge of a Multitude of Languages; but could we speak with the Tongue of Men and Angels, or did we know the Number of the Stars, and could call them all by their Names, yet, without this experimental Knowledge of *Jesus Christ, and him crucified*, it would profit us nothing.

The former, indeed, may procure us a little Honour, which cometh of Man; but the lat-

ter only can render us acceptable in the Sight of God: For, if we are ignorant of *Christ*, God will be to us a consuming Fire:

*Christ* is the Way, the Truth, and the Life;—No one cometh to the Father but through him.—He is the Lamb slain from the Foundation of the World, and none ever were, or ever will be received up into Glory, but by an experimental Application of his Merits to their Hearts.

We might as well think to rebuild the Tower of *Babel*, or reach Heaven with our Hands, as to imagine to enter therein by any other Door than that of the Knowledge of *Jesus Christ*.

Other Knowledge may make you wise in your own Eyes, and puff you up; but this alone edifieth, and maketh wise unto Salvation.

As the meanest Christian, if he knows but this, though he know nothing else, will be accepted; so the greatest Master in *Israel*, the most Letter-learned Teacher, without this, will be rejected. His Philosophy is mere Nonsense, his Wisdom mere Foolishness in the Sight of God.

The Author of the Words now before us, was a remarkable Instance of this; never, perhaps, was a greater Scholar, in all what the World calls fine Learning, than he: For, he was bred up at the Feet of *Gamaliel*, and profited in the Knowledge of Books, as well as in the *Jewish* Religion, above many of his Equals, as appears by the Language, Rhetorick, and Spirit of his Writing; and yet, when he came

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to know what it was to be a Christian; *He accounted all Things but Loss, so he might win Christ.* And, though he was now at *Corinth*, that Seat of polite Learning, yet he was absolutely determined not to know any Thing, to make nothing his Study, but what taught him to know *Jesus Christ, and him crucified.*

Hence, then, appears the Folly of those who spend their whole Lives in heaping up other Knowledge; and, instead of searching the Scriptures, which testify of *Jesus Christ*, and are alone able to make them wise unto Salvation, disquiet themselves in a Pursuit after the Knowledge of such Things, as when known, concern them no more, than to know that a Bird dropped a Feather upon one of the *Pyrenean Mountains.*

Hence it is, that so many, who profess themselves wise, because they can dispute of the Causes and Effects, the moral Fitness and Unfitness of Things, appear meer Fools in the Things of God; so that when you come to converse with them about the great Work of Redemption wrought out for us by *Jesus Christ*, of his being a Propitiation for our Sins, and a Principle of new Life to our Souls, they are quite ignorant of the whole Matter, and prove, to a Demonstration, that, with all their Learning, they know nothing yet as they ought to know.

But, good God! how must it surprize a Man, when the most High is about to take away his Soul, to think that he has passed for a wise Man, and a learned Disputer in this  
World

World, and yet is left destitute of that Knowledge which alone can make him appear with Boldness before the Judgment Seat of Jesus Christ? How must it grieve him, in a future State, to see others, whom he despised as unlearned and illiterate Men, because they experimentally *knew Christ, and him crucified*, exalted to the Right Hand of God, and himself, with all his fine Accomplishments, because he knew every Thing, perhaps, but Christ, thrust down into Hell?

Well might the Apostle, in a holy Triumph, cry out, *Where is the Wise? Where is the Scribe? Where is the Disputer of this World?* For, God will then make foolish the Wisdom of this World, and bring to nought the Wisdom of those who were so knowing in their own Eyes.

I made this Digression from the main Point before us, not to condemn or deny human Literature, but to shew, that it ought to be used only in Subordination to divine; and that a Christian, if the Holy Spirit guided the Pen of the Apostle when he wrote this Epistle, ought to study no Books, but such as lead him into a farther Knowledge of Jesus Christ, *and him crucified*.

And there is the more Reason for this, because of the great Mischief the contrary Practice has done to the Church of God: For, what was it but this Learning, or rather this Ignorance, that kept so many of the *Scribes and Pharisees* from a saving Knowledge of *Jesus Christ*? And what is it, but this human Wisdom, *this Science*, falsely so called, that blinds  
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the Understanding, and corrupts the Hearts of so many modern Unbelievers, and makes them unwilling to submit to the Righteousness which is of God by Faith in Christ Jesus?

But, *Secondly*, Without this Knowledge our Performance, as well as Persons, will not be acceptable in the Sight of God.

Through Faith, says the Apostle, that is *Through a lively Faith in a Mediator hereafter to come, Abel offered a more acceptable Sacrifice than Cain.* And it is through a like Faith, and an experimental Knowledge of the same divine Mediator, that our Sacrifices of Prayer, Praise and Thanksgivings, come up as Incense before the Throne of Grace.

Two Persons may go up to the Temple to pray; but he only will return home justified who, in the Language of our Collects, sincerely offers up his Prayers through Jesus Christ our Lord.

For it is this great Atonement, this all-sufficient Sacrifice, which alone can give us Boldness to approach with our Prayers to the Holy of Holies; and he that presumes to go without this, acts *Korah's* Crime over again,—offers God strange Fire, and, consequently, will be rejected by him.

Further, as our Devotions to God will not be so neither, without this Knowledge of Jesus Christ, will our Acts of Charity to Men be accepted by him.

For did we give all our Goods to feed the Poor, and yet were destitute of this Knowledge it would profit us nothing.

This our blessed Lord himself intimates in the 25th of St. *Matthew*, where he tells those that had been rich in good Works, *That in as much as they did it unto one of the least of his Brethren, they did it unto him.* From whence we may plainly infer, that it is seeing Christ in his Members, and doing good to them out of an experimental Knowledge of his Love to us; that alone will render our Alms-Deeds rewardable at the last Day.

*Lastly*, As neither our Acts of Piety nor Charity, so neither will our civil or moral Actions be acceptable to God without this experimental Knowledge of Jesus Christ.

Our modern Pretenders to Reason, indeed, set up another Principle to act from; they talk, I know not what, "Of doing moral and civil Duties of Life, from the moral Fitness and Unfitness of Things." But such Men are blind, however they may pretend to see; and going thus about to establish their own Righteousness, are utterly ignorant of the Righteousness which is of God by Faith in Christ Jesus.

For, though we grant that Morality is a substantial Part of Christianity, and that Christ came not to destroy, *i. e.* not to take off the Force of the moral Law, as a Rule of Action, but to explain, and so fulfil it; yet we affirm, that our moral and civil Actions are now no farther acceptable in the Sight of God the Father, than as they proceed from a Principle of a new Nature, and an experimental Knowledge of, or vital Faith in his dear Son.



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For the Death of Jesus Christ has turned our whole Lives into one continued Sacrifice ; and whether we eat or drink, whether we pray God, or do any Thing to Man, it must all be done out of a Love for, and Knowledge of him who died and rose again, to render all, even our most ordinary Deeds, acceptable in the Sight of God.

If we live by this Principle, if Christ be the *Alpha* and *Omega* of all our Actions, then our most indifferent ones are acceptable Sacrifices ; but if this Principle be wanting, our most pompous Services avail nothing. We are but spiritual Idolaters,—we sacrifice to our own Net ;—we make an Idol of ourselves, by making ourselves, and not Christ, the End of our Actions ; and therefore, such Actions are so far from being accepted by God, that, according to the Language of one of the Articles of our Church, “ We doubt not but they have the Nature of Sin, because they spring not from an experimental Faith in, and Knowledge of Jesus Christ.

Were we not fallen Creatures, we might then act, perhaps, from other Principles ; but since we are fallen out of *God* in *Adam*, and are restored again only by the Death of Jesus Christ, the Face of Things is entirely changed and all we think, speak, or do, is only accepted in, and through him.

Justly, therefore, may I, in the *Third* and *Last* Place, exhort you to put the Apostle's Resolution into Practice, and beseech you with  
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him, to determine, *Not to know any Thing save Jesus Christ, and him crucified.*

I say, *determine*; for unless you sit down first, and count the Cost, and from a well-grounded Conviction of the Excellency of this above all other Knowledge whatsoever, resolve to make this your chief Study, your only End, your one Thing needful, every frivolous Temptation will draw you aside from the Pursuit after it.

Your Friends and carnal Acquaintance, and, above all, your grand Adversary the Devil, will be perswading you to determine not to know any Thing, but how to lay up Goods for many Years, — to get a Knowledge and Taste of the Poms and Vanities of this wicked World; — But do you determine not to follow, or be led by them; — and the more they perswade you to know other Things, the more do you *determine not to know any Thing save Jesus Christ, and him crucified*: — For, *this Knowledge never faileth*; — *But whether they be Riches, they shall fail*; — *Whether they be Poms, they shall cease*; — *Whether they be Vanities, they shall fade away*; — *But the Knowledge of Jesus Christ, and him crucified, abideth for ever.*

Whatever therefore, you are ignorant of, be not ignorant of this; if you *know Christ, and him crucified*, you know enough to make you happy, supposing you know nothing else; and, without this, all your other Knowledge cannot keep you from being everlastingly miserable.

*Value not then the Contempt of Friends, which you must necessarily meet with upon your*

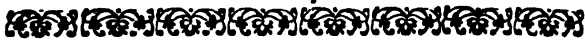
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open Profession to act according to this Determination. For your Master, whose you are, was despised before you; and all that will know nothing else but *Jesus Christ, and him crucified*, must, in some Degree or other, suffer Persecution.

It is necessary that Offences should come, to try what is in our Hearts, and whether we will be faithful Soldiers of *Jesus Christ*, or not.

Dare we then to confess our blessed Master before Men, and to shine as Lights in the World amidst a crooked and perverse Generation?—Let us not be content with following him afar off; for then we shall, as *Peter* did, soon deny him; but let us be altogether *Christians*, and let our Speech, and all our Actions, betray to the World whose Disciples we are, and that we have indeed determined *not to know any Thing save Jesus Christ, and him crucified*. O then! well will it be with us, and happy, unspeakably happy shall we be even here,—and what is infinitely better, when others that despised us, shall be calling for the Mountains to fall on them, and the Hills to cover them, we shall be exalted to sit down on the Right Hand of God, and shine as the Sun in the Firmament in the Kingdom of our most adorable Redeemer, for ever and ever.

*Which God of his infinite Mercy grant, &c.*



*The heinous Sin of Drunkenness.*

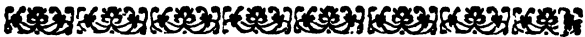
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# S E R M O N

Preached on board the

*W H I T A K E R.*



1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The text notes that records should be kept for a minimum of seven years and should be accessible to authorized personnel at all times.

2. The second part of the document outlines the specific requirements for record-keeping. It states that all transactions must be recorded in a clear and concise manner, using a standardized format. The records should include the date, amount, and description of each transaction. Additionally, the document requires that all records be stored in a secure and protected environment, with access restricted to authorized personnel only.

3. The third part of the document discusses the role of internal controls in ensuring the accuracy and reliability of financial records. It notes that internal controls should be designed to prevent errors and fraud, and to ensure that all transactions are properly recorded and reported. The document also emphasizes the importance of regular audits and reviews to identify and correct any deficiencies in the internal control system.



EPHESIANS v. 6.

*Be not drunk with Wine, wherein is Excess; but be filled with the Spirit.*



THE Persons to whom these Words were written, were the People of *Ephesus*; who being, as we are told in the *Acts*, Worshippers of the great Goddess *Diana*, in all probability worshipped the God *Bacchus* also; at the Celebration of whose Festivals, it was always customary, nay, part of their Religion, to get drunk; as though there was no other Way to please their God, but by turning themselves into Brutes.

The Apostle therefore, in this Chapter, amongst many other Precepts more especially applicable to them, lays down that in the Text; and exhorts them, as they had now, by the free Grace of God, been turned from heathenish Darkness to the Light of the Gospel, to walk as Children of Light, and no longer make it part of their Religion or Practice to be drunk with Wine, wherein is Excess; but on the contrary, strive to be filled with the Spirit of that Saviour, after whose Name they were now called, and whose Religion taught them to abstain  
from

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from such a filthy Sin, and to live soberly as they ought to live.

By the World being now Christian, and the Doctrines of the Gospel every where received, one would imagine, there would be no Reason for repeating the Precepts now before us. But alas Christians! I mean Christians falsely so called, are so led captive by all Sin in general, and by this of Drunkenness in particular, that was St. Paul to rise again from the dead, he might be tempted to think most of us were turned back to the Worship of dumb Idols; that we had set up Temples in Honour of *Bacchus*, and made it part of our Religion, as the *Ephesians* did of theirs, *to be drunk with Wine wherein is Excess.*

Our civil Magistrates have not been wanting to use the Power given them from above for the Punishment and Restraint of such evil Doings; and I wish it could be said this Plague of drinking, by what they have done, had been stayed amongst us. But alas! though their Labour, we trust, has not been altogether in vain in the Lord, yet thousands, and I could almost say, ten thousands, fall daily at our Right-hand, by this Sin of Drunkenness, in our Streets; nay, Men seem to have made a Covenant with Hell, and though the Power of the civil Magistrate is exerted against them; nay, and though they cannot but daily see the Companions of their Riot hourly, by this, brought to the Grave, yet they “will rise up early to follow  
“strong Drink, and cry, To-morrow shall  
“be as to Day, and so much the more abundantly;

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lantly ; when we awake, we will seek it yet gain."

It is high Time therefore, for thy Ministers lift up their Voices like a Trumpet, and let human Threats cannot prevail, to set before them the Terrors of the Lord, and try if these will not persuade them to cease from the evil of their Doings.

But alas! how shall I address myself to them; for excess of Drinking has made them such like *Nabals*, that there is no speaking to them. And many of God's Servants have toiled all their Life-times in dissuading them from this Sin of Drunkenness, yet they will not forsake it. However, at his Command, I will speak also, though they be a rebellious House. Magnify thy Strength, O Lord, in my Weakness, and grant that I may speak with such Demonstration of the Spirit, and with Power, that from henceforward they may cease to act unwisely, and this Sin of Drunkenness may not be their Ruin.

Believe me, ye unhappy Men of *Belial*? (for such, alas! this Sin has made you) it is not without the strongest Reasons, as well as utmost concern for your precious and immortal Souls, that I now conjure you, in the Apostle's Words, *Not to be drunk with Wine, or any other Liquor, wherein is Excess.*

For, *First*, Drunkenness is a Sin which must be highly displeasing to God; because it is an abuse of his good Creatures.

When God first made Man, and had breathed into him the Breath of Life, he gave him

Dominion



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Dominion over the Works of his Hands, and every Herb bearing Seed, and every Tree, in which was the Fruit of a Tree yielding Seed, to him it was given for Meat; but when *Adam* had tasted the forbidden Fruit, which was the only Restraint laid upon him, he forfeited this Privilege, and had no Right, since he had disobeyed his Creator, to the use of any one of the Creatures.

But, blessed be God, this Charter, as well as all other Privileges, is restored to us by the Death of the second *Adam*, our Lord and Master Jesus Christ. Of every Beast of the Field, every Fish of the Sea, and whatsoever flieth in the Air, or moveth on the Face of the Earth, that is fit for Food, we may freely, *i. e.* without Scruple, take, and eat; but then, with this Limitation, that we use them moderately. For God, by the Death of Jesus, has given no Man Licence to be intemperate; but, on the contrary, has laid us under the strongest Obligations to live soberly, as well as godly in this present World.

But the Drunkard, despising the Goodness and Bounty of God, in restoring to us what we had so justly forfeited, turns his Grace into Wantonness; and as though the Creature was not of itself enough subject to Vanity, by being cursed for our Sake, he abuses it still more, by making it administer to his Lusts, and turns that Wine which was intended to make glad his Heart, into a deadly Poison.

*But thinkest thou, O Drunkard, whoever thou art, thou shalt escape the righteous Judgment*

## *The Sin of Drunkenness.* 237

ment of God? No, the Time will shortly come that thou must be no longer Steward, and then the sovereign Lord of all the Earth will reckon with thee for thus wasting his Goods. Alas! wilt thou then wrest Scripture any longer to thy own Damnation? And because Jesus Christ turned Water into Wine at the Marriage Feast, to supply the Wants of his indigent Host, say, that it is therefore meet to make merry, and be drunken? No, thou shalt then be silent before him; and know, that though thou hast encouraged thyself in Drunkenness by such like Arguments, yet for all these Things God will bring thee into Judgment.

But, *Secondly*, What makes Drunkenness more exceeding sinful, is, that a Man, by falling into it, sinneth against his own Body?

When the Apostle would dissuade the *Corinthians* from Fornication, he urges this as an Argument, *Flee Fornication*, says he, *Brethren; for he that committeth Fornication, sinneth against his own Body.* And may not I as justly cry out, *Flee Drunkenness*, my Brethren, since he that committeth that Crime, sinneth against his own Body? For, from whence come so many Diseases and Distempers in your Bodies? Come they not from hence, even from your Intemperance in drinking? Who hath Pains in the Head? Who hath Rottenness in the Bones? Who hath Redness of Eyes? He that carries long at the Wine, he that rises early to seek new Wine. How many walking Skeletons have you seen, whose Bodies were once exceeding fair to look upon, fat and well favoured;

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but, by this Sin of drinking, how has their Beauty departed from them, and how have they been permitted to walk to and fro upon the Earth, as though God intended to set them up, as he did *Lot's Wife*, for Monuments of his Justice, that others might learn not to get drunk? Nay, I appeal to your selves. Are not many, for this Cause, even now sickly among you? And have not many of your Companions, whom you once saw flourishing, like green Bay-Trees, been brought by it with Sorrow to their Graves?

We might, perhaps, think ourselves hardly dealt with by God, was he to send to us as he did to the royal Psalmist, to chuse one Plague out of three, whereby we should be destroyed. But had the Almighty decreed to cut off Man from the Face of the Earth, and to shorten his Days, he could not well send a more effectual Plague, than to permit them, as they pleased, to overcharge themselves with Drunkenness; for though it be a slow, yet it is a certain Poison. And if the Sword has slain its thousands, Drunkenness has slain its ten thousands.

And will not this alarm you, O ye Transgressors? Will not this persuade you to spare yourselves, and to do your Bodies no Harm? What, have you lost the first Principles of human Nature, the fundamental Law of Self-preservation? You seem to have a great Fondness for your Bodies, why otherwise to gratify their inordinate Appetites, do you drink to Excess? *But surely*, if you truly loved them, you would *not thus* destroy them; and was there no other  
Argum

## *The Sin of Drunkenness.* 239

argument to be urged against Drunkenness, the Consideration that it will destroy those lives you are so fond of, one would imagine, could be sufficient.

I know, indeed, that it is a common Answer at Drunkards make to those, who, out of love, would pull them as Firebrands out of the Fire, "We are no Body's Enemy but our own." But this, instead of being an Excuse, is but an Aggravation of their Guilt: For not to mention that the Drunkenness of one Man has clothed many a Family with Rags, and that it is scarce possible for a Person to be drunk without tempting his Neighbour also) I say, not to mention these, and many other ill consequences, which would prove such an Excuse to be entirely false; yet what is dearer to a Man than himself? And if he himself be lost, what would all the whole World avail him? At how wilt thou stand, O Man, before the Judgment Seat of Christ, and make such an Excuse, when thou shalt be arraigned before him as a Self-murderer? Will it then be sufficient, thinkest thou, to say, I was no Man's Enemy but my own. No; God will then tell thee, that thou wast not thy own; that thou wast bought with the Price of his dear Son's Blood, and thou oughtest therefore to have glorified him with thy Spirit, and with thy Body, which were his. And since thou hast, by Intemperance, destroyed thy Body, he will destroy both thy Body and soul in Hell.

But, *Thirdly*, What renders Drunkenness

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more inexcusable, is, that it robs a Man of his Reason.

Reason is the Glory of a Man ; the chief Thing whereby God has made us to differ from the Brute Creation. And our modern Unbelievers have exalted it to such a high Degree, as even to set it in Opposition to Revelation, and deny the Lord that bought them. But though, in doing this, they greatly err, and whilst they profess themselves wise, become real Fools ; yet we must acknowledge, that Reason is the Candle of the Lord, and whosoever puts it out, shall bear his Punishment, whosoever he be.

But yet this the Drunkard does. *Nebuchadnezzar's* Curse he makes his Choice, his Reason departeth from him ; and then, what is he better than a Brute ?

The very Heathen Kings were so sensible of this, that, in order to deter their young Princes from drinking, they used to make their Slaves get drunk, and be exposed before them. And didst thou but see thine own Picture, O Drunkard, when, after having drowned thy Reason, thou staggerest to and fro, like one of the Fools in *Israel*, and seest thy very Companions making Songs upon thee, surely thou wouldst not return to thy Vomit again, but abhor thyself in Dust and Ashes ?

When *David*, in a holy Extasy, was dancing before the Ark, *Michal*, *Saul's* Daughter, despised him in her Heart ; and when he came home, she said, *How glorious was the King of Israel to Day, who uncovered himself to Day in*  
the

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*the Eyes of the Handmaids of his Servants, as one of the vain Fellows shamelessly uncovereth himself? And may not every one that meets a Drunkard, more justly say, How glorious does he, that was made a little lower than the Angels, look to Day, when unmindful of his Dignity, he has, by drinking, robbed himself of his Reason, and reduced himself to a Level with the Beast that perisheth?*

But what if God, in the midst of one of these drunken Fits, should arrest thee by Death, and say unto thee, *Thou Fool, This Moment shall thy Soul be required of thee.* Oh! how wouldst thou appear in those filthy Garments before that God, in whose Sight the Heavens are not clean. And how knowest thou, O Man, but this may be thy Lot? Hast thou not known many, in thy Life-time, summoned at such an unguarded Hour; and what Assurance hast thou given thee, that thou shalt not be the next? Because God has forborn thee so long, thinkest thou he will forbear always? No, this is rather a Sign that he will come at an Hour thou lookest not for him; and since his Goodness and Long-suffering has not led thee to Repentance, he will cut thee down, and not permit thee to cumber the Ground any longer. Consider this then, all ye that count it a Pleasure to turn your selves into Brutes, lest God pluck you away by a sudden Death, and there be none to deliver you.

But, Fourthly, There is a further Aggravation of this Crime, that it is an Inlet to, and  
Fore-

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Forerunner of many other Sins ; for it seldom comes alone.

We may say of Drunkenness, as *Solomon* does of Strife, that it is like the letting out of Water ; for we know not what will be the End thereof. Its Name is *Legion* : For behold a Troop of Sins cometh after it. And, for my own Part, when I see a Drunkard, I can scarce, with the holy Prophet, when he looked in *Hazael's* Face, forbear weeping, to consider how many Vices he may fall into, e'er he comes to himself again.

What horrid Incest did righteous *Lot* commit with his own Daughters when they had made him drunk ? And I doubt not, but there are many among you, who have committed such Crimes when you have deprived yourselves of your Reason by drinking ; that were you to hear of them, your Heart, like *Nabal's*, after he was told how he had abused *David* when he was drunk, would die within you. And had any one told you, when you were sober, that you would have been guilty of such Crimes, you would have cried out, with *Hazael* before mentioned, *Are thy Servants so many Dogs, that they should do thus ?*

But no marvel that Drunkards commit such Crimes : For Drunkenness drives the holy Spirit from them ; they become mere Machines for the Devil to work up to what he pleases ; he enters into them, as he entered into the Herd of Swine, and no wonder if they then commit all Uncleanness, and any other Crime with Greediness. But this leads me to a

## *The Sin of Drunkenness.* 243

Fifth Consideration; which highly aggravates the Sin of Drunkenness, *viz.* That it separates the holy Spirit from us.

It is to be hoped, that no one here present need be informed, that before we can be Christians indeed, we must receive the Holy Ghost, must be born again from above, and have the Spirit of God witnessing with our Spirits, that we are the Sons of God. This, this alone is true Christianity; and without the Cohabitation of this blessed Spirit in our Hearts, our Righteousness does not exceed the Righteousness of the *Scribes* and *Pharisees*, and we shall in no wise enter into the Kingdom of God.

But now Drunkards do, in effect, bid this blessed Spirit depart from them: For what has he to do with such filthy Swine? No, they have no Lot or Share in the Spirit of the Son of *David*. They have chased him out of their Hearts, by defiling his Temple; I mean, their Bodies. And he can no more hold Communion with them, than Light can have Communion with Darkness, or *Christ* have Concord with *Belial*.

The Apostle therefore, in the Words of the Text, exhorts the *Ephesians*, *not to be drunk with Wine, wherein is Excess, but to be filled with the Spirit*; thereby implying, that Drunkenness and the Spirit of God could never dwell in the same Heart. And in another Epistle, he bids them *avoid unprofitable Conversation, as a Thing which grieved the Holy Spirit; whereby alone they could be sealed to the Day of Redemption.* And if unprofitable Conversation  
grieve



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grieves the Holy Spirit, at what an infinite Distance must Drunkenness drive him from Hearts of Men?

But oh that you were wise! That you would consider what a dreadful Thing it is to have Spirit of the Living God depart from you. For, assure yourselves, if you live without him you live without God in the World. You are in the same miserable forlorn Condition as David was, when an evil Spirit of the Lord came upon him; and you are only so many Vessels of Wrath fitted for Destruction. But this brings me to the

*Sixth* and last Reason I shall urge against Sin of Drunkenness, that it absolutely unfit a Man for the Enjoyment of God in Heaven, and exposes him to his eternal Wrath.

To see and enjoy God, and to be like blessed Angels, always beholding the Face of our heavenly Father in the Glories of his Kingdom, is such an unspeakable Happiness, even wicked Men, though they will not believe it, cannot but desire. But their Life of the Righteous, cannot but desire their future State to be like his.

But think you, O ye Drunkards, that you shall ever be Partakers of this Inheritance with the Saints in Light? Do you flatter yourself that you, who have made them often the Subject of your drunken Songs, shall now be expected to sing with them the heavenly Songs of Zion? No, as by Drunkenness you have made your Hearts Cages of unclean Birds, with impure unclean Spirits must you dwell.

*A burning Tophet, kindled by God's Wrath*

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s prepared for your Reception, where you must offer the Vengeance of an eternal Fire, and in vain cry out for a Drop of Water to cool your Tongues. Indeed you shall drink, but it shall be a Cup of God's Fury: For in the Hand of the Lord there will be a Cup of Fury, it will be full mixed; and as for the Dregs thereof, all the Drunkards of the Land shall suck them out.

But perhaps you may not believe this Report. These Words may be looked upon by you as idle Tales, and I may seem to you as *Lot* did to his Sons-in-law, when he came to warn them to get up out of *Sodom*, as one that mocketh. But if you believe not me, believe eternal Truth itself, and he has positively declared, that no Drunkard shall ever enter into his Kingdom.

And I call Heaven and Earth to Witnesses against you this Day, that as surely as the Lord rained Fire and Brimstone, as soon as *Lot* went out of *Sodom*; so surely will God cast you into the Lake of Fire and Brimstone, when he shall come to take Vengeance on them that know not God, and have not obeyed the Gospel of our Lord *Jesus Christ*.

Behold then I have told you before; remember you this Day were informed what the End of Drunkenness would be. And I summon you, in the Name of that God whom I serve, to meet me at the Judgment Seat of *Christ*, that you may acquit both my Master and me; and confess with your own Mouths, that your Damnation was of yourselves, and that we were freed from the Blood of you all.

But, Lord, has no one believ'd our Report?

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## 146 *The Sin of Drunkenness.*

Wilt thou suffer so many Words to be spoke in vain, if it be yet in vain? No, methinks see some pricked to the Heart, and ready cry out in the Language of *David* to *Abigail* *Blessed be the Lord God of Israel which sent thee this Day to speak unto us. For surely, unless I had sent thee, this Sin of Drunkenness had been our Ruin.* But now, since we find whither will lead us, we are resolved to drink no Liquor to Excess while the World stands, lest we should be tormented in the Flames of Hell.

But alas! how shall we be delivered from the Power of this Sin? Can the *Ethiopian* change his Skin, or the *Leopard* his Spots? So hard almost, will it be for us who have been accustomed to be intemperate, to learn to live sober.

But do not despair; for what is impossible with Man, is possible with God. Of whom the should you seek for Succour, but of him you Lord? Who, though for this Sin of Drunkenness, he might justly turn away his Face from you; yet if you pour out your Hearts before him in daily Prayer, and ask Assistance from above, he will endue you with Power from on high, and make you more than Conquerors through *Jesus Christ* that loved you. Had you kept up Communion with him in Prayer, you would not so long, by Drunkenness, have had Communion with Devils. And had you besought him instantly, that you might not be led into Temptation, you would always have been delivered from the Evil of it. But, like the Prodigal, you have desired to be your own Masters; you have liv'd without Prayer, depended

## *The Sin of Drunkenness.* 147

on your own Strength ; and see, alas ! on what a broken Reed you have leaned. How soon have you made yourselves like the Beasts that have no Understanding ? *But turn ye, turn ye from your evil Ways.* Come to him, with the repenting Prodigal, saying, *Father, we have sinned, we beseech thee let not this Sin of Drunkenness have any longer Dominion over us.* And lo ! it shall happen to you even as you will.

But think not that God must do all, and you nothing. No ; as we *can* do nothing without him, so he *will* do nothing without us. And if we pray that we may not be led into Temptation, we must take heed not to throw ourselves into it.

A second Means therefore I would recommend to you, in order to get the better of Drunkenness, is to avoid evil Company. For it is the evil Communications of wicked Men, that has drawn so many thousands into this Sin, and so corrupted their good Manners.

But you may say, “ If I leave my Companions, I must expect Contempt : For they will certainly despise me for being singular.” And thinkest thou, O Man, ever to enter in at the strait Gate by a true Conversion, without being had in Derision of them that are round about thee ? No ; though thou mayst be despised, and not go to Heaven, yet thou canst not go to Heaven without being despised : For the Friendship of the World is Enmity with God. And they that are born after the Flesh, will persecute those that are born after the Spirit. *Let not therefore, a servile Fear of being despised*

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spised by a Man that shall die, hinder thy turning unto the living God. For what is a little Contempt? It is but a Vapour which vanisheth away, and cometh not again. Better be derided by a few Companions here, than be made ashamed before Men and Angels hereafter. Better be the Song of a few Drunkards on Earth, than dwell with them where they will be eternally reproaching and cursing each other in Hell. Yet a little while, and they themselves shall praise thy Doings, and shall say, *We Fools counted his leaving us to be Folly, and his End to be without Honour: But how is he numbered among the Sons of God, and his Lot among the Saints!*

But I hasten to lay down a third Means for those who would overcome this Sin of Drunkenness,—to enter upon a Life of strict Self-denial and Mortification: For this kind of Sin goeth not forth but by Prayer and Fasting. It is true, this may seem a difficult Task; but then, we must thank ourselves for it; for had we begun sooner, our Work would have been the easier. And even now, if you will but strive, the Yoke of Mortification will grow lighter and lighter every Day.

And here, by way of Conclusion to this Discourse, I cannot but exhort all Persons, high and low, rich and poor, one with another, to practise a strict Self-denial in eating and drinking. For though the Kingdom of God consists not in Meats and Drinks, yet an abstemious *Use of,* and a frequent total Abstinence from *God's good Creatures,* are great Promoters of  
the

## *The Sin of Drunkenness.* 149

the spiritual Life. And perhaps there are more destroy'd by living in a regular Sensuality, than even by that very Sin I have now been warning you of.——I know, indeed, that many who are only almost Christians, and who seek, but do not strive to enter into the Kingdom of God, urge a Text of Scripture to justify their Indulgence, saying, *That it is not what entreteth into the Man defileth the Man.* And so we grant when taken moderately; but then they should consider, that it is possible, nay it is proved by daily Experience, that a Person may eat and drink so much as not to hurt his Body, and yet do infinite Prejudice to his Soul. For Self-Indulgence lulls the Soul into a spiritual Slumber, as well as direct Intemperance; and tho' the latter may expose us to more Contempt among Men, yet the former, if continued in; will as certainly shut us out from the Presence of God. St. Paul knew this full well; and therefore, though he was the spiritual Father of thousands, and was near upon finishing his Course, yet he says, it was his daily Practice to keep his Body under, and bring it into Subjection, no doubt, by a strict Abstinence and Fasting; not that he might arrive at higher Degrees of Perfection, but lest after he had preached to others, he himself should be a Castaway. But why urge I the Apostle's Example to excite you to a strict Temperance in eating and drinking? Rather let me exhort you only to put in Practice the latter Part of the Text,—*to labour to be filled with the Spirit of God,* and *then you will no longer search the Scriptures*

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to find Arguments for Self indulgence ; but you will deal sincerely with yourselves, and fast as as often as the Church enjoins, if your Healths will permit ; and eat and drink no more at any Time, than what is consistent with the strictest Precepts of the Gospel. Oh do but beg of God, that you may see how you are fallen in *Adam*, and must be renew'd e'er you can be happy, by the Spirit of *Jesus Christ*. Let us beseech him to enlighten us to see the Treachery of our corrupt Hearts, and how pure and holy these Bodies ought to be, which are living Temples of the Holy Ghost, and then we shall shew ourselves Men. Abstain from all Appearance of any Thing that will quench this Holy Spirit, and do any Thing that will invite him into, or cause him to abide in our Hearts. And thus being made Temples of the Holy Ghost, by his dwelling in our Bodies here, though after Death Worms may destroy them, yet shall they be raised by the same Spirit at the general Resurrection of the last Day, to be fashioned like unto *Christ's* glorious Body hereafter.

*Which God of his infinite Mercy grant, &c.*



*The Eternity of Hell Torments.*

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A

# SERMON

Preached at

SAVANNAH in GEORGIA.





## 《中国大百科全书》出版工程

《中国大百科全书》出版工程，是党中央、国务院在党的十二大上提出的一个

重大的文化工程。这个工程，是党的十二大以来我国出版战线上的一件大事。

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TO THE  
INHABITANTS  
OF  
SAVANNAH IN GEORGIA.

MY DEAR FRIENDS,



*HO' the following Ser-  
mon has been preached  
elsewhere, yet as the  
Occasion of my preach-  
ing it among you was particular,  
as you seemed to give an uncom-  
mon Attention to it in publick, and*

U

after-

afterwards expressed your Satisfaction in it to me when I came to visit you in your own private Houses, I thought proper to offer it to you.

And here I cannot but bless GOD for the general Dislike of Heretical Principles that I have found among you; as also for your Zeal and Approbation of my Conduct, when the Glory of GOD and your Welfare have obliged me to resent and publicly declare against the Antichristian Tenets of some lately under my Charge.

I need only exhort you to beg of GOD to give you a true Faith, and to add to your Faith Virtue, that  
you

*you may adorn the Gospel of our Lord JESUS CHRIST in all Things.*

*Your constant daily Attendance upon Publick Worship, the Gladness wherewith you have received me into your Houses, the Mildness wherewith you have submitted to my Reproofs, more especially the great (though unperited) Concern you shewed at my Departure, induce me to hope this will be your Endeavour.*

*How long GOD of his good Providence will keep me from you, I know not. However, you may assure yourselves I will return according to my Promise, as soon as I have*

U 2

*received*

( 156 )

*received Imposition of Hands,  
completed the other Business that  
led me hither.*

*In the mean while accept of  
as a Pledge of the undissembled  
of*

Your affectionate, tho'

unworthy Pastor,

*London,  
1738.*

G. WHITEFIE





MATT. XXV. 46.

*ese shall go away into everlasting Punishment.*



THE Excellency of the Gospel Dispensation is evidenced by nothing more than those Sanctions of Rewards and Punishments, which it offers to the Choice of all its Professors, in order to invite or *compel* them to be obedient to its Precepts. For it promises no less than Eternal Happiness to the Good, and pronounces no slighter a Punishment than Everlasting Misery against the Wicked. On the one Hand, "it is a Savour of Life unto Life," and on the other, "a Savour of Death unto Death." And tho' one would imagine the bare mentioning of the former would be sufficient to draw Men to their Duty, yet Ministers in all Ages have found it necessary frequently to remind their People of the latter, and to set before them the Terrors of the Lord, as so many powerful Dissuatives from Sin.

But whence is it that Men are so disingenuous? Why, the Reason seems to be this. The promise of Eternal Happiness on our well-doing, is so agreeable to the Inclinations and Passions of Mankind, that all that call themselves Christians universally and willingly subscribe to the Belief of it. But then there is something

so shocking in the Consideration of Eternal Torments, and seemingly such an infinite Disproportion between an endless Duration of Pain, and a short Life spent in Pleasure, that Men (some at least of them) can scarcely be brought to confess it as an Article of their Faith, that an Eternity of Misery awaits the wicked in a future State.

I shall therefore *at this Time beg Leave*, to insist on the Proof of this Part of one of the Articles of our Creed, and endeavour *to make good* what our blessed Lord has here threaten'd in the Words of the Text, that *these*, that is, the Wicked *shall go away into everlasting Punishment*.

Accordingly without considering the Words as they stand in Relation to the Context, I shall resolve all I have to say into this one general Proposition. "That the Torments reserved for the wicked hereafter are eternal."

But before I proceed to make good this, I must inform you that I take it for granted,

All here present stedfastly believe, "they have something within them, which we call a Soul, and which is capable of surviving the Dissolution of the Body, and of being miserable or happy to all Eternity."

I take it for granted further, that "you believe a divine Revelation, that those Books, emphatically called the Scriptures, were written by the Inspiration of God, and that the Things therein contained, are founded upon Eternal Truth."

I take it for granted lastly, that “ you believe, that the Son of God came down to die for Sinners ; that there is but one Mediator between God and Man, even the Man *Christ Jesus.*”

These Things being granted, (and they were necessary to be premised) proceed we now to *make good* the one general Proposition mentioned before, and asserted in the Words of the Text, that “ The Torments reserved for the Wicked hereafter, are Eternal.”——— *These*, says our blessed Lord, *shall go away into Everlasting Punishment.*

The first Argument I shall advance to prove that the Torments reserved for the Wicked hereafter are Eternal, (for I have taken it for granted, that you believe those Books emphatically called *the Scriptures*, were written by the Inspiration of God, and that the Things contained therein are founded upon Eternal Truth,) is, That the Word of God himself, assures us, Line upon Line, that it will be so. ✓

To quote all the Texts that might be produced in Proof of this, would be endless. Let it suffice to instance only in a few. In the *Old Testament*, in the Book of *Daniel*, Chap. kii. ver. 2. we are told, that *Some shall awake to Everlasting Life, and others to Everlasting Contempt.* In the Book of *Isaiab*, it is said, that *The Worm of those that have transgressed God's Law shall not die, nor their Fire be quenched.* And in another Place, the Holy Prophet, struck no doubt with Astonishment  
and;



and Horror at the Prospect of the Continuance of the Torments of the Damned, breaks out into this moving Expostulation, *Who can dwell with Everlasting Burnings?*

The *New Testament* is still fuller as to this Point, it being a Revelation which brought this and such like Particulars to a clearer Light. The Apostle *Jude* tells us of the prophane Despisers of Dignities in his Days, that *for them was reserved the Blackness of Darkness for ever.* And in the Book of the *Revelations* it is written, that *the Smoke of the Torments of the Wicked ascendeth for ever and ever.* And if we believe the Witness of Men inspired, the Witness of the Son of God, who had the Spirit given him, as he was a Mediator, without Measure is still far greater. And he in *St. Mark's Gospel*, repeats this solemn Declaration three several Times, *It is better for thee to enter into Life maimed; that is, it is better to forego the Gratification of thy Lust, or incur the Displeasure of a Friend, which may be as dear to thee as a Hand, or as useful as a Foot, than having two Hands and Feet, that is, for indulging the one, or disobeying God to oblige the other, to be cast into Hell, where the Worm dieth not, and the Fire is not quenched.*

And here again in the Words of the Text, *These*, that is, the Wicked, says he, *shall go away into Everlasting Punishment.*

I know it has been objected by some who have denied the Eternity of Hell Torments, *that the Words Everlasting and Ever and*

“ *Ever*, are often used in the Holy Scriptures, (especially in the *Old Testament*,) when they signify not an endless Duration, but a limited Term of Time.”

And this we readily grant. But then we reply, “ That when the Words are used with this Limitation, they either manifestly appear to be used so from the Context,”—or are put in Opposition to some occasional Types which God gave his People on some special Occasions, as when it is said, it shall be a perpetual or everlasting Statute, or a Statute for ever, that is, a standing Type, and not merely transient or occasional, as was the *Pillar of Cloud*, the *Manna*, or such like. Or lastly, they have a Relation to that Covenant God made with his spiritual *Israel*, which, if understood in a spiritual Sense, will be everlasting, tho’ the Ceremonial Dispensation be abolished.

Besides, it ought to be observed, that some of the Passages just now referred to, have neither of these Words so much as mentioned in them, and cannot possibly be interpreted so as to denote only a limited Term of Years.

But let that be as it will, it is evident even to a Demonstration, that the Words of the Text however, will not admit of such a restrain’d Signification, as appears from their being directly opposed to the Words immediately following, *viz. That the Righteous shall go into Life eternal*. From which Words all are ready to grant, that the Life promised to the Righteous will be Eternal, and why the Punishment

threatned to the Wicked should not be understood to be Eternal likewise, when the very same Word in the Original, is used to express the Duration of each, no Shadow of a Reason can be given.

But *Secondly*, There cannot be one Argument urged, why God should reward his Saints with everlasting Happiness, which will not equally prove that he ought to punish Sinners with Eternal Misery.

For, since we know nothing (at least for a Certainty) how he will deal with either, but by a Divine Revelation, and since as was proved by the foregoing Argument, he hath as positively threatned eternally to punish the Wicked, as to reward the Good; it follows that his Truth will be as much impeached and called in Question, did he not inflict his Punishments, as it would be, if he did not confer his Rewards.

To this also it has been objected, “ That though God is obliged by his Promise to give his Rewards, yet his Veracity could not be called in Question, supposing He should not execute his Threatnings; as He actually did not in the Case of *Nineveh*, which God expressly declared by his Prophet *Jonah*, should be destroyed in forty Days; notwithstanding the Sequel of the Story informs us, that *Nineveh* was spared.”

But in answer to this Objection we affirm, “ That God’s Threatnings as well as Promises are without Repentance”——And for this Reason, because they are both founded on the  
 eter-

eternal Laws of right Reason. Accordingly we always find, that where the Conditions were not performed, on the Non-performance of which the Threatnings were denounced, God always executed the Punishment threatned. The driving *Adam* out of *Eden*, the Destruction of the old World by a Deluge of Water, and the Overthrow of *Sodom* and *Gomorrhah*, are, and will be always so many standing Monument of God's executing his Threatnings when denounced, though to our weak Apprehensions, the Punishment may seem far to exceed the Crime.

It is true, God did spare *Nineveh*, and that because the Inhabitants did actually repent, and therefore performed the Conditions upon which it was supposed by the Prophet's being sent to warn them the threatned Punishment should be with-held.

And so likewise in respect to Gospel Threatnings. If Men will so far consult their own Welfare as to live up to the Gospel Terms, God certainly will not punish them, but on the contrary confer upon them his Rewards. But to affirm that He will not punish, and that eternally too, impenitent, obstinate Sinners according as He hath threatned, if they do not perform the Terms of the Gospel, what is it in effect, but to make God like a Man that He should lye, or the Son of Man that He should repent?

But the Absurdity of such an Opinion will appear still more evident from

The next and *Third* Argument I shall offer to prove, *That the Torments reserved for the Wicked hereafter, are eternal, viz. From the Nature of the Christian Covenant.*

And here I must again observe, that it was taken for granted at the Beginning of this Discourse, that, “ You believe the Son of God “ came down to save Sinners; that there is but “ one Mediator between God and Man even “ the Man *Christ Jesus.*”

And here I take it for granted further (unless you believe the absurd and unwarrantable Doctrine of Purgatory) that you are fully persuaded, that this Life is the only Time allotted by Almighty God for working out our Salvation, and that after a few Years are passed over, there will remain no more Sacrifice for Sin.

And if this be granted (and who dares deny it) it follows, that if a wicked Man dieth in his Wickedness, and under the Wrath of God, he must continue in that State to all Eternity. For since there is no Possibility of his being delivered out of such a Condition but by and thro’ *Christ*, and since at the Hour of Death, the Time of *Christ’s* Mediation and Intercession for him is irrecoverably gone, the same Reason that may be given why God should punish a Sinner that dieth under the Guilt of his Sins for a single Day, will equally hold good, why he should continue to punish him for a Year, an Age, nay, to all Eternity.

But

But I hasten to the *Fourth* and last Argument to prove, *That the Torments reserved for the Wicked hereafter are Eternal*, viz. Because the Devil's Punishment is to be so.

That there is such a Being whom we call the *Devil*; that he was once an Angel of Light, but for his Pride and Rebellion against God was cast down from Heaven, and is now permitted with the rest of his spiritual Wickednesses, to walk too and fro seeking whom he may devour. That there is a Place of Torment reserved for them, or, to use the *Apostle's* Words, *that they are reserved in everlasting Chains under Darknes, unto the Judgment of the Great Day*, are Truths all here present were supposed to be convinced of, when it was taken for granted under the second Proposition at the Beginning of this Discourse, that you believed the *Holy Scriptures* to be written by the Inspiration of God, wherein these Truths are delivered.

But then, if we allow all this, and think it no Injustice in God to punish those glorious Spirits for their Rebellion, how can we think it unjust in him, to punish wicked Men for their Impenitency to all Eternity.

You will say perhaps, that they have sinned against greater Light, and therefore deserve a greater Punishment. And so we grant that the Punishment of the fallen Angels may be greater as to Degree, than that of wicked Men. But then we affirm it will be equal as to the Eternal Duration of it. For in that Day, as the lively  
Oracles.

Oracles of God inform us, shall the Son of Man say to them on his left Hand, *Depart from me ye Cursed into Everlasting Fire, prepared for the Devil and his Angels.*——Where we find that impenitent Sinners are to be cast into the same *Everlasting Fire*, with the *Devil* and his Angels,——And that too very justly.—For tho' they may have sinned against greater Light, yet *Christians* sin against greater Mercy.——Since *Christ* took not hold of, did not die for the Fallen Angels, but of the Seed of *Abram*, for Men and for our Salvation. So that if God spared not those Excellent Beings, assure thyself, O obstinate Sinner, whoever thou art, He will by no Means spare thee.

From what then has been said it plainly appears, that verily *the Torments reserved for the Wicked hereafter are Eternal*——And if so, Brethren, how holy ought we to be in all Manner of Conversation and Godliness, that we may be accounted worthy to escape this Wrath to come.

But before I proceed to a practical Exhortation, permit me to draw an Inference or two from what has been said.

And First, *If the Torments reserved for the Wicked hereafter are Eternal*, what shall we say to those, who make an open Profession in their Creed to believe a Life Everlasting, *i. e.* a Life of Happiness as well as Misery, and yet dare to live in the actual Commission of those Sins which will unavoidably, without Repentance, bring them into that Place of Torment?——Tho  
-lieve

believest the Punishments of the impenitently wicked in another Life, are Eternal: Thou dost well, *The Devils also believe and tremble.* But know, O vain Man, unless this Belief doth influence thy Practice, and makes thee bid adieu to thy Sins, every Time thou repeatest thy Creed, thou dost in Effect say, I believe I shall be undone for ever.

But Secondly, if the Torments reserved for the Wicked hereafter are Eternal, then let this serve as a Caution to such Persons, (and it is to be fear'd there are some such) who go about to dissuade others from the Belief of such an important Truth. There being no surer Way in all Probability to encourage and promote Infidelity, and Prophaneness, than the broaching or maintaining such an unwarrantable Doctrine. For, if the positive Threats of God concerning the Eternity of Hell Torments are already found insufficient to deter Men from Sin, what a higher Pitch of Wickedness may we imagine they will quickly arrive at, when they are taught to entertain any Hopes of a future Recovery out of them, or, what is still worse, that their Souls are hereafter to be annihilated, and become like the Beasts that perish?—But Woe unto such blind Leaders of the Blind. No Wonder if they both fall into the Ditch.—And let such Corrupters of God's Word know, that I testify unto every Man that heareth me this Day, that if any one shall add unto, or take away from the Words that are written in the Book of God, God shall take away his Part of the Book of Life, and shall add unto him

all



all the Plagues that are written in that Book.

Thirdly and Lastly, if the Torments reserved for the Wicked hereafter are Eternal, then this may serve as a Reproof for those who quarrel with God, and say it is inconsistent with his Justice, to punish a Person to all Eternity, only for enjoying the Pleasures of Sin for a Season. But such Persons must be told, that it is not their thinking or calling God unjust, will make him so, no more than a condemn'd Prisoner's saying the Law or Judge is unjust, will render either duly chargeable with such an Imputation.—But knowest thou, O Worm, what Blasphemy thou art guilty of, in charging God with Injustice?—Shall the Thing formed say to him that formed it, why hast thou made me thus; And wilt thou presume to arraign the Almighty at the Bar of thy shallow Reasoning? And call him unjust, for punishing thee Eternally, only because thou wishest it may not be so? But hath God said it? and shall he not do it? He hath said it;—And let God be true, tho' every Man be a Liar.—*Shall not the Judge of all the Earth do right?* Assuredly he will. And if Sinners will not own his Justice in his Threatnings here, they will be compelled e're long to own and feel them when tormented by him hereafter.—

But to come to a more practical Application of what has been delivered.

You have heard, Brethren, the Eternity of Hell Torments plainly proved, from the express Declarations of Holy Scriptures, and Consequences

sequences naturally drawn from them. And now there seems to need no great Art of Rhetorick to persuade any understanding Person to avoid and abhor those Sins, which without Repentance will certainly plunge him into this Eternal Gulph.—The Disproportion between the Pleasure and the Pain, (if there be any Pleasure in Sin,) is so infinitely great, that supposing it was only possible, tho' not certain, that the Wicked would be everlastingly punished, no one that has the Reason of a Man, for the enjoying a little momentary Pleasure, would, one would imagine, run the Hazard of enduring Eternal Pain——But since the Torments of the Damned are not only possible, but certain (since God himself who cannot lye, has told us so) for Men, notwithstanding to persist in their Disobedience, and then flatter themselves that God will not make good his Threatnings, is a most egregious Instance of Folly and Presumption.

*Dives* himself supposed, that if one rose from the Dead, his Brethren would amend their Lives, but Christians, it seems, will not repent, though the Son of God has dyed and rose again, and told them what they must expect, if they still continue obstinate in Evil Doing.

Would we now and then draw off our Thoughts from sensible Objects, and by Faith meditate a while on the Miseries of the Damned, I doubt not but we should, as it were, hear many an unhappy Soul venting his fruitless Sorrows in some such piteous Moans as these.

“ O wretched Man that I am, who shall  
 “ deliver me from this Body of Death ! O fool-  
 “ ish Mortal that I was, thus to bring myself  
 “ into these never-ceasing Tortures, for the  
 “ transitory Enjoyment of a few short-lived  
 “ Pleasures, which scarcely afforded me any  
 “ Satisfaction, even when I most indulged my  
 “ self in them.—Alas ! are these the Wages,  
 “ these the Effects of Sin ?—Are all the  
 “ grand Deceiver’s inviting Promises come to  
 “ this ?—O damned Apostate ! First to de-  
 “ lude me with pretended Promises of Happi-  
 “ ness, and after several Years drudgery in his  
 “ Service, thus to involve me in Eternal Woe.  
 “ —Oh that I had never hearken’d to his be-  
 “ guiling Insinuations ! Oh that I had rejected  
 “ his very first Suggestions with the utmost De-  
 “ testation and Abhorrence ! Oh, that I had  
 “ taken up my Cross and followed *Christ* !  
 “ Oh that I had never ridiculed serious Godli-  
 “ ness, and out of a false Politeness, condemned  
 “ the truly pious, as too Severe, Enthusiastick,  
 “ or Superstitious ! For I then had been happy  
 “ indeed, happy beyond Expression, happy to  
 “ all Eternity, yonder in those Blessed Regions  
 “ where they sit, cloathed with unspeakable  
 “ Glory, and chanting forth their Seraphick  
 “ Hallelujahs to the Lamb that sitteth upon  
 “ the Throne, for ever.—But, alas ! these  
 “ Reflections come now too late : These Wishes  
 “ now are vain and fruitless. I have not suffered,  
 “ and therefore must not reign with them.—I  
 “ have in Effect denied the Lord that bought  
 “ me, and therefore justly am I now denied by  
 “ him.

“ But must I live for ever tormented in these  
 ‘ Flames?---Must this Body of mine which not  
 ‘ long since lay in State, was cloathed in Pur-  
 ‘ ple and fine Linnen, and fared sumptuously  
 ‘ every Day, must this be here eternally con-  
 ‘ fined, and made the Mockery of insulting  
 ‘ Devils? Oh, Eternity! that Thought fills  
 ‘ me with Despair. *I cannot, will not*, yet I  
 ‘ must be miserable for ever.”

Come then, all ye self-deluding, self-deluded  
 sinners, and imagine yourselves for once in  
 the Place of that truly wretched Man I have  
 seen here describing.—Think, I beseech you  
 by the Mercies of God in *Christ Jesus*, think  
 with yourselves, how racking, how insupport-  
 able the never dying Worm of a self-condemn-  
 ing Conscience will hereafter be to you-- Think  
 how impossible it will be for you *to dwell with  
 everlasting Burnings.*

Come, all ye Christians of a Lukewarm  
*Laodicean* Spirit, ye *Gallio's* in Religion, who  
 care a little, but not enough for the Things of  
 God, O think, think with yourselves how de-  
 plorable it will be to lose the Enjoyment of  
 Heaven, and run into endless Torments, mere-  
 ly because you will be content to be almost,  
 and will not strive to be altogether *Christians.*  
 —Consider, I beseech you, consider, how  
 you will rave, and curse that fatal Stupidity,  
 that made you believe any Thing less than a  
 Life of strict Piety, Self-Denial, and Mortifi-  
 cation, can keep you from those Torments, the  
 Eternity of which I have been endeavouring to  
 prove.

But I can no more—These Thoughts are too melancholy for me to dwell on, as well as for you to hear—and God knows as Punishing is his strange Work, so denouncing his Threatnings is mine—But if the bare mentioning the Torments of the Damned is so shocking, good God! terrible must the enduring of them be!

And now are not some of you ready to cry out, *These are hard Sayings, who can bear them?*

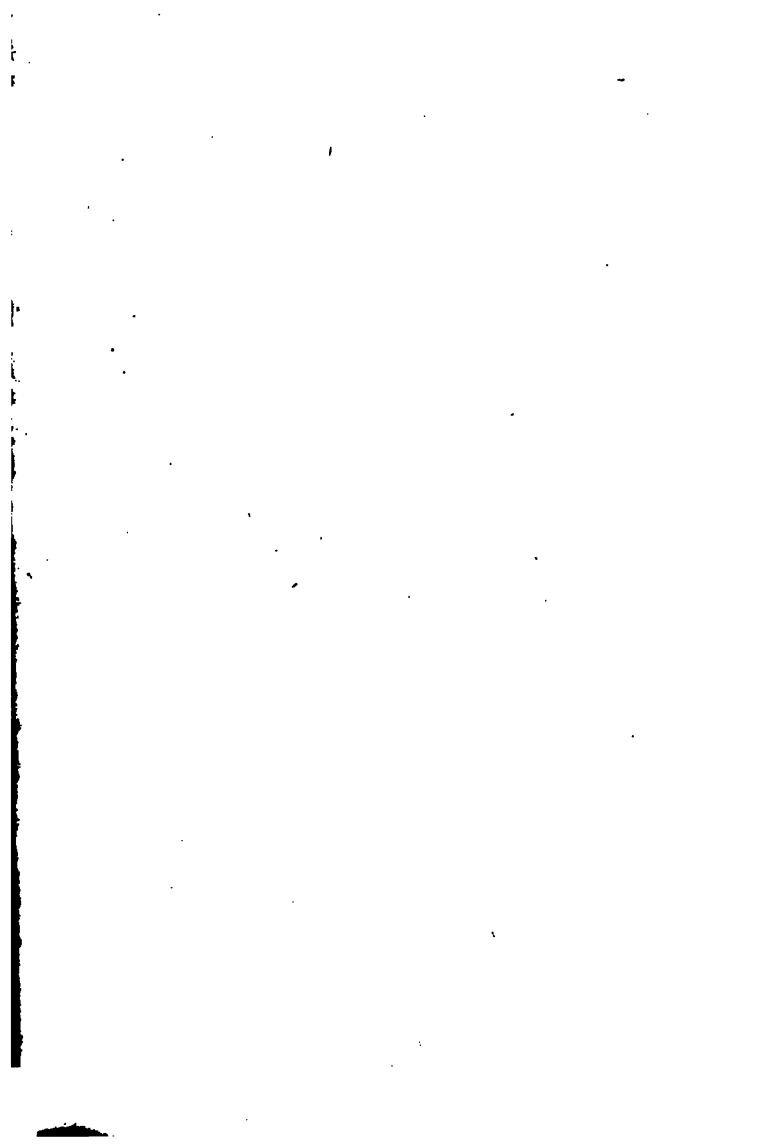
But let no sincere Christians be in the least terrified at what has been delivered. No, for you is reserved a Crown, a Kingdom, an eternal and exceeding Weight of Glory. *Christ* never said the Righteous, the Upright, the Sincere, but these Wicked, Merciless, negatively good Professors before described shall go into everlasting Punishment. For you, who love him in Sincerity, a new and living Way is laid open into the Holy of Holies by the Blood of *Jesus Christ*. And an abundant Entrance will be administered unto you, at the great Day of Account, into Eternal Life.—Take heed therefore and beware that there be not in any of you a Root of Bitterness springing up of Unbelief. But on the contrary stedfastly and heartily rely on the many precious Promises reached out to you in the Gospel, knowing that he who hath promised is faithful, and therefore will perform.

But let no obstinately wicked Professors, dare to apply any of the Divine Promises to themselves. For *it is not meet to take the Chil-*

*s Bread and give it unto Dogs.* No, to such Errors of the Lord only belong. And as truly as *Christ* will say to his true Followers *Came ye blessed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World,* so he will unalterably pronounce this dreadful Sentence against all that in their Sins, *Depart from me, ye cursed, everlasting Fire prepared for the Devil and Angels.*

From which unhappy State, *may God of his infinite Mercy deliver us all through Jesus Christ, whom with thee, O Father, and thee, O Holy Spirit, three Persons and one eternal God, be adored, as is most due, all Honour, Power, and Majesty and Dominion, now, and for ever more.*







*Thankfulness for Mercies received a  
necessary Duty.*

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A

# Farewel SERMON

Preached on board the

*WHITAKER,*

At Anchor near

SAVANNAH *in* GEORGIA.









PSAL. CVII. 30, 31.

*ben are they glad because they are  
at Rest, and so he bringeth them  
unto the Haven where they  
would be.*

*) that Men would therefore praise  
the Lord for his Goodness, and  
declare the Wonders that he doeth  
for the Children of Men !*



NUMBERLESS Marks does  
Man bear in his Soul, that he  
is fallen and estranged from  
God ; but no one gives a great-  
er Proof of it, than that Back-  
wardness, which every one finds  
ithin himself, to the Duty of Praise and  
hanksgiving.

When God placed the first Man in Para-  
se, his Soul no doubt was so filled with a Sense  
the Riches of the divine Love, that he was  
ntinually employing that *Breath of Life* the  
lmighty had not long before *breathed* into  
m, in blessing and magnifying that all-boun-

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tiful, all-gracious God, in whom he lived, moved, and had his Being.

And the brightest Idea we can form of the Angelical Hierarchy above, and the Spirits of just Men made perfect, is, that they are continually standing round the Throne of God, and cease not Day and Night, saying, *Worthy art thou, O Lamb, that wast slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing,* Revel. v. 12.

That then which was Man's Perfection when Time first began, and will be his Employment when Death is swallowed up in Victory, and Time shall be no more, without Controversy, is part of our Perfection, and ought to be our frequent Exercise on Earth : And I doubt not but those blessed Spirits, who are sent forth to minister to them who shall be Heirs of Salvation, often stand astonished when they encamp around us, to find our Hearts so rarely enlarged, and our Mouths so seldom opened, to shew forth the loving Kindness of the Lord, or to speak of all his Praise.

Matter for Praise and Adoration can never be wanting to Creatures redeemed by the Blood of the Son of God ; and who have such continual Scenes of his infinite Goodness presented to their View, that were their Souls duly affected with a Sense of his universal Love, they could not but be continually calling on Heaven and Earth, Men and Angels to join with them in praising and blessing that *high and lofty one, who maketh Eternity,* who maketh his Sun to  
shin

*bine on the Evil and on the Good*, and daily pour down his Blessings on the whole Race of Mankind.

But few are arrived to such a Degree of Charity, as to rejoice with those that do rejoice, and to be as thankful for other Mercies as their own. This Part of Christian Perfection, tho' begun on Earth, will be consummated only in Heaven; where our Hearts will glow with such fervent Love towards God and one another, that every fresh Degree of Glory communicated to our Neighbour, will also communicate to us a fresh Degree of Thankfulness and Joy.

That which has a greater Tendency to excite the generality of us fallen Men to Praise and Thanksgiving, is a Sense of God's private Mercies and particular Benefits bestowed upon our selves. For as these come nearer to our own Hearts, so they must be more affecting; and as they are peculiar Proofs, whereby we may know that God does in a more especial Manner favour us above others, so they cannot but sensibly touch us; and if our Hearts are not quite frozen, like Coals of a Refiner's Fire, must melt us down into Thankfulness and Love. It was a Consideration of the distinguishing Favours God had shewn to his People *Israel*, and the frequent and remarkable Deliverances wrought by him in behalf of *those who go down to the Sea in Ships, and occupy their Business in great Waters*, that made the Holy Psalmist, break out so frequently as he does in this Psalm, into this moving, pathetic Exclamation, Ob

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*that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doeth for the Children of Men!*

His expressing himself in so passionate, fervent a Manner, implies both the Importance and Neglect of the Duty. As when *Moses* on another Occasion cries out, *Oh that they were wise, that they understood this, that they would practically consider their latter End!* Deut. xxxii. 29.

I say, Importance and Neglect of the Duty; for out of those many Thousands that receive Blessings from the Lord, how few give Thanks in Remembrance of his Holiness? The Account given us of the ungrateful Lepers, is but too lively a Representation of the Ingratitude of Mankind in general; who like them perhaps, when under any humbling Providence, can cry, *Jesus Master, have Mercy on us,* Luke xvii. 13. but when healed of their Sickness, or delivered from their Distress, scarce one in ten can be found returning to give Thanks to God.

And yet as common as this Sin of Ingratitude is, there is nothing we ought more earnestly to pray against. For what is more absolutely condemned in holy Scripture than Ingratitude? Or what more peremptorily required than the contrary Temper? Thus, says the Apostle, *Rejoice evermore, In every Thing give Thanks,* 1 Thes. v. 16—18. *Be careful for nothing: But in every Thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God,* Phil. iv. 6.

On the contrary, the Apostle mentions it as one of the highest Crimes of the *Gentiles*, that they were not thankful. *Neither were they thankful*, says he, Rom. 1. 21. as also in another Place, he numbers the *Unthankful*, 2 Tim. iii. 2. amongst these *unholy*, profane Persons, who are to have their Portion in the Lake of Fire and Brimstone.

As for our Sins, God puts them behind his Back ; but his Mercies he will have acknowledged. There is *Virtue gone out of me*, says *Jesus Christ*, Luke viii. 46. And the Woman who was cured of her bloody Issue, must confess it. And we generally find, when God sent any remarkable Punishment upon any particular Person, he reminded him of the Favours he had received, as so many Aggravations of his Ingratitude. Thus when God was about to visit *Eli's* House, he thus expostulates with him by his Prophet, *Did I plainly appear unto the House of thy Fathers, when they were in Egypt in Pharaoh's House? And did I chuse him, out of all the Tribes of Israel, to be my Priest, to offer upon mine Altar, to burn Incense, and to wear an Ephod before me? Wherefore kick ye at my Sacrifice, and at my Offering which I have commanded in my Habitation, and honour-est thy Sons above me, to make yourselves fat with the chiefest of all the Offerings of Israel my People? Wherefore the Lord God of Israel saith, I said indeed, that thy House, and the House of thy Father should walk before me for ever, But now the Lord saith, Be it far from me, for them that honour me will I honour, and they that despise*

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*me shall be lightly esteem'd.* 1 Sam. ii. 27, 28, 29, 30.

It was this and such like Instances of God's Severity against the unthankful, that inclined me to chuse the Words of the Text as the most proper Subject I could discourse on at this Time.

For these four Months, my good Friends, we have now been upon the Sea in this Ship, and have *occupied our Business in the great Waters.* At God Almighty's Word, we have seen *the Stormy Wind arise, which hath lifted up the Waves thereof.* We have been carried up to the Heaven and down again to the Deep, and some of our Souls melted away because of the Trouble; but I trust we cried earnestly unto the Lord; and he delivered us out of our Distress. For he made the Storm to cease; so that the Waves thereof were still. And now we are glad, because we are at rest, for God hath brought us to the Haven where we would be. Oh that you would therefore praise the Lord for his Goodness, and declare the Wonders that he hath done for us, the unworthiest of the Sons of Men.

Thus Moses, thus Joshua behaved. For when they were about to take their Leaves of the Children of Israel, they recounted to them what great Things God had done for them, as the best Arguments and Motives, they could urge to engage them to Obedience. And how can I copy after better Examples? What fitter, what more noble Motives, to Holiness and Purity of Living, can I lay before you than they did?

I indeed

Indeed I cannot say, that we have seen a *Pillar of a Cloud by Day*, or a *Pillar of Fire by Night*, going visibly before us to guide our Course; but this I can say, that the same God who was in that Pillar of a Cloud and Pillar of Fire, which departed not from the *Israelites*, and who has made the Sun to rule the Day, and the Moon to rule the Night, has by his good Providence directed us in our right Way, or else the Pilot had steered us in vain.

Neither can I say, That we have seen the Sun stand still, as the Children of *Israel* did in the Days of *Joshua*. But surely God, during Part of our Voyage, has caused it to withhold some of that Heat, which it usually sends forth in these warmer Climates, or else it had not failed but some of you must have perished in the Sickness that has been, and does yet continue, among us.

We have not seen the Waters stand purposefully on a heap, that we might pass through, neither have we been pursued by *Pharaoh* and his Host, and delivered out of their Hands; but we have been led through the Sea as through a Wilderness, and were once remarkably preserved from being run down by another Ship; which had God permitted, the Waters in all Probability would immediately have overwhelm'd us, and like *Pharaoh* and his Host, we should have sunk as Stones into the Sea.

We may indeed, *Ascribe* like, ascribe all these Things to natural Causes, and say, our own Skill and Foresight has brought us hither in Safety. But as certainly as *Jesus Christ*, that  
Angel



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Angel of the Covenant, in the Days of his Flesh, walked upon the Water, and said to his sinking Disciples, *Be not afraid, it is I*, so surely has the same everlasting *I am, who decketh himself with Light as with a Garment, who spreadeth out the Heavens like a Curtain, who claspeth the Winds in his Fist, who holdeth the Waters in the Hollow of his Hands, and guided the wise Men by a Star in the East; so surely, I say, has he spoken, and at his Command the Winds have blown us where we are now arrived. For his Providence ruleth all Things, Wind and Storms obey his Word; he saith to it at one Time go, and it goeth; at another, come, and it cometh; and at a third Time, blow this Way, and it bloweth.*

It is he, my Brethren, and not we ourselves, that has of late sent us such prosperous Gale, and made us ride, as it were, on the Wings of the Wind, into the Haven where we would be.

*Ob that you would therefore praise the Lord for his Goodness, and by your Lives declare, that you are truly thankful for the Wonders he hath shewn to us, who are less than the least of the Sons of Men.*

I say, Declare it by your Lives. For to give him Thanks barely with your Lips, while your Hearts are far from him, is but a mock Sacrifice, nay, an Abomination unto the Lord.

This was the End, the Royal Psalmist says, God had in View, when he shewed such Wonders, from Time to Time to the People of *Israel, that they might keep his Statutes, and ob-*

*for Mercies received.* 185

*his Laws*, Psal. cv. 44. And this, my Friends, is the End God would have accomplished in us, and the only Return he desires to make him, for all the Benefits he conferred upon us,

then, let me beseech you, give God your hearts, your whole Hearts; and suffer yourselves to be drawn by the Cords of infinite Love to honour and obey him.

Assure yourselves you never can serve a better Master; for his Service is perfect Freedom, his Service, when worn a little while, exceeding his Burden light; and in keeping his Commandments there is great Reward, Love, Peace, Joy in the Holy Ghost here, and a Vision of Glory that fadeth not away here.

You may indeed let other Lords have Dominion over you, and Satan may promise to give you all the Kingdoms of the World, and the Dominion of them, if you will fall down and worship him: But he is a Liar, and was so from Beginning; and has not so much to give you as you may tread on with the Sole of your Foot; or could he give you the whole World, that could not make you happy without God. It is God alone, my Brethren, whose Name we are, in whose Name I now speak, and who has of late shewed such Mercies in the Deep, that can give lasting solid Happiness to your hearts; and he for this Reason only desires your hearts, because without him they must be miserable.

*Offer me not then to go away without my*  
A 2 Errand;

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Errand ; as it is the last Time I shall speak to you, let me not speak in vain ; but let a Sense of the divine Goodness lead you to Repentance.

Even *Saul*, that abandoned Wretch, when *David* shewed him his Skirt, which he had cut off, when he might have taken his Life, was so melted down with his Kindness, that he lifted up his Voice and wept. And we must have Hearts harder than *Saul's*, nay harder than the nether Millstone, if a Sense of God's late loving Kindnesses, notwithstanding he might so often have destroyed us, does not even compel us to lay down our Arms against him, and become his faithful Servants and Soldiers unto our Lives End.

If they have not this Effect upon us, we shall of all Men be most miserable ; for God is just, as well as merciful ; and the more Blessings we have received here, the greater Damnation, if we do not improve them, shall we incur hereafter.

But God forbid that any of those should ever suffer the Vengeance of eternal Fire, amongst whom I have for these four Months been preaching the Gospel of Christ, but yet, thus must it be, if you do not improve the divine Mercies ; and instead of your being my Crown of Rejoicing in the Day of our Lord *Jesus Christ*, I must appear as a swift Witness against you.

But, Brethren, I am persuaded better Things of you, and Things that accompany Salvation, though I thus speak.

Blessed

Blessed be God, some Marks of a partial Reformation at least, have been visible amongst all you that are Soldiers. And my weak, tho' sincere Endeavours to build you up in the Knowledge and Fear of God, have not been altogether in vain in the Lord.

Swearing, I hope, is in a great Measure abated with you ; and God I trust has blessed his late Visitations by making them the Means of awakening your Consciences, to a more solicitous Enquiry about the Things which belong to your everlasting Peace.

Fulfil you then my Joy, by continuing thus minded, and labour to go on to Perfection. For I shall have no greater Pleasure than to see or hear, that you walk in the Truth.

Consider, my good Friends, you are now as it were entring on a new World, where you will be surrounded with Multitudes of Heathens, and if you take not Heed to *have your Conversation honest amongst them, and to walk worthy the holy Vocation wherewith you are called* ; you will act the hellish Part of *Herod's* Soldiers over again ; and cause Christ's Religion, as they did his Person, to be had in Derision of those that are round about you.

Consider further, what peculiar Privileges you have enjoyed, above many others that are entering on the same Land. They have had as it were a Famine of the Word, but you have rather been in Danger of being surfeited with your spiritual Manna. And therefore as more Instructions have been given you, so from you

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Men will most justly expect the greater Improvement in Goodness.

Indeed I cannot say, I have discharged my Duty towards you as I ought. No, I am sensible of many Faults, which I have been guilty of in my Ministerial Office, and for which I have not failed, nor, I hope, ever shall fail, to humble myself in secret before God. However this I can say, that except a few Days that have been spent necessarily on other Persons, whom God immediately called me to write and minister unto, and the two last Weeks wherein I have been confin'd by Sickness; all the while I have been aboard, I have been either actually engaged in, or preparing myself for instructing you. And though you are now to be committed to the Care of another, (whose Labours I heartily beseech God to bless amongst you) yet I trust I shall at all Seasons, if need be, willingly spend, and be spent, for the Good of your Souls, though the more abundantly I love you, the less I should be loved.

As for your military Affairs, I have nothing to do with them. Fear God, and you must honour the King. Nor am I better acquainted with the Nature of that Land which you are now come over to protect; only this I may venture to affirm in the general, that you must necessarily expect upon your Arrival at a new Colony, to meet with many Difficulties. But your very profession teaches you to endure Hardship; be not therefore faint-hearted, but quit yourselves like Men, and be

strong

*for Mercies received.* 189

strong, *Numb. xiv.* Be not like those cowardly Persons, who were affrighted at the Report of the false Spies, that came and said, that there were People tall as the *Anakims* to be grappled with, but be like unto *Caleb* and *Joshua*, all Heart; and say, we will act valiantly, for we shall be more than Conquerors over all Difficulties through *Jesus Christ* that loved us. — Above all Things, my Brethren, take heed and beware of murmuring, like the perverse *Israelites*, against those that are set over you; and *learn whatsoever State you shall be in, therewith to be content*, *Phil. iv. 11.*

As I have spoken to you, I hope your Wives also will suffer the Word of Exhortation.

Your Behaviour on shipboard, especially the first Part of the Voyage, I chuse to throw a Cloak over; for to use the mildest Terms, it was not such as *became the Gospel of our Lord Jesus Christ*. However of late, blessed be God, you have taken more heed to your Ways, and some of you have walked all the while, as became *Women professing Godliness*. Let those accept my hearty Thanks, and permit me to intreat you all in general, as you are all now married, to remember the solemn Vow, you made at your Entrance into the Marriage State; and see that you be *subject to your own Husbands, in every lawful Thing*: Beg of God to *keep the Door of your Lips, that you offend not with your Tongues*; and *walk in Love, that your Prayers be not hindered*. You that have Children, let it be your chief Concern to *breed them up in the Nurture and Monition of the Lord*. And live

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all of you so holy and unblameable, that you may not so much as be suspected to be unchaste; and as some of you have imitated *Mary Magdalen* in her Sin, strive to imitate her also in her Repentance.

As for you that are Sailors, what shall I say? How shall I address myself to you? How shall I do that which I so much long to do—touch your Hearts? Gratitude obliges me to wish thus well to you. For you have often taught me many instructive Lessons, and reminded me to put up many Prayers to God for you, that you might receive your spiritual Sight.

When I have seen you preparing for a Storm, and riefing your Sails to guard against it, how have I wished that you and I were both as careful to avoid that Storm of God's Wrath, which will certainly, without Repentance, quickly overtake us? When I have observed you catch at every fair Gale, how have I secretly cried, Oh that we were as careful to know the Things that belong to our Peace, before they are hid from our Eyes! And when I have taken notice how steadily you eyed your Compass in order to steer aright, how have I wished, that we as steadily eyed the Word of God, which alone can preserve us from *making Shipwreck of Faith and a good Conscience?* In short there's scarce any Thing you do, which has not been a Lesson of Instruction to me; and therefore it would be ungrateful in me, did I not take this *Opportunity* of exhorting you in the Name of *our Lord Jesus Christ*, to be as wise in the Things

Things which concern your Soul, as I have observed you to be in the Affairs belonging to your Ship.

I am sensible that the Sea is reckoned but an ill School to learn *Christ* in : And to see a devout Sailor is esteemed as uncommon a Thing, as to see a *Saul* amongst the Prophets. But whence this wondering ? Whence this looking upon a godly Sailor as a Man to be wondered at, as a speckled Bird upon the Earth ? I am sure for the little Time I have come in and out amongst you, and as far as I can judge from the little Experience I have had of Things ; I scarce know any way of Life, that is capable of greater Improvements than yours.

The continual Danger you are in of being overwhelmed by the great Waters ; the many Opportunities you have of beholding God's Wonders in the Deep ; the happy Retirement you enjoy from worldly Temptations ; and the daily Occasions that are offered you, to endure Hardships, are such noble Means of promoting the spiritual Life, that were your Hearts bent towards God, you would account it your Happiness, that his Providence has called you, to *go down to the Sea in Ships, and to occupy your Business in the great Waters.*

The Royal Psalmist knew this, and therefore in the Words of the Text, calls more especially on Men of your employ, to *praise the Lord for his Goodness, and declare the Wonders he doth for the Children of Men.*

And oh that you would be wise in time, and hearken to his Voice to Day, whilst it is called



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*to Day!* For ye yourselves know how little is to be done on a sick Bed : And how God has in an especial Manner of late invited you to Repentance. Two of your Crew he has taken off by Death, and most of you he has mercifully visited with a grievous Sickness. The Terrors of the Lord have been upon you, and when burnt with a scorching Fever, some of you have cried out, *What shall we do to be saved?* Remember then the Resolutions you made, when you thought God was about to take away your Souls. And see that according to your Promises, you shew forth your Thankfulness not only with your Lips but in your Lives. For though God may bear long, he will not forbear always ; and if these signal Mercies and Judgments do not lead you to Repentance, assure yourselves there will at last come a fiery Tempest, from the Presence of the Lord, which will sweep away you, and all other Adversaries of God.

I am positive neither you nor the Soldiers have wanted, nor will want any Manner of Encouragement to Piety and Holiness of living from those two Persons who have here the Government over you ; for they have been such Helps to me in my Ministry, and have so readily concurred in every Thing for your Good, that they may justly demand a publick Acknowledgment of Thanks both from you and me.

Permit me then, my honoured Friends, in the Name of both your People, to return *you hearty* Thanks for the Care and Tender-  
ness

As you have expressed for the Welfare of  
our better Parts.

As for the private Favours you have shewn  
to this Person, I hope so deep a Sense of them is  
printed on my Heart, that I shall plead them  
before God in Prayer, as long as I live.

But I have still stronger Obligations to inter-  
cede in your behalf. For God, for ever adored

for his free Grace in *Christ Jesus*, has set his  
Foot on my Ministry in your Hearts. Some  
of the most important Pangs of the new Birth I have observed  
come upon you; and God forbid that I  
should sin against the Lord, by ceasing to  
pray, that the good Work begun in your Souls,  
may be carried on till the Day of our Lord *Je-  
sus Christ*.

The Time of our Departure from each other  
is now at Hand, and you are going out into a  
world of Temptations. But though absent in  
Body let us be present with each other in Spirit,  
and God, I trust, will enable you to be singu-  
larly good, to be ready to be accounted Fools  
for Christ's Sake; and then we shall meet never  
to part again in the Kingdom of our Father  
which is in Heaven.

To you my Companions and familiar Friends,  
who came over with me to sojourn in a strange  
Land, do I in the next Place address myself.  
For you I especially fear, as well as for my-  
self; because as we take sweet Counsel toge-  
ther oftner than others, and as you are let into  
more intimate Friendship with me in private  
Conversations, the Eyes of all Men will be upon you to  
see even the minutest Miscarriage.

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and therefore it highly concerns you to *walk circumspectly* towards those that are without, ——— I hope nothing but a single Eye to God's Glory, and the Salvation of your own Souls, brought you from your native Country. Remember then the End of your coming hither, and you can never do amiss———Be Patterns of Industry, as well as Piety, to those who shall be around you; and, above all Things, let us have such fervent Charity amongst ourselves, that it may be said of us, as of the Primitive Christians, See how the Christians love one another.

And now I have been speaking to others particularly, I have one general Request to make to all, and that with Reference to my self.

You have heard, my dear Friends, how I have been exhorting every one of you to shew forth your Thankfulness for the divine Goodness, not only with your Lips, but in your Lives: but *Physician heal thyself*, may justly be retorted on me. For (without any false Pretences to Humility) I find my own Heart so little inclined to this Duty of Thank-giving for the Benefits I have received, that I had need fear sharing *Hezekiah's* Fate, who because he was lifted up by, and not thankful enough for, the great Things God had done for him, was given up a Prey to the Pride of his own Heart.

I need therefore, and beg your most importunate Petitions at the Throne of Grace, that no *such Evil* may befall me——that the more God

*for Mercies received.* 195

me the more I may debase myself—and after I have preached to others, I myself not be a cast away.

I now, Brethren, into God's Hands I commend your Spirits, who, I trust, through united Mercies in *Christ Jesus*, will preserve us unharmed, till his second Coming to judge the world.

For my detaining you so long, it's the more I shall speak to you perhaps; my heart is full, and out of the Abundance of it, I continue my Discourse till Midnight—must away to your new World—may I give you new Hearts, and enable you to Practice what you have heard from Time to time to be your Duty, and I need not wish any Thing better. For then God will show you, that you will *build you Cities to dwell in*, when will you *sow your Lands and plant Vineyards*—which will *yield you Fruits of increase*, vii. 36, 37. Then your *Oxen shall be strong* and there shall be *no leading into Captivity and no complaining in your Streets*; then your *Sons grow up as the young Plants, and your Daughters be as the polished Corners of the Temple*: Then shall your *Garners be full and your Houses with all Manner of Store, and your Cattle bring forth Thousands and ten Thousands in the Streets*, Psal. cxliv. in short, then shall the Lord be your God; and as surely as he has brought us to this Haven, where we would not have surely after we have past through the Storms and Tempests of this troublesome World, he will bring us to the Haven of eternal Rest,

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where we shall have nothing to do, but to praise him for ever for his Goodness, and declare in never ceasing Songs of Praise, the Wonders he has done for us, and all the other Sons of Men.

*To which blessed Rest, God of his infinite Mercy bring us all thro' Jesus Christ our Lord, to whom with the Father and the Holy Ghost be all Honour and Glory, Might, Majesty, and Dominion, now, henceforth, and for evermore. Amen, Amen.*





P R A Y E R S

F O R

Several Occasions.

B Y

GEORGE WHITEFIELD, *A. B.*



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*A Prayer for one under the Dis-  
pleasure of Relations, for being  
Religious.*



**B**LESSED Lord, who hast com-  
manded us to call upon Thee in  
time of Trouble, and thou wilt  
deliver us ; and hast always shewn  
thyself to be a God, hearing Pray-  
er, mighty and willing to save ; hear me now,  
I pray thee, when I call upon thee ; for Trou-  
ble is at Hand.

Thou seest, O Lord, how many of my Bre-  
thren, according to the Flesh, persecute me  
for thy Name's Sake ; so that I must renounce  
them, or decline openly professing thee before  
Men,

But God forbid I should love {Father or  
Mother, Brethren or Sisters, more than thee,  
and



and thereby prove myself not worthy of thee. No! I have long since given thee my Soul and my Body; so lo! I now freely give thee my Friends also.

For I now find by Experience, that as it was formerly, so it is now—They that are born after the Flesh, do persecute those that are born after the Spirit—That thou camest not to send Peace on Earth, but a Sword—And that, unless a Man forsake all that he hath, he cannot be thy Disciple.

Lo! I come to perform this Part of thy Will, O my God; being assured, that whosoever forsaketh Father or Mother, Brethren or Sisters; Houses or Lands, for thy Sake, or the Gospel, shall receive a hundred-fold in this present Life, with Persecution, and in the World to come Life everlasting.

I trust, O Lord, it is for thy Sake alone, that I now make an Offering of the Favour of my Friends to thee; for thou knowest, O Lord, how continually they cry out, *Spare thyself*; though I am doing no more than thy holy Word strictly requires me to do.

But do thou, O Blessed Saviour, who saidst unto *Peter*, *Get thee behind me Satan*, enable me to stop my Ears to their false Insinuations, charm they never so sweetly; for *they savour not the Things that be of God, but the Things that be of Men*. And unless, O Lord, thou dost

doſt help, they will be an Offence unto me, and cauſe me to deny the Lord that bought me.

Far be it from me, O Lord, to be ſurprized, becauſe of thoſe Offences; for thou haſt long ſince denounced Woe againſt the World becauſe of Offences; and, I find, it is needful for my Soul, that ſuch Offences ſhould come, to try what is in my Heart— And try whether I love thee in Deed and in Truth.

Bleſſed therefore, for ever bleſſed be thy holy Name, that I am accounted worthy to ſuffer for thy Name's Sake. O let me rejoyce, and be exceeding glad, that my Reward ſhall be great in Heaven.

O let me never regard any of their Threatnings; for when my Father and Mother forſaketh me, thou, O Lord, I am aſſured, wilt take me up.

Take me, O take me into the Arms of thy Mercy; for henceforward know I no Man after the Fleſh. And whoſoever doth the Will of my Father, the ſame ſhall be my Brother, and Siſter, and Mother.

I know, O Lord, I know that this will expoſe me to the Deriſion and Perſecution of thoſe that *are round about me.*

But do thou, who didst seek for the poor Beggar, after he was cast out by the Jewish Council, and didst reveal thyself unto him, reveal thyself to me also, when my Name is cast out as Evil by my Friends and the World— Though they curse, yet bless thou me, O Lord; and enable me, I most humbly beseech thee, to pray for them, even when they most spitefully use me, and persecute me; *Father, forgive them, for they know not what they do.*

It is owing, O Lord, to thy free Mercy alone, that I have in any Measure been enlightned to know thee and the Power of thy Resurrection. O let the same Grace be sufficient for them also, and make thy Almighty Power to be known in their Conversion.

Thou didst once, O blessed Saviour, magnify thy Goodness in turning thy Servant *Paul*, from being a bitter Persecutor, to be a zealous Preacher of thy Gospel; and madest the trembling Jaylor cry out, even to those whose Feet he had hurt in the Stocks, *Sirs, What shall I do to be saved?*

Look down therefore, I beseech thee, in Pity and Compassion, on those of my own Household; and after I am converted myself, make me, or some other, instrumental to strengthen these my weak Brethren; that though we are now divided amongst ourselves, two against three,  
and

and three againſt two, yet we may at laſt, all with one Heart and one Mouth, glorify thee, O Lord ; that thou mayeſt come and abide with us, and love us as thou didſt *Lazarus*, *Mary*, and her Siſter *Martha*. Grant this, O Saviour, for thy infinite Merits Sake. *Amen* and *Amen*.





*A Prayer for one entrusted with the  
Education of Children.*

O Dearest *Jesu*, who gatherest thy Lambs into thy Bosom, and didst solemnly command thy Servant *Peter*, to feed thy Lambs; grant that I may shew that I love thee more than all Things, by doing as thou hast commanded him.

Lord, who am I, or what is in me, that thou should thus put Honour upon me, in making me any way instrumental to the preparing Souls for thee? O Saviour, I have sinned against Heaven, and am no more worthy to be called thy Son, much less to be employed in the Service of thy Children.

But since thou hast been pleased in me to shew forth all thy Mercy, and hast called me by thy good Providence to this blessed Work, grant that I may always remember, that the little Flock committed to my Charge, are bought with the Price of thy own most precious Blood. And let it therefore be my  
Meat

Teat and Drink, to feed them with the *fin-*  
*ere* Milk of thy Word, that they may grow  
ereby.

To this End, I beseech thee of thy free  
grace, first to convert my own Soul, and  
use me to become like a little Child myself,  
that from an experimental Knowledge of my  
own Corruptions, I may have my spiritual  
senses exercised, to discern the first Emotions  
of Evil that may at any Time arise in their  
Hearts.

Oh give me, I beseech thee, a discerning  
spirit, that I may search, and try, and *ex-*  
*amine* the different Tempers of their Sin-sick  
souls; and, like a skilful Physician, apply heal-  
ing or corrosive Medicines, as their respective  
Maladies shall require.

Gracious *Jesu*, let punishing be always my  
strange Work; and, if it be possible, grant  
that they may be all drawn to their Duty, as  
I would be drawn myself, by the Cords of  
Love. And when I am obliged to correct  
them, grant it may not be to shew my Au-  
thority, or gratify a corrupt Passion, but pure-  
ly out of the same Motive from which thou  
lovest to correct us, to make them Partakers of thy  
Holiness!

Oh! keep me, I beseech thee, from being  
angry without a Cause: Permit me not rashly  
to be provoked by the Infirmities and Perverse-  
ness

ness of their Infant Years ; but grant I may shew all long Suffering towards them : And by exercising such frequent Acts of Patience and Forbearance, grant, I myself may learn the Meekness and Gentleness of *Christ*.

O thou, who taughtest thy Disciples how to pray, pour down, I beseech thee, the Spirit of Grace and Supplication into their Hearts, that at all Times, and in all Places, they may both desire and know how to call upon thee by diligent Prayer.

Father, into thy Hands I commend my own and their Spirits : Look down from Heaven, the Habitation of thy Holiness, and bless them from thy holy Hill.

Keep them, oh keep them unspotted from the World : grant they may fly youthful Lusts, and remember thee, their Creator, in the Days of their Youth. Train them, I beseech thee, in the Way wherein they should go ; and when they are old, let them not depart from it.

O thou, who didst sanctify *Jeremiah* from the Womb, and calledst young *Samuel* betimes, to wear a linen Ephod before thee, Sanctify their whole Spirits, Souls and Bodies, and preserve them blameless, till the second Coming of our Lord *Jesus Christ*.

O thou, who didst endue *Solomon* with Grace,  
to chuse Wisdom before Riches and Honour ;  
incline

incline their Hearts to make the same Choice of thee, their only Good ; and may they always renounce and triumph over the Lust of the Flesh, the Lust of the Eye, and the Pride of Life.

Finally, do thou, O blessed *Jesu*, who at twelve Years old was found in the Temple, sitting among the Doctors, both hearing and asking them Questions, grant, that these Children may love to tread the Courts of thy House, and have their Ears opened betimes, to receive the Discipline of Wisdom, that so, if it be thy good Pleasure, to prolong the Time of their Pilgrimage here on Earth, they may shine as Lights in the World ; or, if thou seekest it best, to bring down their Strength in their Journey, and to shorten their Days, they may be early fitted by Purity of Heart, to sing eternal *Hallelujah's* to thee, the Father, and the Holy Ghost, in the Kingdom of Heaven for ever.

Grant this, O Father, for thy dear Son's Sake, *Christ Jesu*, our Lord. *Amen, Amen.*





*A Prayer for a Servant.*

**O** Thou high and lofty One, who inhabitest Eternity, yet art pleased to dwell with the humble Heart : O Blessed *Jesu*, who hast made of one Blood all Nations under Heaven, with whom there is no Respect of Persons, and who in the Days of thy *Flesh* didst go down to heal a *Centurion's* sick Servant ; have Mercy, I beseech thee, on me, even me, also a poor Servant.

Stretch forth the Right Hand of thy Power, to heal all the Diseases of my Sin-sick Soul, and enable me by thy Holy Spirit, faithfully to discharge the several Duties of that Vocation, whereto I am called by thee my God.

Give me Grace, I most humbly beseech thee, to obey my Master, according to the *Flesh*, in all Things ; not with Eye-service, as a Man-pleaser, but with Singleness of Heart, as unto *Christ* ; knowing, that whatsoever any Man doeth, the same he shall receive of the Lord, whether he be bond or free.

■ Make my Obedience to my Master on Earth,  
like

like to that which the holy Angels pay thee in Heaven. When I am commanded to go, may I go; when I am required to come, may I come; whatsoever I am bid to do agreeable to thy Will, may I do it heartily, as unto the Lord; and not unto Men.

But if at any Time, O Lord, thou shouldst, to try what is in my Heart, permit me to be tempted to do any Wickedness, O do thou give me Grace, as thou didst *Joseph*, patiently to submit to a Prison and to Death itself, rather than sin against thee, my God. Knowing that it is Thankworthy, if a Man for Conscience towards God, endure Grief, suffering wrongfully.

Enable me, O Lord, to shew good Fidelity in all Things committed to my Charge. Do thou, who blessedst *Abraham's* Servant, when he went to take a Wife for his Master's Son, *Isaac*; so bless me in all my Master's Business, that he may see, as *Potiphar* did, that the Lord maketh all that I do to prosper in my Hands.

Keep, O Lord, also the Door of my Lips, that I offend at no Time with my Tongue; let a false Tongue be far from me, and let me never lie unto my Master, as *Gebazi* did. O let no such Unfaithfulness cleave unto me; lest by being a Partaker with him in his Crime, I partake also in his Punishment.

Bridle also my Tongue from ever answering  
D d again

again: May all Sullenness and Peevishness of Temper be put away from me, with all Passion: May I learn of thee, O holy *Jesu*, to be meek and lowly in Heart; O make me patient of Reproof, willing to be taught, and subject with all Fear and Godly Reverence, not only to the Good and Gentle, but also to the Forward. Or if ever, thro' the Weakness of the Flesh, I should offend in this Point, as *Hagar* did against *Sarab*, enable me, I beseech thee, immediately to repent and to return again to my Obedience.

Grant also, O Lord, I may behave holily and unblameably to my Fellow Servants: Let no corrupt Communication, nor foolish Talking, or Jestings, which is not convenient, at any Time come out of my Mouth, but rather giving of Thanks; may our Conversation be always seasoned with the Salt of thy Holy Word, and such as may tend to the edifying one another.

Endue us all with that Charity, which hideth a Multitude of Sins; and if ever, O Lord, thy Glory should call me to bring up an ill Report to my Master against any of my Fellow Servants, which, I beseech thee, of thine Mercies, I may never have Occasion to do; grant it may be done with Gentleness and Compassion, not to insinuate myself into my Master's Favour, but to prevent them sinning against thee, and thereby ruining their own Souls.

Keep us, we beseech thee, from striving among ourselves, as *Abraham's* and *Lot's* Herdsmen did, about any of the Concerns of this Life; but grant that we may be always provoking each other to Love and to good Works.

Preserve us, we beseech thee, from envying one another, either the Favour of our Master, or any Blessing whatsoever.

Let us not seek our own, but each our Brother's Welfare, as Members of the same Body, is Disciples of the same Lord; when one of us suffers, let all of us suffer; when one of us rejoices, let all of us rejoice with him: Make us Pitiful and Tender-hearted to each other, and if at any Time we should have a Quarrel, enable us, O Lord, immediately to forgive one another, even as thou God for Christ's Sake, hast forgiven us.

Finally, O Lord, endue us with a deep Humility, that we may in Brotherly Love prefer one another, and in Lowliness of Mind each of us esteem his Brother better than himself.

O hear all our Prayers for our Master, and grant that he and his Household may faithfully serve thee our Lord.

O make him as devout as *Cornelius*, and us, like the Soldiers that waited upon him, de-

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vout also. That thus adorning thy Hol  
Gospel in all things, we may at thy secon  
Coming to judge the World, be rewarded ac  
cording as we have improved the different Ta  
lents which we have received from thee, O  
glorious Redeemer, who livest and reignst  
with the Father and the Holy Ghost, ever one  
God, World without End. *Amen. Amen.*





*A PRAYER for one under Spiritual Desertion.*

**O** Ever blessed and most compassionate Redeemer, who wast in all Things tempted like as we were, Sin only excepted— thou Lover of Souls, who in the Days of thy flesh didst offer up strong Cries and Tears, and was heard in that thou fearest—O thou Restorer of Mankind, who wast in such agony in the Garden, that thou sweatest great drops of Blood, falling to the Ground—O thou Almighty High Priest, who, when thro' the eternal Spirit thou wast about to make thyself an Offering for Sin, hadst thy own Divinity withdrawn from thee, and didst cry out the Bitterness of thy Soul, *My God, my God, by hast thou forsaken me*—O thou, who now sittest at the Right Hand of the Father, continually to make Intercession for us—Look down, I beseech thee, upon me, thy unworthy servant — For thou hast turned away thy face, and lo! I am troubled—Thou hast taken off my Chariot Wheels, and I drive heavily—Thou hast permitted a Cloud to overshadow me, and an horrible Darkness, Fearfulness,

fulness, and Dread, to overwhelm me, if my Soul would be exceeding Sorrowful unto Death, did I not believe thou would turn again, and visit me.

Father, if it be possible, let this Cup from me ; but if my Soul cannot be made perfect, unless I drink it, thy Holy, thy I Will be done.

Lo here I am ! Deal with me as it is good in thy Sight----Only let thy Grace be sufficient for me ; and in the midst of my Sins send down, I beseech thee, an Angel from Heaven to strengthen me.

Lord, thou knowest that Satan has desired to have me, that he may sift me as Wheat ; grant that my Faith fail not.

Suffer, O suffer him not to get an Advantage over me, for thou art not ignorant of his Devices-----O let him not so prevail against me, as to make me entertain hard Thoughts of thee my most loving Master, and compassionate Redeemer-----For I know thou of thy Faithfulness hast caused me thus to be troubled-----And dost afflict me for no other Reason but to make me Partaker of thy Holiness.

Give me, O give me, the Shield of Faith, and enable me to repel all the fiery blasphemous Thoughts, that the wicked one shall at any Time dart into my Mind-----Let me

rem off as carefully as *Abraham* did the Birds that came to devour his Sacrifice——And oh! let him never tempt me to think, thou wilt impute them to me for Sin.

Lord, thou only knowest the present Driets and Barrenness of my Soul, and how liable am to be tempted to fret against thee, O Lord, and to seek Pleasure in the Creature, when I can find no sensible Satisfaction in thee, my great Redeemer, who art God, blessed for ever.

But, I beseech thee, keep my Soul quiet and composed, and for thy Mercy's Sake enable me only to take Pleasure in thee, and to sit down solitary in the Bitterness of my Soul, and patiently wait till I can draw Comfort from thee, the Fountain of living Waters, rather than hew out to myself broken Cisterns, that will hold no Water.

Never, never let me fall out with any of thy Ordinances, or think, I do not please thee in my holy Duties, because I have no inward sensible Pleasure in them myself.

Enable me to walk by Faith and not by sight, and to seek thee in the Use of all appointed Means, though it be sorrowing; being assured that after three Days I shall find thee in the Temple; or that thou wilt make thyself known unto me, by breaking of Bread, or in some other Way.



Lord, I believe, help thou my Un-  
 that I am now talking with thee as certain  
 as *Mary* was, when thou didst converse  
 her at the Sepulchre; though she know it  
 In thy due Time reveal thyself again to  
 as thou didst to her; and let me hear the  
 of my Beloved.

Thou hast promised, thou wilt not suffer  
 to be tempted above what we are able to  
 but wilt with the Temptation make a Way  
 us to escape, that we may be able to bear  
 Fulfil, O Lord, this thy Promise——  
 after I have suffered a while, strengthen  
 blish, settle, and visit me, as thou didst  
 Servant *Abraham*, when he returned from  
 Slaughter of the five Kings.

Lord, lift thou up the Light of thy Coun-  
 nance upon me; restore to me the Joy of  
 Salvation; and when my Heart is duly prepared  
 and humbled by these inward Trials, grant  
 a feeling Possession of thee, my God, for the  
 Sake of thy dear Son, *Jesus Christ*, our  
*Amen, Amen.*



*A Prayer for one desiring to be awakened to an Experience of the New Birth.*

**B**lessed Jesus, thou hast told us in thy Gospel, that unless a Man be born again of the Spirit, and his Righteousness exceed the outward Righteousness of the Scribes and Pharisees, he cannot in any wise enter into the Kingdom of God. Grant me therefore, I beseech thee, this true Circumcision of the Heart; and send down thy blessed Spirit to work in me that inward Holiness which alone can make me meet to partake of the heavenly Inheritance with the Saints in Light.

Create in me, I beseech thee, a new Heart, and renew a right Spirit within me. For of whom shall I seek for Succour, but of thee, O Lord, with whom alone this is possible.

Lord, if thou wilt, thou canst make me whole. O say unto my Soul as thou didst once unto the poor Leper, I will, be thou renewed.

No. X.

Be

Have.

Have Compassion on me, O Lord, as thou once hadst on blind *Bartimeus*, who set by the Way-side begging.

Lord thou knowest all Things, thou knowest what I would have thee to do. Grant, Lord, that I may receive my Sight. For I am conceived and born in Sin, my whole Head is sick, my whole Heart is faint; from the Crown of my Head to the Sole of my Feet, I am full of Wounds and Bruises, and putrifying Sores. And yet I see it not.

O awaken me, though it be with Thunder, to a sensible feeling of the Corruptions of my fallen Nature; and for thy Mercies sake suffer me no longer to sit in Darkness and the Shadow of Death.

O prick me, prick me to the Heart! Dart down a Ray of that all-quickening Light which struck thy *Servant Saul* to the Ground; and make me cry out with the trembling Jaylor, What shall I do to be Saved?

Lord, behold I pray and blush, and am confounded that I never prayed on this wise before.

But I have looked upon myself as rich, and not considering that I was poor, and blind and naked—I have trusted to my own Righteousness.—I flattered myself I was whole, and therefore blindly thought I had no need of thee,

thee, O great Physician of Souls, to heal my Sickness.

But being now convinced by thy free Mercy that my own Righteousness is as filthy Rags; and that he is only a true *Christian* who is one inwardly; behold with strong Cryings and Tears, and Groanings that cannot be uttered, I beseech thee visit me with thy free *Spirit*, and say unto these dry Bones, live.

I confess, O Lord, that thy Grace is thy own, and that thy *Spirit* bloweth where he listeth. --- And waft thou to deal with me after my Deserts, and reward me according to my Wickednesses, I had long since been given over to a reprobate Mind, and had my Conscience seared as with a red-hot Iron.

But, O Lord, since by sparing me so long thou hast shewn that thou wouldst not the Death of a Sinner. --- And since thou hast promised that thou wilt give thy *Holy Spirit* to those that ask it, I hope thy Goodness and Long-suffering is intended to lead me to Repentance, and that thou wilt not turn away thy Face from me.

Thou seest, O Lord, thou seest, that with utmost Earnestness, and Humility of Soul, I ask thy *Holy Spirit* of thee; and am resolved in Confidence of thy Promise, who canst not lye, to seek and knock till I find a Door of Mercy opened unto me.

O Lord save me, or I perish; visit, O visit me with thy Salvation.—Lighten mine Eyes that I sleep not in Death.—O let me no longer continue a Stranger to myself,—But quicken me, quicken me with thy free Spirit, that I may know myself even as I am known.

Behold here I am. Let me do or suffer what seemeth Good in thy Sight, only renew me by thy Spirit in my Mind, and make me a Partaker of thy divine Nature.—So shall I praise thee all the Days of my Life, and give thee Thanks for ever in the Glories of thy Kingdom; O most adorable Redeemer; to whom with the Father, and the Holy Ghost, be ascribed all Honour and Praise both now and for evermore! Amen.





*A Prayer for one newly awakened  
to a Sense of the Divine Life.*

**O** Almighty and everlasting Father, who in the Beginning spake and it was done, saying, Let there be Light and there was Light. O most adorable Redeemer, who when *Adam* had eaten the forbidden Fruit wast revealed as the Seed of the Woman, and didst in the Fullness of Time, die an accursed Death to save us from the Guilt and Power of our Sins, and hereby break the Serpent's Head.—O blessed and eternal *Spirit*; who didst once move upon the Face of the great Deep, who didst overshadow the Blessed Virgin, who didst descend in the Son of God at his Baptism, and didst come down after his Ascension in fiery Tongues upon the Heads of each of his Apostles.—O holy, blessed, and glorious Trinity, three Persons and one God, by whose joint Consolation we were first made, and into whose Name we have been again baptized.—Accept my humble and hearty Sacrifice of Praise and Thanksgiving for calling me out of Darkness into thy marvellous Light; —for quickening  
me

me when dead in Trespases and Sins, and moving on the Face of my polluted and disorder'd Soul.

Thou hast promised, O Lord, that thou wilt not quench the smoaking Flax, or break the bruised Reed. And thou hast told us, that thy *Holy Spirit* should be in us as a Well of Water springing up unto eternal Life——Finish therefore, I beseech thee, the good Work begun in my Soul, and now thou hast called me, never let me lye down again.

Thou seest, O Lord, the good Seed sown in my Heart is but as yet as a very small Grain of Mustard Seed.——O continue to Water, with the Dew of thy heavenly Blessing, what thy own Right-hand hath planted, and it shall become a great Tree.

Thou hast touched the Eye of my Mind by thy *divine* Power, and I see Men as Trees walking. Let thy *Holy Spirit* by his blessed Influences more and more remove the remaining Scales till I at length see all Things clearly.

With Shame and Confusion of Face, O Lord, I confesse, I am unworthy of this and all other thy Mercies. For I have long since done Despite to the *Spirit* of Grace, crucified the Son of God afresh, and put him to open Shame. But do thou, who art rich in Mercy to all that call upon thee, in Faithfulness, forgive me what is past, and grant I may from henceforward work

out my Salvation with Fear and Trembling, since thou hast so graciously wrought in me both to will and to do after thy good Pleasure.

I know, O Lord; that now thou hast begun to deliver me out of my natural, and worse than *Egyptian* Bondage, I must expect to pass through a barren and dry Wilderness, that there are Lions in the Way, that the Sons of *Anak* are to be grappled with before I attain the true Sabbath of the Soul.

But thou Angel of the everlasting Covenant, who sentest thy *ministring Spirits* to rescue righteous *Lot*, who ledest thy Sheep by the Hands of *Moses* and *Aaron*,——Send me always a faithful and experienced Pastor, who may lead me by the Hand, and keep me from lingering in my *spiritual Sodom*, by his prudent Directions under thee, and preserve me from the Snares and Fury of my *spiritual* Adversaries, which otherwise may overtake and destroy my Soul.

O make me teachable like a little Child——Convert my Soul and bring it low——Grant I may be willing to learn what Things I ought to do, and also may have Power faithfully to fulfil the same.

Strengthen me, I beseech thee, by thy *Holy Spirit*, to cut off a Right-hand, to pluck out a Right-eye, to lay aside every Weight, especially the Sin that doth most easily beset me——To forsake Father and Mother, Brethren and Sisters.



sters, yea and my own Life also, rather than not be thy Disciple.

O suffer me not to deceive my own Soul by a partial Reformation.——Search me and try me, and examine my Heart, and let no secret unmortified Lust or Passion ever keep me from Life everlasting.

Lord, I am not my own. Thou hast bought me with the Price of thy Son's most precious Blood——Thou hast often required, and lo! I now give thee my Heart, to the best of my Knowledge, without secretly keeping back the least Part. *For whom have I in Heaven but thee, and what is there on Earth that I can desire in Comparison of thee!*

O mould me into thy own most blessed Image my Lord and my God. Fill me with thy Grace here, fit me for thy Glory hereafter. Even so Lord Jesus. *Amen, and Amen.*





*The Pious Soul's longing for  
Heaven.*

**L**ORD! how have I lov'd the habitation  
of thy House, and the Place where thine  
honour dwelleth. O glorious Seat; the Resi-  
dence and the Workmanship of the great, the  
mighty God : let me continue, let me encrease  
this love of thee more and more.

Let this weary Pilgrimage be spent in advan-  
cing daily toward thee, and may the gasping  
of my Soul after thee sanctify and comfort the  
labours of each Day, and refresh my waking  
Thoughts by Night.

Let my Heart be always where my Treasure  
is already; and in this dry and desolate Wil-  
derness, may I feel no other Thirst than that of  
arriving at my heavenly *Canaan*, and partaking  
of the Society and the Joys of that happy People  
who have the Lord for their God.

O may that God who made both me and  
see *possess me in thee!* not that I dare presume  
F f 10

to hope for thy Beauty and Bliss upon the account of any deserts of my own; but yet, the humblest Sense of my own unworthiness will not sink me into despair of it, when I reflect upon the Blood of him who died to purchase this Mansion for me. Let but his Merits be applied to me; let his Intercessions assist my want of worth, and then I am safe; for those Merits cannot be overbalanced by my Sins, nor were, or can those Prayers be ever offered up to God in vain.

For my own part, I confess with Shame and Sorrow, that I have gone astray like a Sheep that is lost, drawn out my Wandrings and my Miseries to a great length, and am cast out of the Sight of my God, into the blindness and darkness of a spiritual Banishment. In this forlorn Estate I sadly bewail the wretchedness of my Captivity, and sing mournful Songs when I remember thee, *O Jerusalem*. As yet I am at an uncomfortable Distance, and at best my Feet stand only in the outer Courts of *Sion*. The Beauties of the Sanctuary are behind the Veil, and kept hid from my longing Eyes; but I am full of hope, that the builder of this Sanctuary, and the gracious Shepherd of Souls, will carry me in upon his Shoulders, that I may there rejoice with that gladness unspeakable, which all those happy Saints feel, who are already admitted into the Presence of their God and Saviour; the Saviour who hath opened this Royal Palace to all Believers, by abolishing the Enmity in his Flesh, and reconciling all Things

Heaven and Earth by his own Blood.

or he is our Peace, who hath made both  
 and broken down the middle Wall of  
 ition, promising to give us the same Degree  
 of Happiness in his own due time, which is al-  
 ready enjoyed by, and in thee. For thus he  
 declared, that they who are worthy to  
 inherit in that World and the Resurrection from  
 the Dead, shall be equal unto the Angels. O  
*Jerusalem*, the eternal Habitation of the eternal  
 King ! may'st thou be the second Darling of  
 my Soul, and only he be preferred before thee  
 by my Affection, who shed his Blood to make  
 me worthy of thee. Be thou the Joy and Com-  
 fort of my languishing Mind, my great support  
 in Hardships and Distresses ; may the remem-  
 berance of thee be ever sweet, and the mention  
 of thy Name a holy Charm to drive away all  
 sorrow from my Soul.





*An Act of Praise.*

**B**LESS the Lord, O my Soul, and all that is within me blefs his holy Name. Blefs the Lord, O my Soul, and forget not all his Benefits. O praise the Lord, all ye Works of his, in all Places of his Dominions ; praise the Lord, O my Soul.

Let us magnify that great God, whom Angels praise, whom Dominions adore, whom Powers fall down and tremble before ; whose excellent Glory Cherubim and Seraphim proclaim with loud incessant Voices : let us then bear a part too in this heavenly Song, and together with Angels and Archangels, and all the Company of Heaven, laud and magnify that glorious Name ; let us tune our Voices up with theirs, and tho' we cannot reach their Pitch, yet will we exert the utmost of our Skill and Power, in this Tribute to the same common Lord ; and say with them, as poor Mortals are able, Holy, Holy, Holy, Lord God of Hosts ; Heaven and Earth are full of thy  
Glory

Glory ; Glory be to thee, O Lord most high.

For these are the happy Spirits, who offer a Sacrifice of pure Praise before the Throne of God continually, who are ever wrapt in the Contemplations of his Perfections ; and see them, not like us through a Glass darkly, but near at hand, and Face to Face.

What Tongue can express, what Thought conceive, the admirable Beauty, the exact Order, the numberless Multitude of this heavenly Host ? The inexhaustible source of Joy springing from the beatifick Vision ; the fervent Love which ministers Delight without Torment ; the ever-growing Desire, which rises with their Satisfaction, and the grateful Satisfaction, which crown that Desire ; a Desire always eager, and never uneasy, always full, and never cloyed : The Blessedness derived down to them, by their inseparable Union to the Fountain of all Bliss ; the Light communicated to them from the original Light ; the happy Change into an immutable Nature, by seeing the immutable God as he is, and being transformed into the Likeness of him they see ?

But, how, alas ! should we hope to comprehend the Divinity and Bliss of Angels so far above us, when we feel ourselves unable to find out the Nature and Perfection of this very *Soul within us* ? What sort of Being must this

be, which inspires a lump of dead Flesh with Life and Activity, and yet, when most desirous so to do, cannot confine its Thoughts to holy Exercises? What a mixture of Power and Impotence is here? How great, and yet how poor and little is this Principle, which dives into the Secrets of the Most High, searches the deep Things of God, and expands itself to celestial Objects, at the same time that it is forced to employ its Talent in the Invention of useful Arts, and to serve the Necessities of a mortal Life? What sort of Creature is this, that knows so much of other Things, and so little of itself; so ingenious in Matters abroad, so perfectly in the dark to what is done at home? Specious, but very disputable Notions have indeed been advanced concerning the Origin of our Soul, but all we know of it amounts at last to this; That it is an intellectual *Spirit*, created by the Almighty Power of its divine Maker, endued with such an Immortality as he was pleased to qualify it for; enlivening and sustaining a Body subject to Change, Corruption, and Death, and liable to all the unequal Affections of Fear and Joy, and every turbulent Passion, that in their Turns exalt and depress, enlarge or contract its Power.

And what an amazing Thing is this now! The more we attend to it, the more we shall find ourselves lost in wonder. When we read, or speak, or write of God, the great Creator of the Universe, we can distinguish ourselves clearly.

clearly and distinctly, though at the same time his Perfections be too vast for our Words to express, or our Minds to comprehend; the Subject, not of an adequate Conception, but of an awful Astonishment.

But when we descend lower, and treat of Angels and created Spirits, of Souls united to Bodies, and Beings of the same level with, or a Condition inferiour to our own; we are not able to support our Ideas with Proofs so incontestable; and find it impracticable to satisfy ourselves or others in the Enquiries concerning them.

Why then should we so very little Purpose, hover uncertainly about these lower Regions, and spend our Time and Pains in groping in the dark? No, let our Minds rather enlarge their Thoughts, and take a nobler range; let them leave all created Objects behind, and run, and mount, and fly aloft: and, taking Faith to the assistance of Reason, fix their Eyes with the utmost Intensity our Nature will bear, upon the Creator, the universal Cause.

Yes, I will make a Ladder, like that of *Jacob's*, reaching from Earth to Heaven, and as by Rounds, go up from my Body to my Soul, from my own Soul to that eternal *Spirit* that made it; who sustains, preserves it always with me, about me, above me; thus *skipping over all the intermediate Stages of Beings.*



Beings, and re-uniting my own Soul to him, from whom it came, and in whose Image it was created.

Whatever bodily Eyes can discern, whatever leaves Impressions upon my imaginative Faculty, shall be resolutely set out of the Way, as a hindrance to that more abstracted Contemplation, which my Mind is desirous to indulge.

A pure and simple Act of the Understanding, is that which must carry me up, and boldly soar at once to the Creator of Angels, and Souls, and all Things.

And happy is that Soul, which, refusing to be detained by low and viler Objects, directs its Flight to the noblest and most exalted, and, like the Eagle, builds its Nest in the top of the Rocks, and keeps its Eye steady upon the Sun of Righteousness; for no Beauty is so charming, no Pleasure so transporting, as that with which our Eyes and Mind are feasted, when our greedy Sight and eager Affections are determined to our God and Saviour, as to their only proper Center; when, by a wondrous mystical, but true and spiritual Act of Vision, we see him who is invisible; behold a Light far different from this which cheers our Senses and taste a Pleasure infinitely sweeter than any this World and its Joys can afford; for this is a short and un sincere Pleasure; this is a dim and feeble Light, confined to a narrow Space,  
always

ways in Motion from us, and in few Hours it out by constant returns of Darkneſs: Theſe e Enjoyments which the great Creator hath ſtributed to Brutes, nay, to the vileſt of Inſects, in common with Mankind; and therefore let us thiſt and aſpire after ſuch as are uly Divine; for what even Swine and Worms are with us, cannot deſerve the Name of ight and Pleaſure, but, in compariſon of thoſe ore refined, are to be eſteemed no better than ain and Night.

*Now to God the Father, &c.*



*A Copy of Mr. William Seward's  
Letter: In Answer to one received  
from his Brother the Rev. Mr. Tho-  
mas Seward at Genoa.*

*Reverend and dear Brother,*

**B**Y God's Providence we are not yet embarked for *Georgia*, so I had the Pleasure of receiving your kind and well-meant Answer. I find my Letter has met with the expected Reception. I knew it would surprize you. I should have been surprized myself, had I been in your Circumstances. Ere long, I hope, we shall all be of one Mind. My Brother *Benjamin* once opposed, as you do; but, blessed be God, *he is now become a Fool for Christ's Sake*. May the same Grace which has been sufficient for us, be sufficient for you also! Methinks I see you unwilling to say, *Amen*; for you believe we are both deceived. As for my Brother *Benjamin*, he is of Age, let him speak for himself. I can say in my own behalf, that I cannot sufficiently praise God for bringing me, by his Free Grace, out of that Darknes in which you left me, into his marvellous Light. I know indeed you imagined me to be a true *Christian* before you embarked, and so I thought myself. But I found myself mistaken, when it pleased God afterwards to re-

veal his dear Son in me, and to shew me the *Way of Salvation* more perfectly. As for the *Articles of our Church, the Doctrine of the Spirit of God, of Regeneration, and of Justification by Faith only*, I was almost a stranger to them all; nor do I remember to have heard any of them preached or explained by our Clergy. Indeed, I prayed, went to Church, and gave Alms; but why, and wherefore, I knew not, being ignorant of the true Nature and Office of *that Spirit* by which I was assisted to do these good Works. I knew little or nothing of a *vital Faith* in *Jesus Christ*. I obeyed God and Christ in part, but not universally. I hated Sin indeed, but had not Dominion over it. You say, my dear Brother, that *if a Man that believes in Christ, and obeys God, is not a Christian, what is Christianity?* But is not this, my dear Brother, begging the Question? *If a Man believes*, you say: But the Query is, What this Belief may be? Not a bare *historical Assent* to the Truths and Facts recorded in the Scripture (*for this is only the Faith of Devils*) but a *vital Faith* wrought in the Heart by the blessed *Spirit of God*, and productive of good Works; this is a *Faith* I never fully felt before Mr. *Charles Wesley* expounded the 7th of the *Romans*; and I cannot but always honour him as an Instrument in God's Hand of shewing me the true way of *Salvation* by *Jesus Christ*. You may call this *Quakerism*, or what you please, my dear Brother. I know it is the Faith which Christ and his Apostles preached; and therefore I pray God I may continue stedfast in this *Faith*, and that you also may become a partaker of it. \*Tis true,

the Doctrine of *Faith*, and the Feeling of the *Holy Ghost* have been abused. But must I therefore believe and experience no such thing? Might I not as justly throw away my *Bible*, because the *Devil* once quoted Scripture? Or think *Christianity* all a Cheat, because *Judas* proved a Traitor. That there is such a thing as *inward Feelings*, and that we must receive the *Holy Ghost* in its *sanctifying Graces*, (though not to enable us to work Miracles) as well as the first Apostles, surely my dear Brother will not deny. If he does, why has he so often used the Collects of our Church without any Meaning! Why did he tell the *Bishop*, when ordained *Deacon*, that he was *inwardly moved* by the *Holy Ghost*? Indeed you pray, my dear Brother, that we may return to the Church of *England*. But this is still taking that for granted, which is to be proved. We are not *dissenting* from it; neither are the *Methodists*, as the World in Derision calls them. So far from it, that they constantly preach up the *Articles*, *Collects*, *Homilies*, and *Liturgies* of our own Church. But here lies the Truth of the Matter. The Doctrines of the *Reformation* have lain a long while dormant. The Generality (I will not say all) of our *English* Clergy have sadly fallen from them. God has raised up some to preach the Truth as it is in *Jesus*, and as held by our Church. He has set his Seal to their Ministry. They have made abundantly more Converts than those zealous Atheists you mentioned. The Pleasure, Preference-loving Clergy envy their Success, and therefore are confederate against them. Perhaps

My dear Brother may think this uncharitable. It, I think, I speak the Truth in *Christ*. I am not. I wish it was otherwise. And though you tax me with a want of Charity in this respect, yet I think, should I judge otherwise, I could put bitter for sweet, and sweet for bitter; I should put Darkness for Light, and Light for Darkness.

I am far from being bigotted to the *Methodists*, or to Mr. *Whitefield* in particular, out of blind Zeal. I will follow him, or no Man, rather than he follows *Christ*. I believe him to be a sincere good Minister of *Jesus Christ*. You do not seem to think so. Who wants Charity then, my dear Brother, you or me? *By their Fruits you shall know them*, says our Lord. Do the other Clergy bring forth such Fruit? Did not the budding of *Aaron's Rod*, when those of the other Priests bore nothing, shew who was truly called of *God*? But perhaps you may judge me and him both as Vain-glorious; but give me leave, my dear Brother, to remind you of the Apostle's Words, *Who art thou, O Man, that judgest another Man's Servant: To thy own Master we stand or fall*. What if there was a Tincture of Vain-glory in my advertising formerly, does it therefore follow that my Eye cannot be single now?

You seem to reflect on me, my dear Brother, for going round the Kingdom with such a Knight-Errant as *Whitefield*. I wish you had used milder Terms. But, my dear Brother, may I not justly turn the Tables upon yourself, and reflect on your leaving your Flock, and travelling.

travelling merely for Profit, or little else? When that Man of God had deserted his Station, says God, *What doest thou here, Elijah?* May I not ask you the same Question, What doest thou there abroad, my dear Brother, when you ought to be feeding your Sheep at home? Perhaps you may answer, You have committed them to the Care of a Curate. But may not I reply to you, as I was told St. Bernard did once on a like Occasion, *But will your Curate be damned for you?* O my dear Brother, I beseech you by the Mercies of God in Christ Jesus, first pull the Beam out of your own Eye, before you so much as presume even to offer to pull the Mote out of your Brother's Eye. For God's Sake, my dear Brother, do not charge others with being righteous overmuch, before you can prove that you are righteous enough yourself. Return home, my dear Brother, watch diligently that Flock committed to your Care, catechise and visit from House to House, live as *Christ lived*, teach as he taught, leave off hunting after Preferment, and cease to please the polite World, and then I will think you a proper Person to judge, whether the *Methodists* are Enthusiasts or not. But till then, my dear Brother, you would do well to hold your Peace, lest your Mouth should immediately be stopped by, *Physician, heal thyself*. Excuse, my dear Brother, this seeming Severity. Love for God, Love for you, constrains me to use this Freedom. I blush to think I should take upon me to instruct a Clergyman, who ought to teach me.

you have compell'd me to it. May our  
 it and common Master give it his Blessing.  
 a little while, and I embark for *Georgia*.  
 worldly Affairs I have settled, and have  
 en Care of my dear Child. Perhaps I may  
 er see your Face in the Flesh again. How-  
 r we must all appear before the Judgment-  
 : of *Christ Jesus*; there, there, my dear  
 ther, will I meet you, and then *Jesus*  
*ist* himself shall determine which is in the  
 ht. But *God* forbid it should be left un-  
 ermined till then: No, I do not despair of  
 ng *Saul* among the Prophets. I do not  
 pair of seeing you also become a Fool for  
*ist's* Sake. *God* has begun a good Work  
 our House, I believe he will carry it on.  
 has given me my Brother *Benjamin*, and  
 he not give me my Brother *Thomas* also?  
 ope he will; at least, I hope he will never  
 forgotten in the Prayers of his

*Affectionate, though weak and*

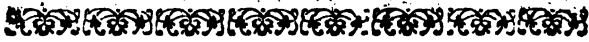
*unworthy Brother in Christ,*

om *Blendon*,  
 in *Kent*,  
 e 16, 1739.

William Seward,







*The Indwelling of the Spirit, the common Privilege of all Believers.*

---

A  
S E R M O N

Preached at the  
Parish-Church of *BEXLY* in *Kent*,  
on *Whitsunday*, 1739.



Numb. XI.

H h





JOHN vii. 37, 38, 39.

*the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man thirst, let him come unto me, and drink.*

*He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.*

*At this spake he of the Spirit; which they that believe on him should receive.*



**N**OTHING has rendered the Cross of *Christ* of less Effect, nothing has been a greater Stumbling-Block and Rock of Offence to weak Minds, than a Supposition, now current among us, that most of what is contained in the Gospel of *Jesus Christ*, was designed only for our Lord's first and immediate Followers, and consequently

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calculated for one or two hundred Years.— Accordingly many now read the Life, Sufferings, Death, and Resurrection of *Jesus Christ*, in the same Manner as learned Men read *Cæsar's Commentaries*, or *the Conquests of Alexander*. As Things rather intended to afford Matter for Speculation, than to be acted over again in and by us.

As this is true of the Doctrines of the Gospel in general, so it is in particular of the Operations of God's Spirit upon the Hearts of Believers, for we no sooner mention the Necessity of our receiving the *Holy Ghost* in these last Days, as well as formerly; but we are looked upon by some, as Enthusiasts and Madmen; and, by others, represented as wilfully deceiving the People, and undermining the established Constitution of the Church.

Judge ye then, *my Brethren*, whether it is not high Time for the true Ministers of *Jesus Christ*, who have been themselves made Partakers of this heavenly Gift, to lift up their Voices like a Trumpet; and if they would not have those Souls perish for which the *Lord Jesus* has shed his precious Blood, to declare with all Boldness, that the Holy Spirit is the common Privilege and Portion of all Believers in all Ages; and that we also, as well as the first Christians, must receive the *Holy Ghost* e'er we can be truly called the Children of *God*.

For this Reason, (and also that I might answer the Design of our Church in appointing the

## *the Privilege of all Believers.* 245

the present Festival) I have chosen the Words of the Text.

They were spoken by *Jesus Christ*, when, as the Evangelist tells us, he was at the Feast of Tabernacles. Our Lord (herein leading all an Example) attended on the Temple Service in general, and the Festivals of the *Jewish Church* in particular——The Festival at which he was now present, was that of the Feast of Tabernacles, which the *Jews* observed according to *God's* Appointment in Commemoration of their living in Tents——At the last Day of this Feast, it was customary for many pious People to fetch Water from a certain Place, and bring it on their Heads, singing this Anthem out of *Isaiab*, *And with Joy shall they draw Water out of the Wells of Salvation.*——Our dear Lord *Jesus* observing this, and it being his constant Practice to spiritualize every Thing he met with, cries out, *If any Man thirst, let him come unto me, rather than unto that Well, and drink.*——*He that believeth on me, as the Scripture hath spoken,* (where it is said, God will make Water spring of a dry Rock, and such like) *out of his Belly shall flow Rivers of living Water.*——And that we might know what our Saviour meant by this living Water, the Evangelist immediately adds, *But this spake he of the Spirit, which they that believe on him should receive.*

These last Words I shall chiefly insist on in the ensuing Discourse, and shall treat on them in the following Manner.

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*First*, I shall briefly shew what is meant by the Word *Spirit*.

*Secondly*, I shall shew that this *Spirit* is the common Privilege of all Believers.

*Thirdly*, I shall shew the Reason on which this Doctrine is founded.

*Lastly*, I shall conclude with a general Exhortation, to believe on *Jesus Christ*, whereby alone we can be qualified to receive this Spirit.

And, *First*, I am briefly to shew what is meant by the Spirit.

By the *Spirit*, or the *Holy Ghost*, is to be understood the third Person in the ever blessed Trinity, consubstantial and co-eternal with the Father and the Son, proceeding from, yet equal to them both—For, to use the Words of our Church in this Day's Office, that which we believe of the Glory of the *Father*, the same we believe of the *Son*, and of the *Holy Ghost*, without any Difference or Inequality.

Thus, says St. *John*, in his first Epistle, Chap. v. ver. 7. *there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* And our Lord, when he gave his Apostles Commission to go and teach all Nations, commands them to baptize in the Name of the *Holy Ghost*, as well as of the *Father* and the *Son*.---- And St. *Peter*, *Acts* v. ver. 3. said to *Ananias*, *Why hath Satan filled thine Heart to lie to the Holy*

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*Holy Ghost?* And. Ver. 4. he says, *Thou hast not lied unto Men, but unto God*——From all which Passages, it is plain, that the *Holy Ghost*, is truly and properly *God*, as well as the *Father* and the *Son*.——This is an unspeakable *Mystery*, but a *Mystery of God's* revealing, and therefore to be assented to with our whole *Hearts*.----Seeing *God* is not a *Man* that he should lie, nor the *Son of Man* that he should deceive.

I proceed, *Secondly*, to prove, that the *Holy Ghost* is the common *Privilege* of all *Believers*.

But, here I would not be understood of so receiving the *Holy Ghost*, as to enable us to work *Miracles*, or shew outward *Signs* and *Wonders*. For I allow our *Adversaries* that to pretend to be inspired, in this Sense, is being *Wise* above what is written. Perhaps it cannot be proved, that *God* ever interposed in this extraordinary manner, but when some new *Revelation* was to be established, as at the first settling of the *Mosaick* and *Gospel Dispensation*.—And as for my own Part, I cannot but suspect the *Spirit* of those who insist upon a *Repetition* of such *Miracles* at this *Time*.—For the *World* being now become nominally *Christian*, at least, (tho', *God* knows, little of the *Power* is left among us) there need not outward *Miracles*, but only an inward *Co-operation* of the *Holy Spirit* with the *Word*, to prove that *Jesus* is that *Messiah* which was to come into the *World*.

Besides, it is possible for thee, O *Man*, to have *Faith*, so as to be able to remove *Mountains*.



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tains, or cast out Devils; nay, thou mightest speak with the Tongue of Men and Angels, yea, and bid the Sun stand still in the midst of Heaven; yet, what would all these Gifts of the Spirit avail thee; without being made Partaker of his sanctifying Graces? *Saul* had the Spirit of Government for a while, so as to become another Man; and yet was a Castaway. — And many, who cast out Devils in *Christ's* Name; at the last will be disowned by him. If therefore thou hadst only the Gifts, but was destitute of the Graces of the *Holy Ghost*, they would only serve to lead thee with so much the more Solemnity to Hell.

Here then; I say, we join Issue with our Adversaries, and will readily grant, that we are not in this Sense to be inspired, as were our Lord's first Apostles. But unless Men have Eyes which see not, and Ears that hear not, how can they read the latter Part of the Text, and not confess that the Holy Spirit, in another Sense, is the common Privilege of all Believers, even to the End of the World? — *This spake he of the Spirit, which they that believe on him should receive* — Observe, he does not say; they that believe on him for one or two Ages, but they that believe on him in general, *i. e.* at all Times, and in all Places — So that, unless we can prove, that *St. John* was under a Delusion when he wrote these Words, we must believe that we, even we also, shall receive the *Holy Ghost*, if we believe on the Lord *Jesus* with our whole Hearts.

Again, Our Lord, just before his bitter Passion, when he was about to offer up his Soul an Offering for the Sins of the World; when his Heart was most enlarged, and he would undoubtedly demand the most excellent Gift for his Disciples, prays, *That they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us—I in them, and thou in me, that they be made perfect in one*; that is; that all his true Followers might be united to him by his Holy Spirit, by as real, vital, and mystical an Union, as there is between *Jesus Christ* and the Father. I say all his true Followers—For it is evident from our Lord's own Words, that he had us and all Believers in View, when he put up this Prayer—*Neither pray I for these alone, but for them also which shall believe on me through their Word*; so that, unless we treat our Lord as the High Priests did, and count him a Blasphemer; we must confess, that all who believe in *Jesus Christ*, through the Word or Ministration of the Apostles, are to be joined to *Jesus Christ*, by being made Partakers of the Holy Spirit.

There's a great Noise made of late, about the Word *Enthusiast*, and it has been cast upon the Preachers of the Gospel, as a Term of Reproach.—But every Christian, in the proper Sense of the Word, must be an Enthusiast.—That is, must be inspired of God, or have God in him. For who dares say, he is a Christian, till he can say, *God is in me*? St. Peter tells us, we have many great and precious Promises, that we may be made Partakers of the

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the Divine Nature—Our Lord prays, that we may be One, as the Father and He are One; and our own Church, in Conformity to these Texts of Scripture, in her excellent Communion-Office, tells us, that those who receive the Sacrament worthily, “ dwell in Christ, and “ Christ in them; that they are One with “ Christ, and Christ with them.”—And yet, Christians in general, must have their Names cast out as Evil, and Ministers in particular must be looked upon as Deceivers of the People, for affirming, that we must be really united to God, by receiving the Holy Ghost. Be astonished, O Heavens, at this!

Indeed, I will not say, our Letter-learned Preachers deny this Doctrine in express Words—But however, they do it in Effect.—For they talk professedly against inward Feelings, and say, we may have *God's Spirit* without feeling it, which is in Reality to deny the Thing itself.—And had I a Mind to hinder the Progress of the Gospel, and to establish the Kingdom of Darkness, I would go about, telling People, they might have the Spirit of *God*, and yet not feel it.

But to return,—When our Lord was about to ascend to his Father, and our Father; to his *God*, and our *God*; He gave his Apostles this Commission, “ Go and teach all Nations, “ baptizing them in the Name of the Father, “ and of the Son, and of the Holy Ghost.”—By the Term, *All Nations*, 'tis allowed, are meant all that should profess to believe on *Jesus* always, even to the End of the World.

And

*the Privilege of all Believers.* 251

and accordingly, by Authority of this Commission, we do baptize them in this and every age of the Church.—And if this be true, then the Proposition to be proved will be undeniable. For though we translate these words, *baptizing them in the Name*; yet as the Name of *God*, in the Lord's Prayer, and several other Places, signifies his Nature, they might as well be translated thus, *Baptizing them into the Nature of the Father, into the Nature of the Son, and into the Nature of the Holy Ghost*. And consequently, if we are all to be baptized into the Nature of the *Holy Ghost*, ere our Baptism be effectual to Salvation, it is evident, that we all must actually receive the *Holy Ghost*, ere we can say, we truly believe in *Jesus Christ*. For no one can say, that *Jesus* is my Lord, but he that has thus received the *Holy Ghost*.

Numbers of other Texts might be quoted, to make this Doctrine, if possible, still more evident.—But I am astonished, that any, who call themselves Members; much more, that any, who are Preachers of the Church of *England*, should dare so much as open their mouths against it. And yet with Grief, *God* is my Judge, I speak it, Persons of the established Church seem, more generally to be ignorant of it, than any Dissenters whatsoever.

But, good *God*! My dear Brethren, what have you been doing? How often have your hearts given your Lips the Lye? How often have you offered *God* the Sacrifice of Fools, and have your Prayers turned into Sin, if you ap-

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prove of, and use our excellent Church-Liturgy, and yet deny the Holy Spirit to be the Portion of all Believers? In the daily Absolution, the Minister exhorts the People to pray, that *God* would grant them Repentance, and his Holy Spirit—In the Collect for *Christmas-Day*, we beseech *God*, that He would daily renew us by His Holy Spirit—In the last Week's Collect we pray'd, that we may evermore rejoice in the Comforts of the *Holy Ghost*—And in the concluding Prayer, which we put up every Day, we pray not only, that the Grace of our Lord *Jesus Christ*, and the Love of *God*, but that the Fellowship of the *Holy Ghost* may be with us all evermore.

But farther-----A solemn Season is now approaching, I mean the Ember-days, at the End of which, all that are to be ordained to the Office of a Deacon, are in the Sight of *God*, and in the Presence of the Congregation, to declare, that they trust they are inwardly moved by the *Holy Ghost*, to take upon them that Administration ---And to those, who are to be ordained Priests, the Bishop is to repeat these solemn Words, *Receive thou the Holy Ghost, now committed unto thee, by the Imposition of our Hands*--And yet, Oh that I had no Reason to speak it, many that use our Forms, and many that have witnessed this good Confession, yet dare talk and preach against the Necessity of receiving the Holy Ghost now, as well as formerly; and not only so, but cry out against those, who do insist upon it, as *Madmen, En-*  
*thusiasts,*

*the Privilege of all Believers.* 253

*thrusts, Schismatics, and Underminers* of the Established Constitution.

But you are the Schismatics, you are the Bane of the Church of *England*, who are always crying out, *The Temple of the Lord, the Temple of the Lord*; and yet starve the People out of our Communion, by feeding them only with the dry Husks of dead Morality, and not bringing out to them the fatted Calf, I mean, the Doctrines of the Operations of the blessed Spirit of *God*—But here's the Misfortune; many of us are not led by, and therefore no Wonder, that we cannot talk feelingly of the *Holy Ghost*—We subscribe to our Articles, and make them serve for a Key to get into Church-preferment, and then preach contrary to those very Articles to which we have subscribed—Far be it from me, to charge all the Clergy with this hateful Hypocrisy—No, blessed be *God*, there are some left among us, who dare maintain the Doctrines of the Reformation, and preach the Truth, as it is in *Jesus*—But I speak the Truth in *Christ*, I lye not—The Generality of the Clergy are fallen from our Articles, and do not speak agreeable to them, or to the Form of sound Words, delivered in the Scriptures—Wo be unto such blind Leaders of the Blind! How can you escape the Damnation of Hell? It is not all your Learning (falsely so called) it is not all your Preferments can keep you from the just Judgment of *God*—Yet a little while, and we shall all appear before the Tribunal of *Christ*—There, there will I meet you—There

Jesus

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Terms will stir up the whole *Pharisee* in thy Heart; but let not *Satan* hurry thee hence. Stop a little, and let us reason together. Dost thou not find, that by Nature thou art prone to Pride? Otherwise, wherefore art thou now offended? Again, dost not thou find in thy self the Seeds of Malice, Revenge, and all Uncharitableness? And what are these but the very Tempers of the Devil? Again, do we not all by Nature follow, and suffer ourselves to be led by our natural Appetites, always looking downwards, never looking upwards to that God, in whom we live, move, and have our Being? And what is this but the very Nature of the Beasts that perish? Out of thy own Heart therefore will I oblige thee to confess, what an inspired Apostle has long since told us, that the whole World by Nature lies in the Wicked One, *i. e.* the Devil; that we are no better than those whom *St. Jude* calls *Brute Beasts*. For we have Tempers in us all by Nature, that prove to a Demonstration, that we are altogether Earthly, Sensual, Devilish.

And this by the Way will serve as another Argument, to prove the Reality of the Operations of the blessed Spirit on the Hearts of Believers, against those false Professors, who deny there is any such thing as Influences of the Holy Spirit that may be felt. For if they will grant that the Devil worketh, and that so as to be felt in the Hearts of the Children of Disobedience (which they must grant, unless they will give an Apostle the Lye) where

*the Privilege of all Believers.* 257

is the Wonder that the good Spirit should have the same Power over those that are truly Obedient to the Faith of *Jesus Christ* ?

But to return. If it be true then, that we are all by Nature a motly Mixture of *Brute* and *Devil*, it is evident, that we all must receive the *Holy Ghost*, ere we can dwell with and enjoy *God*.

When you read how the Prodigal in the Gospel was reduced to so low a Condition, as to eat Husks with Swine, and how *Nebuchadnezzar* was turned out, to graze with Oxen, I am confident, you pity their unhappy State. And when you hear, how *Jesus Christ* will say, at the last Day, to all that are not born again of *God*, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*, do not your Hearts shrink within you, with a secret Horror? And if Creatures with only our Degree of Goodness cannot bear, even the Thoughts of dwelling with Beasts or Devils, to whose Nature we are so nearly allied, how do we imagine *God*, who is infinite Goodness and Purity itself, can dwell with us, while we are Partakers of both their Natures? We might as well think to reconcile Heaven and Hell.

When *Adam* had eaten the forbidden Fruit, he fled and hid himself from *God*. Why? because he was naked; that is, he was alienated from the Life of *God*, the due Punishment of his Disobedience. Now we are all by Nature naked and void of *God*, as he was at that Time, and consequently, till we are



## 258 *The Indwelling of the Spirit,*

changed, and cloathed upon by a Divine Nature again, we must fly from God also.

Hence then appears the Reasonableness of our being obliged to receive the Spirit of God. It is founded on the Doctrine of Original Sin. And therefore you will always find that those who talk against feeling the Operations of the *Holy Ghost*, very rarely, or very slightly at least, mention our Fall in *Adam*. No, they refer *St. Paul's* Account of the Depravity of Unbelievers, only to those of old Time. Whereas 'tis obvious, on the contrary, that we are all equally included under the Guilt and Consequences of our first Parent's Sin, even as others; and to use the Language of our own Church Article, bring into the World with us a Corruption, which renders us liable to God's Wrath, and Eternal Damnation.

Should I preach to you any other Doctrine, I should wrong my own Soul; I should be found a false Witness towards God and you. And he that preaches any other Doctrine, howsoever dignified and distinguished, shall bear his Punishment, whosoever he be.

From this plain Reason then appears the Necessity why we, as well as the first Apostles, in this Sense, must receive the Spirit of God.

For the great Work of Sanctification, or making us holy, is particularly referred to the Holy Ghost. And therefore our Lord says, *Unless a Man be born of the Spirit, he cannot enter into the Kingdom of God.*

## *the Privilege of all Believers.* 259

For *Jesus Christ* came down to save us not only from the Guilt, but also from the Power of Sin. And however often we have repeated our Creed, and told God we believe in the Holy Ghost, yet if we have not believed in him, so as to be really united to *Jesus Christ* by him, we have no more Concord with *Jesus Christ* than *Belial* himself.

And now, my Brethren, what shall I say more? Tell me, are not many of you offended at what has been said already? Do not some of you think, though I mean well, yet I have carried the Point a little too far? Are not others ready to cry out, If this be true, who then can be saved? Is not this driving People into Despair?

Yes, I ingenuously confess it is. But into what Despair? A Despair of Mercy through *Christ*? No, God forbid; but a despair of living with God without receiving the Holy Ghost. And I would to God, that not only all you that hear me this Day, but that the whole World was filled with *this Despair*. Believe me, my Brethren, I have been doing no more than you allow your bodily Physicians to do every Day. If you have a Wound in your Bodies, and are in earnest about a Cure, you bid the Surgeon probe it to the very Bottom. And shall not the Physician of your Souls be allowed the same Freedom? And what have I been doing but searching your natural Wounds, that I might convince you of your Danger, and put you upon applying to *Jesus Christ* for a Remedy? Indeed I have dealt with you as

K k 2  
gently

## 260 *The Indwelling of the Spirit,*

gently as I could ; and now I have wounded, I come to heal you.

For I was, in the last Place, to exhort you all to come to *Jesus Christ* by Faith, whereby you, even you also, shall receive the Holy Ghost. *For this spake he of the Spirit, which they that believe on him should receive.*

This, this is what I long to come to. Hitherto I have been preaching only the Law, but behold I bring you glad Tidings of great Joy. If I have wounded you before, be not afraid, behold I now bring a Remedy for all your Wounds. For notwithstanding you are all now sunk into the Nature of the Beast and Devil, yet if you truly believe on *Jesus Christ*, you shall receive the quickening Spirit promised in the Text, and be restored to the glorious Liberties of the Sons of God. I say, if you believe on *Jesus Christ*. *For by Faith we are saved ; it is not of Works, least any one should boast.* And however some Men may say, there is a Fitness required in the Creature, and that we must have a Righteousness of our own, before we can lay hold on the Righteousness of *Christ* ; yet, if we believe the Scripture, *Salvation is the free Gift of God in Christ Jesus our Lord ; and whosoever believeth on him with his whole Heart, though his Soul be as black as Hell itself, shall receive the Gift of the Holy Ghost.*---- Behold then, I stand up, and cry out in this great Day of the Feast, *Let every one that thirsteth come unto Jesus Christ and drink. He that believeth on him, out of his Belly shall flow not only Streams or Rivulets, but whole Ri-*

vers

*the Privilege of all Believers.* 261

*vers of living Water.* This I speak, my Brethren, of the Spirit, which they that believe on *Jesus* shall certainly receive.—For *Jesus Christ* is the same yesterday, to-day, and for ever. He is the Way, the Truth, the Resurrection, and the Life.—Whosoever believeth on him, though he were dead, yet shall he live.—There is no Respect of Persons with *Jesus Christ*.—High and low, rich and poor, one with another, may come to him with an humble Confidence, if they draw near by Faith.—From him we may all receive Grace upon Grace.—For *Jesus Christ* is full of Grace and Truth, and ready to save to the uttermost all that by a true Faith turn unto him—Indeed the Poor generally receive the Gospel, and God has chosen the Poor in this World rich in Faith. But though not many mighty, not many noble are called; and though it be easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God, yet even to you that are *rich* do I now freely offer Salvation by *Jesus Christ*, if you will renounce yourselves, and come to *Jesus Christ* as *poor Sinners*. I say, as *poor Sinners*; for the Poor in Spirit are only so blessed as to have a Right to the Kingdom of God—And *Jesus Christ* calls none to him but those that thirst after his Righteousness, and feel themselves weary and heavy laden with the Burden of their Sins—*Jesus Christ* justifies the ungodly. He came not to call the Righteous, but Sinners to Repentance.

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Do not then say you are unworthy; for this is a faithful and true Saying, and worthy of all Men to be received, That *Jesus Christ* came into the World to save Sinners; and if you are the chief of Sinners, if you *feel* your selves such, verily *Jesus Christ* came into the World chiefly to save you.—When *Joseph* was called out of the Prison-house to *Pharaoh's* Court, we are told, that he staid some Time to prepare himself; but do you come with all your Prison Cloaths about you; come poor, and miserable, and blind, and naked as you are, and God the Father shall receive you with open Arms as he did the returning Prodigal. He shall cover your Nakedness with the best Robe of his dear Son's Righteousness, shall seal you with the Signet of his Spirit, and feed you with the fatted Calf, even with the Comforts of the Holy Ghost—Oh let there then be Joy in Heaven over some of you believing.—Let me not go back to my Master, and say, Lord, they will not believe my Report.----Harden no longer your Hearts, but open them wide, and let the King of Glory in—Believe me, I am willing to go to Prison or Death for you; but I am not willing to go to Heaven without you.—The Love of *Jesus Christ* constrains me to lift up my Voice like a Trumpet—My Heart is now full—Out of the Abundance of the Love which I have for your precious and immortal Souls my Mouth now speaketh----And I could now not only continue my Discourse till Midnight, but I could speak till I could speak no more.----And  
why

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why should I despair of any? No, I can despair of no one, when I consider *Jesus Christ* has had Mercy on such a Wretch as I am.---- However you may think of yourselves, I know that by Nature I am but half a Devil, and half a Beast----The free Grace of *Christ* prevented me.----He saw me in my Blood, He passed by me, and said unto me, *Live*.—And the same Grace which was sufficient for me, is sufficient for you also.—Behold, the same blessed Spirit is ready to breath on all your dry Bones, if you will believe on *Jesus Christ* whom God has sent.—Indeed you can never believe on, or serve a better Master, one that is more mighty, or more willing to save.—Indeed I can say the Lord *Christ* is gracious, his Yoke is easy, his Burden exceeding light—After you have served him many Years, like the Servants under the Law, was he willing to discharge you, you would say, We love our Master, and will not go from him.---Come then, my guilty Brethren, come and believe on the Lord that bought you with his precious Blood----Look up by Faith, and see him whom you have pierced----Behold him bleeding, panting, dying!----Behold him with Arms stretched out ready to receive you all.----Cry unto him as the penitent Thief did, Lord, remember us now thou art in thy Kingdom, and he shall say to your Souls, *Shortly shall you be with me in Paradise*.—For those whom *Christ* justifies, them he also glorifies, even with that Glory which he enjoyed with the Father before the World began.—Do not say, *I have bought a Piece of Ground, and must needs*

## 264 *The Indwelling of the Spirit, &c.*

needs go see it ; I have bought a Yoke of Oxen, and must needs go prove them ; I have married a Wife, I am engaged in an eager Pursuit after the Lust of the Eye, and the Pride of Life, and therefore cannot come.—Do not fear having your Name cast out as Evil, or being accounted a Fool for *Christ's* Sake——Yet a little while, and you shall shine like the Stars in the Firmament for ever.-- Only believe, and *Jesus Christ* shall be to you Wisdom, Righteousness, Sanctification, and eternal Redemption.---Your Bodies shall be fashioned like unto his glorious Body, and your Souls fall into all the Fulness of God.

*Which may God of his infinite Mercy grant through Jesus Christ ; to whom, with thee, O Father, and thee, O Holy Ghost, three Persons, and one God, be ascribed, as is most due, all Power, Might, Majesty, and Dominion, now, and for evermore. Amen, Amen.*





The Folly and Danger of being Not  
*Righteous enough*, as well as of  
being *Righteous over-much*.

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A

# S E R M O N

Preached at

*Kennington-Common, Moorfields, and  
Black-Heath;*

From *Ecclesiastes* vii. 16.

W H E R E I N

Dr. TRAPP'S DISCOURSES from the  
same Words (as well as the polite Entertain-  
ments of the Age) are consider'd, and  
prov'd to be inconsistent with *true* Chri-  
stianity.









T H E  
P R E F A C E.

*The following Discourse is a true Copy of the Rev. Mr. George Whitefield's Sermon on* *el. vii. 16. (preached at Blackheath, Moor-* *s, and Kennington) as it was taken from* *Author's own Mouth by a Person well versed* *short-hand; which having been shewn to se-* *l of the Auditors, and Admirers of that* *formance, being convinced that it was ge-* *e, as they had received from it great spiri-* *Benefit, they expressed an ardent Desire to* *it made publick, for the Good of Mankind* *eneral. The Editor, at length, prevailed* *y their Importunity, to comply with their* *uest, could have heartily wished to have sent* *ito the World by Mr. Hutton, the Author's* *seller; but that Gentleman retiring from* *ness, and the present Manager of his Af-* *s refusing to be concerned in any of Mr.*

## cclxviii P R E F A C E.

*Whitefield's Pieces, it became inevitably necessary to commit the Disposal of it to other Hands. If it be said, that it should, in justice to the Author, have been submitted to his Perusal, before its Publication; it will be sufficient to reply, that the Author's sudden Embarquement rendered his Revisal altogether impracticable, which would otherwise have been solicited, together with his express Approbation. However, as all who have seen this Copy have declared their entire Satisfaction, as to its being authentick, so the Editor flatters himself, that no impartial Reader, at least if he was a Hearer of it, or be acquainted with Mr. Whitefield's Style or Manner of Writing, will find any room to suspect it; but, on the contrary, approve it as a faithful, genuine Discourse. And as the Author's Design, in this Sermon, is to recommend spiritual Religion, and vindicate it from the Attacks of the modern Pharisees; so that it, and all his other Tracts, as well as his indefatigable Labours abroad, may be crowned with abundant Success, to the Glory of God, and the Enlargement of the Walls of his Sion, is the hearty Prayer of the*

EDITOR.





ECCLES. vii. 16.

*Be not righteous over-much, neither  
make thyself over-wise : Why  
shouldst thou destroy thyself?*



NOTHING is more frequent,  
than while People are living in  
a Course of Sin, living after the  
Fashion and Manner of the World,  
then there is no Notice taken of  
hem ; neither are their Ways displeasing to  
heir Companions and carnal Relations : But  
if they set their Faces *Zion*-ward, and begin  
to feel the Power of God upon their Hearts,  
then they are surrounded with Temptations  
from their Friends, who are acting the Devil's  
Part ; for the Enemies, the greatest Enemies  
a young Convert meets with, my dear Bre-  
thren, are those of his own House : They  
that will be godly, must suffer Persecution ;  
so it was in *Christ's* Time, and it was so in the  
Apostles Time too ; for our Lord came not to  
send Peace, but a Sword. Our Relations would  
not have us sit in the Scorners's Chair, they  
would

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would not have us be Prodigals, consuming our Substance upon Harlots, neither would they have us Rakes or Libertines, but they would have us be contented with an almost *Cbristianity*, so as we can but keep our Reputation by going to Church, and keeping to the outward Forms of Religion, saying your Prayers, reading the Word of God, and taking the Sacrament: This, they imagine, is all that is necessary for to be *Cbristians* indeed; and when we go one Step farther than this, their Mouths are open against us, as *Peter's* was to *Cbrist*: *Spare thyself, do thyself no harm.*

And of this Nature are the Words of the Text. They are not the Words of *Solomon* himself, but the Words of an *Infidel* speaking to him, whom he introduces in several Parts of this Book to those who served God; for *Solomon* had been shewing the Misfortunes which attended the truly Good, as in the Verse before our Text.

Upon this the *Infidel* says, *Be not righteous over-much, neither be thou over-wise: Why shouldst thou destroy thyself?* (i. e.) Why shouldst thou bring these Misfortunes upon thyself by being over strict? Be not righteous, over-much, eat, drink, and be merry, live as the World lives, and then you'll avoid those Misfortunes which may attend on you by being righteous over-much.

This Text has another Meaning; but take it which way you will, my Brethren, it was spoke by an Unbeliever, therefore it was no Credit for the Person who lately preach'd upon this Text,

to take it for granted, that these were the Words of *Solomon*, without any Reason for so doing; or else the Words of an Infidel was not a proper Text to a *Christian* Congregation. But as *David* came out against *Goliath*, he came not armed as the Champion was, with Sword and Spear, but with a Sling and Stone, and then cut off his Head with his own Sword; so I come out against these Letter learned Men, in the Strength of the Lord *Jesus Christ*; and, my dear Brethren, I trust he'll direct me to use my Sling, so that our Enemies may not gainsay us; and, by the Sword of God's Word, cut off the Heads of our Redeemer's Enemies.

But, my Brethren, though these are not the Words of *Solomon*, yet we'll take them in the same Manner the late Writer did; and, from the Words, shall,

*First*, Shew you what it is not to be righteous over-much, that we may not destroy our selves.

*Secondly*, My Brethren, I shall let you see what it is to be righteous over-much. And then,

*Thirdly*, Conclude with an Exhortation to all of you, high or low, rich or poor, one with another, to come to the Lord *Jesus Christ*.

*First*, The first Thing proposed was to shew you what it is not to be righteous over-much. And here,

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1st, It is by no Means to be righteous over-much to affirm we must have the same Spirit of God as the first Apostles had, and must feel that Spirit upon our Hearts.

By receiving the Spirit of God is not to be understood, that we are to be inspired to shew outward Signs and Wonders, to raise dead Bodies, to cure leprous Persons, to give Sight to the Blind: These Miracles, my Brethren, were only of use then, in the first Ages of the Church; and therefore *Christians* (nominal *Christians*, for we have little else but the Name) may have all the Gifts of the Spirit, and yet none of the Graces of it: Thou, O Man, may be enabled by Faith to remove Mountains; thou, by the Power of God, may cast out Devils; thou, by that Power, mayst speak with the Tongues of Men and Angels; yea, thou mayst, by that Power, hold up thy Finger and stop the Sun in the Firmament; and if all these are un sanctified by the Spirit of God, they would be of no Service to thee, but would hurry thee to Hell with the greater Solemnity. *Saul* received the Spirit of Propheying, had another Heart, yet *Saul*, my Brethren, was cast away. We must receive the Spirit of God in its sanctifying Graces upon our Souls; for *Christ* says, *Unless a Man be born again, he cannot see the Kingdom of God.* We are all by Nature born in Sin, and at as great a Distance from God, my dear Brethren, as the Devils themselves: I have told you often, and now tell you again, that you, my dear Brethren, are by Nature a motly Mixture of the *Beast* and *Devil*, and we cannot recover our  
selves

lives from the State wherein we have fallen, and therefore must be renewed by the Holy Ghost; by the Holy Ghost I mean the third Person of the ever-blessed Trinity, God co-equal, co-essential, co-eternal, and consubstantial with the Father and the Son; and therefore, when we are baptized, *it is into the Nature of the Father, into the Nature of the Son, and into the Nature of the Holy Ghost*; and therefore, my dear Brethren, we are not true *Christians*, till we are sanctified by the Spirit of God.

.And tho' our modern Preachers do not actually deny the Spirit of God, yet they say *Christians* must not feel it; which is in effect, to deny it; for when *Nicodemus* came to *Christ*, and the Lord *Jesus Christ* was instructing him concerning the *New Birth*, says he to our Lord, *How can these Things be? Nicodemus*, tho' a Master of *Israel*, acts just as our learned Rabbi's do now: The Answer that *Christ* gave him should stop the Mouths of our Letter-learned *Pharisees*, *The Wind bloweth where it listeth, and we hear the Sound thereof, but cannot tell whence it cometh nor whither it goeth*. Now till the Spirit of God is felt on our Souls as the Wind on our Bodies, indeed, my dear Brethren, you have no Interest in him: Religion consists not in external Performance, it must be in the Heart, or else it is only a Name, which cannot profit us, a Name to live whilst we are dead.

The *Preacher* upon this Text seems to laugh at us for talking of the Spirit in a sensible Manner,



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ner, and talk to us as the *Jews* did to *Christ*, when they said, *How can this Man give us his Flesh to eat?* So he asks, *What Sign or Proof do we give of it?* We do not imagine, that God must appear to us, and give it us: No, but there may be, and is, a frequent Receiving, when not a Seeing of it; and it is as plainly felt upon the Soul as any Impression is, or can be, upon the Body——To what a damnable Condition should we bring poor Sinners, if they could not be sensible of the Spirit of God; namely, a reprobate Mind and past Feeling?

*What Proof do they give?* says the Writer: What Sign would they have? Do they expect us to raise the Dead, to give Sight to the Blind, to cure Lepers, to make the Lame to walk, and the Deaf to hear? If these are what they expect, I speak with Humility, God by us hath done greater Things than these: Many who were dead in Sin, are raised to Scripture Life; those who were leprous by Nature, are cleansed by the Spirit of God; those who were lame in Duty, now run in God's Commands; those who were Deaf, their Ears are unstopped to hear his Discipline, and hearken to his Advice; and the Poor have the Gospel preached to them. No wonder People talk at this Rate, when they can tell us, *That the Spirit of God is a good Conscience, consequent thereupon.* My dear Brethren, *Seneca, Cicero, Plato,* or any of the Heathen Philosophers would have given as good a Definition as this: It means no more than this, reflecting that we have done well.

This,

This, this, my dear Brethren, is only *Deism* refined: *Deists* laugh at us when we pretend to be against their Notions, and yet use no other Reason for our differing from them, than what is agreeable to *Deists* Principles.

This Writer, my Brethren, tells us, it is against *Common Sense* to talk of the *Feeling of the Spirit of God*: *Common Sense*, my Brethren, was never allowed to be a Judge yet; it is above its Comprehension, neither are, nor can the Ways of God be known by *Common Sense*. We should never have known the Things of God at all by our *Common Senses*: No, it is the Revelation of God which is to be our Judge; it is that we appeal to, and not to our weak and shallow Conceptions of Things. Thus we may see it is, my dear Brethren, by no Means to be righteous over-much, to affirm we must have the Spirit of God as the Apostles had. Nor,

*Secondly*, Is it to be righteous over-much to frequent religious Assemblies?

The Preacher upon this Text aims at putting aside all the Religious Societies that are in the Kingdom: Indeed he says you may go to Church as often as Opportunity serves, and on *Sundays*; say your Prayers, read the Word of God, and, in his Opinion, every thing else had better be let alone: And as for the Spirit of God, my Brethren, upon your Souls, to look upon it as useless and unnecessary. If this, my Brethren, is the Doctrine we have now preach'd, *Christianity* is at a low Ebb indeed, but God forbid you should thus learn Jesus Christ. Do you

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you not, my dear Brethren, forbear the frequenting of Religious Assemblies, for as nothing helps to build up the Devil's Kingdom more than the Societies of wicked Men, nothing would be more for the Pulling of it down than the People of God meeting to strengthen each other's Hands: And as the Devil has so many Friends, will none of you be Friends to the Blessed Jesus: Yes, my dear Brethren, I hope many of you will be of the Lord's Side, and build each other up in *Christian Love* and Fellowship: This is what the Primitive *Christians* delighted in; and shall not we follow so excellent an Example: For, my Brethren, till *Christian Conversation* is more agreeable to us, we cannot expect to see the Gospel of *Christ* run and be glorified. Thus, my dear Brethren, it is by no Means to be righteous over-much, to frequent Religious Assemblies, Nor,

*Thirdly*, Is it to be righteous over-much, to abstain from the Diversions and Entertainments of the Age.

We are, my Brethren, commanded to abstain from the Appearance of Evil, and that whatsoever we do, whether we eat or drink, we should do all to the Glory of God. The Writer upon this Text tells us, *That it will be accounted unlawful to smell to a Rose*: No, my dear Brethren, *you may smell to a Pink if you please*, but take care to avoid the Appearance of Sin. They talk of innocent Diversions and Recreations, for my part, I know of no Diversion but that of doing of good: If you can find

any Diversion which is not contrary to  
baptismal Vow, of renouncing the Poms  
Vanities of this wicked World: If you can  
any Diversion which tends to the Glory of  
l: If you can find any Diversion, my Bre-  
n, which you would be willing to be found  
y the Lord *Jesus Christ*, I give you my free  
ense to go to them and welcome; but if,  
he contrary, they are found to keep Sinners  
n coming to the Lord *Jesus Christ*, if they  
a Means to harden the Heart, and such as  
would not willingly be found in when you  
te to die, then, my dear Brethren, keep from  
n: For indeed the Diversions of the Age  
contrary to *Christianity*. Many of you, my  
thren, may think I have gone too far, but  
I shall go a great deal farther yet: I will  
ck the Devil in his strongest Holds, and bear  
Testimony against our fashionable and polite  
ertainments. What Satisfaction can it be?  
at Pleasure is there in spending several  
urs at Cards? And what is strange, is, that  
ople, who are grown old, can spend whole  
ghts in this Diversion: Perhaps many of you  
I cry out, *What harm is there in it?* My  
r Brethren, whatsoever is not of Faith, or  
the Glory of God, is a Sin: Now does  
ds tend to promote this? Is it not mispend-  
; your precious Time, which should be work-  
; out your Salvation with Fear and Trem-  
ng? Does *Play-houses, Horse-racing, Balls*  
*Assemblies*, tend to promote the Glory of  
d? Would you be willing to have your Soul  
anded of you while you are at one of those  
Places?

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Places? Many of these are; (I must speak, I cannot forbear to speak against these Entertainments; come what will, I'll declare against them) many, I say, of these are kept up by publick Authority: The Play-houses are supported by a publick Fund, and our News-papers are full of Horse-races all thro' the Kingdom: These things are sinful; indeed, my dear Brethren, they are exceeding sinful. What Good can come from a Horse-Race, from abusing God Almighty's Creatures, and putting them to that use he never designed them; and the Play-houses are the Nurseries of Debauchery in the Age; and the Supporters, and those who are the Patrons of it, are Encouragers and Promoters of all the Evil that is done there; they are the Bane of the Age, and will be the Destruction of the Frequenters of it. Is it not now high time for the true Ministers of *Jesus Christ*, who have been Partakers of the heavenly Gift, to lift up their Voices as a Trumpet, and cry aloud against the Diversions of the Age? For they are earthly, they are sensual, they are devilish; and if you have tasted of the Love of God, and have felt his Power upon your Souls, you would no more go to a Play than you would run your Head in a Furnace.

And what occasions these Places to be so much frequented, is the Clergy's making no Scruple to be at these polite Entertainments: They frequent Play-Houses, they go to Horse-Races, they go to Balls and Assemblies, they frequent Taverns, and follow all the Entertainment that  
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the Age affords; and yet these are the Persons who should advise their Hearers to refrain from them, but instead thereof they encourage them by their Example: For as Persons are apt to rely upon, and believe their Pastors rather than the Scriptures, they think that there is no Crime in going to Plays or Horse-Races, to Balls and Assemblies; for if there were, they think those Persons, who are their Ministers, would not frequent them: But, my dear Brethren, they always go disguised, for the Ministers are afraid of being seen in their Gowns and Cassocks; the Reason thereof is plain, their Consciences inform them, that it is not an Example fit for the Ministers of the Gospel to set: Thus they are the Means of giving that Offence to the People of God, which I would not for ten thousand Worlds: They are laying a stumbling Block in the Way of their weak Brethren, which they will not remove, tho' it is a stumbling Block of Offence. Woe unto the World because of Offences, but woe unto that Man by whom the Offence cometh. The polite Gentlemen of the Age spend their time in following these Diversions, because the Love of God is not in their Hearts; they are void of *Christ*, are destitute of the Spirit of God; and not being acquainted with the Delight there is in God, and in his Ways, they, therefore, being Strangers to these things, run to the Devil for Diversions, and are pleas'd and delighted with the silly ones he shews them.

My dear Brethren, I speak of these Things, these *innocent* Diversions, as the polite Part of the  
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the World calls them by Experience ; for, perhaps, there has none, for my Age, read or seen more Plays than I have : I took delight in, and was pleas'd with them : 'Tis true, I went to Church frequently, received the Sacrament, and was diligent in the Use of the Forms of Religion, but I was all this while ignorant of the Power of God upon my Heart, was unacquainted with the Work of Grace ; but when God was pleas'd to shine with Power upon my Soul, I could no longer be contented to feed with Husks, what the Swine did eat : It was the Bible that was my Food ; there, and there only, it was I took delight : And, till you feel this same Power, you will not abstain from the earthly Delights of this Age, you will take no Comfort in God's Ways, nor receive any from him ; for you are void of the Love of God, you have only the Form of Godliness, when, my Brethren, you are denying the Power of it ; you are nominal *Christians*, when you have not the Power of *Christianity*.

The polite Gentlemen say, *Are we to be always upon our Knees? Would you have us be always at Prayer, and reading or hearing the Word of God?*

My dear Brethren, these fashionable ones, who take delight in Hunting, are not tired of being continually on Horseback after their Hounds ; and when once you are renewed by the Spirit of God, it will be a continual Pleasure to be walking with, and talking of God, and telling what great Things *Jesus Christ* hath done for your Souls ; and till you can find as  
much

much Pleasure in conversing with God as these Men do of their Hounds, you have no Share in him ; but when you have tasted how good the Lord is, you will shew forth his Praise, out of the Abundance of your Heart your Mouth will speak.

This brings me to the second Thing propos'd, which is an extreme that very seldom happens ; and that is,

*Secondly*, To shew what it is to be righteous over-much, and here

*1st*, When we confine the Spirit of God to this or that particular Church, and are not willing only to converse with those of the same Communion ; this is to be righteous over-much with a Witness, and so it is to confine our Communion within Church Walls, and to think that *Jesus* could not be in a Field, as well as on consecrated Ground ; this is *Judaism*, this is *Bigottry*, this is like *Peter*, who would not go to preach the Gospel to the *Gentiles*, till he had a Vision sent from God ; and when his Conduct was blamed by the *Disciples*, he could not satisfie 'em till he had acquainted them with the Vision he had seen. And therefore, we may justly infer, the Spirit of God is the Centre of Unity, and wherever I see the Image of my Master, I never enquire of them, their Opinions, I ask them not what they are so they love *Jesus Christ* in Sincerity and Truth ; but embrace them as my Brother, my Sister, and my Spouse ; and this is the Spirit of *Christianity*. Many Persons, my Brethren, who are *Bigots*



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to this or that Opinion, when one of a different way of thinking hath come where they were, have left the Room, or Place on the Account; This is the Spirit of the Devil, and if it was possible that these Persons could be admitted into Heaven with these Tempers, that very Place would be Hell to them; and *Christianity* will never flourish till we are all of one Heart and of one Mind: This would be the only means of seeing the Gospel of *Jesus* flourish more than ever it will do by persecuting those who differ from us: This may be esteemed as Enthusiasm and Madness, and as a Design to undermine the established Church: No, God is my Judge, I should rejoice to see all the World adhere to her Articles, I should rejoice to see the Teachers, the Ministers of the Church of *England*, preach up those very Articles they have subscribed to; and those Ministers who do preach up these very Articles, are esteemed as Madmen, Enthusiasts, Schismatics, and Underminers of the established Church: And tho' they say these Things of me, blessed be God, they are without Foundation; for, my dear Brethren, I am a Friend to her Articles, I am a Friend to her Homilies, I am a Friend to her Liturgy; and if they did not thrust me out of their Churches, I would read them every Day, but I do not confine the Spirit of God there, for I say it again, I love all that love the Lord *Jesus Christ*, and esteem him my Brother, my Friend, my Spouse; ay, my very Soul is knit to that Person. The Spirit of Persecution  
will

will never, indeed it will never make any love *Jesus Christ*. The Pharisees may think this Madness so much as to mention Persecution in a *Christian Country*, but there is as much the Spirit of Persecution now in the World as ever there was; their Will is as great, but, blessed be God, they want the Power; otherwise, my Brethren, how soon would they send me to Prison, make my Feet fast in the Stocks; yea, would think they did God Service in killing me, and would rejoyce to take away my Life.

This is not the Spirit of *Christ*, my dear Brethren, I had not come to have thus preach'd, I had not come into the Highways and Hedges, I had not expos'd myself to the ill Treatment of these Letter-learn'd Men, but for the sake of your Souls, indeed I had no other Reason but your Salvation; and for that I would, (I speak the Truth in *Christ*, I lie not) I would, my dear Brethren, be content to go to Prison; yea, I would rejoyce to lie for you, so I could but be a Means to bring some of you to *Jesus*: I could not bear to see so many in the Highway to Destruction, and not shew them their Danger: I could not bear, my Brethren, to see you willinger to learn than the Teachers are to instruct you: And if any of them were to come and preach to you, I should not envy them, I should not call them Enthusiasts or Madmen, I should rejoyce to hear they had ten thousand times more Success than I have met with; I

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would give them the Right-hand of Fellowship, I would advise them to go on, I would wish them good Luck in the Name of the Lord, and say as Christ did, when the Disciples informed him of some casting out Devils in his Name, and were for rebuking of them: *Forbid them not, says our Lord, for they that are not against us are for us; or, as St. Paul says, Some preach Christ of Envy, and some of Good-will, and so Christ is but preached up, I rejoice; yea, and I will rejoice.* The Gospel of *Jesus* is a Gospel of Peace. Thus you may see, that to be righteous over-much is to persecute Persons for differing from us in Religion. Now,

*Thirdly*, Persons are righteous over-much, my Brethren, when they spend so much time in Religious Assemblies as to neglect their Families. there is no License given by the Blessed *Jesus*, for Idleness, for in the very Infancy of the Word, Idleness was not allowed off, for in Paradise *Adam* and *Eve* dress'd the Garden, and *Cain* was a Tiller of the Ground, as well as *Abel* was a Keeper of Sheep, and there is a Proverb amongst the *Jews*, that he that brings his Son up without Business, brings him up to be a Thief; and therefore our Saviour was a Carpenter, Is not this the Carpenter's Son, say the *Jews*? And *St. Paul*, though brought up at the Feet of *Gamaliel*, was a Tent-maker; Labour, my Brethren, is imposed upon all Mankind, as part of the Divine Curse, and

you are called to be useful in the Society to which you may belong, take Care first for the Kingdom of God, and all things necessary shall be added. To labour for the Meat that perisheth is your Duty, only take care, that you do not neglect getting the Meat for the Souls; for that is of the greatest Consequence; for this plain Reason the things of this Life are temporal, but that of the next is eternal.

I would, my Brethren, have rich Men to work as well as poor, it is our owing to their Idleness, that the Devil hurries them to his Diversions, they can be in their Beds all the Morning, and spend the Afternoon and Evening in Dressing, Visiting; in Balls, Plays or Assemblies, when they should be working out their Salvation with Fear and Trembling.

This, my dear Brethren, such a Life as this, occasions a spiritual Numbness in the Soul; and if *Jesus Christ* was not to stop those who thus spend their Time, they would be hurried into Eternity, without once thinking of their immortal Souls; but *Jesus Christ* has Compassion upon them, and while they are in their Blood he bids them live; and tho' you are to come to *Jesus Christ*, and believe on him; though I preach this Doctrine to you, yet I do not bid you be Idle; no, they that do not Work should not Eat.

You

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You have two Callings, a general one and a special one: As we are to regard the one in respect of our Bodies, so we are to regard the other on account of our Souls.

Take heed, my Brethren, I beseech you, take heed, lest you labour so for the Meat that perisheth, as to forget that eternal Meat which endureth for ever. Seek the Things of God first; look well to obtain Oil in your Lamps, Grace in your Hearts; I am not, my dear Brethren, persuading you to take no Care about the Things of the World, but not to be incumbered with them so as to neglect your Duty towards God, and a Concern for your Souls. It is meet, it is right, it is your abundant Duty, to mind the Callings wherein God hath placed you, and you may be said to be righteous over-much not to regard them. This brings me,

*Thirdly*, To give you another Sign of being righteous over-much; and that is, when we fast and use corporal Austerities so as to unfit us for the Service of God.

This, my Brethren, you may think there is no Occasion at all to caution you against, and indeed there is not a great Necessity for it; but as many Persons, upon their first being awakened into a Sense of their Sin, the Devil is permitted to tempt them to use their Austerities to that Excess which is sinful. It is our Duty to fast, it is our Duty to fast often, and it is what we are directed to by *Jesus Christ* himself; but then we are to take care to do

it in a proper Manner : It is to bring our Bodies under for the Service of God, which we are commanded to by our Lord *Jesus Christ*.

The Preacher upon this Text here runs into great Extreame, and charges us with saying and acting those Things of which we never thought ; but I do not regard what he said of me ; I do not mind his bitter Invectives against my Ministry ; I do not mind his despising my Youth, and calling me Novice and Enthusiast ; I forgive him from my very Heart : But when he reflects on my Master, when he speaks against my Redeemer, when *Jesus Christ* is spoken against, I must speak, (I must speak indeed, I must or I should burst :) When he gives Liberty to Persons to take a chearful Glass, and alledges *Christ* as an Example, as in the Marriage Feast, he says, *Christ turned Water into Wine, when it is plain there had been more drank than was necessary before.* What is this, but to charge *Christ* with encouraging Drunkenness ; 'tis true, the Governor says, *Every Man in the Beginning sets forth good Wine, and when Men have well drank, that which is worse, but thou hast kept the good Wine until now :* It does not at all follow, that it was not necessary, or that there had been a sufficient Quantity before : I would not speak thus slightly of one of my Master's Miracles for the whole World. And we may observe, that as *Christ* chiefly visited poor People, they might not have wherewithal to buy

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a sufficient Quantity of Wine; and having more Guests than they expected, the Wine was expended sooner than they thought; then the Mother of *Jesus* tells him, *They have no Wine*; he answers, *Woman, what have I to do with thee? My Hour is not yet come.* After this he commanded them to fill the Water-pots with Water, and they filled them to the Brim, and this Water he turned into Wine: Now it does not at all follow, I say, that there was more drank than was necessary, neither would the Lord *Jesus Christ* have continued if there were. But we have an excellent Lesson to learn from this Miracle: By the Water-pots being empty, we may understand, the Heart of Man being destitute of his Grace; by his speaking and commanding them to fill them, shews, that when *Christ* speaks, the Heart that was empty of Grace before, shall be filled; and upon the Water-pots being filled to the Brim, shews, that *Christ* will fill Believers Hearts brim-full of the Holy Ghost; and by the Governor's observing, that the last Wine was the best, is a Proof that a Believer's best Comforts shall be the last and greatest, for they shall come with the greatest Power upon the Soul, and continue longest there: This, this, my dear Brethren, is the Lesson we may learn from this Miracle.

But one great Inconsistency I cannot avoid taking Notice of in this late learned Preacher upon this Text: In the Beginning of his Sermon he charges us with laying heavy Burthens upon  
People,

People, which they are not able to bear; in the latter Part he charges us with being *Antinomians*, whose chief Tenets were, *So you say you believe in the Lord Jesus Christ, you may live the Life of Devils*: Now, my dear Brethren, he charges us with being too strict, and by and by with being too loose: Which Side, my Brethren, will you take? Thus you see when Persons forsake *Christ*, they make strange Mistakes; for there can be no greater Opposition than this Letter-learned Writer has made; they are as opposite as Light and Darkness, Good and Evil, Sweet and Bitter: And, on this Account, to find out these Letter-learned Gentlemens Notions of the *New Birth*, I put a Paragraph in my Journal, and, blessed be God, I have obtained my Desires, and have plainly perceived, that these Persons, those, I mean, who have lately wrote concerning the *New Birth*, know no more of it than a blind Man does of Colours; nor can they have any more Notion of it (by all their Learning, falsely so called) than the blind Man, who was to give an Account what the Sun was, and, after a considerable Time allowed for Study, he said, *'Twas like the Sound of a Trumpet*. And these Letter-learned Men, till they are taught of God, will be unacquainted with the *New Birth*; and therefore, if you have a Mind to know what the Devil has to say against us, read Dr. *Trapp's* Sermons.

It is with Grief I speak these Things; and were not the Welfare of your Souls, and my  
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Redeemer's Honour at Stake, I would not now open my Mouth; and I would willingly die, (God is my Judge) for the Person who wrote such bitter Things against me, so it would be a Means of saving his Soul; and if he had only spoke against me, I would not have answered him, but on his making my Redeemer a Pattern of Vice; if, my dear Brethren, I was not to speak the very Stones would cry out; and therefore the Honour of my Redeemer, and Love to you, constrains me to speak: It is of Necessity that I speak, for when the Divinity of *Jesus Christ* is spoke against, it is the Duty of Ministers to cry aloud, to spare not; and I cannot forbear: Come what will, my Brethren, I will speak; for I know not what kind of Divinity we have now among us, that we must have a Righteousness of our own, and do our best Endeavours, and *Christ* will make up the Deficiency; *that is*, you must be your own Saviour, in part. This is not the Doctrine of the Gospel; this is not the Doctrine of *Jesus*; no, it is the Doctrine of the Devil. *Christ* is all in all; *Jesus Christ* must be your whole Wisdom; *Jesus Christ* must be your whole Righteousness; *Jesus Christ* must be your whole Sanctification, or *Jesus Christ* will never be your eternal Redemption; Sanctification, and inward Holiness, is looked on as the Effect of Enthusiasm and Madness; and the Preachers of the Necessity of the *New Birth*, esteemed as Persons fit for *Bedlam*: Our polite and fashionable Doctrine, is, *That there is a Fit-*  
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*ness in Man, and that God, seeing you a good Creature, bestows upon you his Grace. God forbid, my dear Brethren, you should thus learn Jesus Christ.*

This is not the Doctrine I preach to you : No, my Brethren ; no, I say Salvation is the free Gift of God : It is God's free Grace I preach up unto you ; it is not of Works, lest any one should boast. *Jesus Christ* justifies the Ungodly ; *Jesus Christ* passed by, and saw you polluted with your Blood, and bid you live. It is not of Works, it is of Faith, we are not justified for our Faith, for Faith is the Instrument, but by your Faith the active as well as the passive Obedience to *Christ* must be apply'd to you. *Jesus Christ* hath fulfilled the Law, he hath made it honourable : *Jesus Christ* hath made Satisfaction to his Father's Justice, full Satisfaction, and it is as compleat as it is full, and God will not demand it again. *Jesus Christ* is the Way, *Jesus Christ* is the Truth, and *Jesus Christ* is the Life : The Righteousness of *Jesus Christ*, my Brethren, must be imputed to you, or you can never have any Interest in the Blood of *Jesus* ; your own Works are but as filthy Rags, for you are justified before God, without any respect to your Works past, present, or to come. This Doctrine is deny'd by the Learned Rabbi's ; but if they deny these Truths of the Gospel, they must not be offended, tho' a Child dare speak to a Doctor ; and, in Vindication of the Cause of *Jesus Christ*, a Child, a Boy can speak in the Spirit of God, to the learned Clergy of this Age.

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And if I had a Voice so great, and could speak so loud, that the whole World could hear me, I would cry, *Be not Righteous over-much*, by bringing your Righteousness to *Christ*, by being righteous in your own Eyes. Man must be abased, my Brethren, that God may be exalted.

The imputed Righteousness of *Jesus Christ* is comfortable Doctrine to all real *Christians*; and you who are Sinners, who should ask what you must do to be saved? How uncomfortable would it be to tell you by good Works, when, perhaps, you have never done one good Work in all your Life: This would be driving you to Despair indeed: No, believe in the Lord Jesus Christ, and you shall be saved; therefore none of you need go despairing away. Come to the Lord Jesus by Faith, and he shall receive you. You have no Righteousness of your own to depend on. If you are saved, it is by the Righteousness of Christ, his Atonement, his making a Sacrifice for Sin; his Righteousness must be imputed to you, otherwise you cannot be saved. There is no Difference between you, by Nature, and the greatest Malefactor that ever was executed at *Tyburn*: The Difference made, is by the free Grace of God: 'Tis all owing to the free, the rich, the undeserved Grace of God, that has made the Difference. 'Tis true, talking at this Rate will offend the *Pharisees*; who do not like this levelling Doctrine (as they call it); but if ever you are brought to Jesus Christ by Faith, you will experience the Truth of it. Come by Faith to Jesus Christ; don't  
come

come *Pbarifsee*-like, telling God what you have done, how often you have gone to Church, how often you have received the Sacrament, fasted, prayed, or the like : No, come to Christ, as poor, lost, undone damn'd Sinners ; come to him in this manner, and he will accept of you : Don't be rich in Spirit, proud and exalted, for there is no Blessing attends them ; but be ye poor in Spirit, for theirs is the Kingdom of God ; they shall be made Members of his mystical Body here, and shall be so of the Church triumphant hereafter : Acknowledge yourselves as nothing at all, and when you have done all, say, *You are unprofitable Servants*. There is no Salvation but by Jesus Christ ; there is no other Name given under Heaven amongst Men, whereby we may be saved, but that of the Lord Jesus Christ. God out of Christ is a consuming Fire, therefore strive for an Interest in his Son the Lord Jesus Christ ; take him on the Terms offered you in the Gospel : Accept of him in God's own Way ; lay hold on him by Faith.

Don't think you are *Cbristians* ; don't flatter yourselves with being righteous enough and good enough, because you lead moral, decent Lives : Do no one any Harm, going to Church, and attending upon the outward Means of Grace : No, my Brethren, you may do this and a great deal more, and yet be very far from having a saving, experimental Knowledge of Jesus Christ.

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· Beg of *Christ* to strike home upon Hearts, that you may feel the Power of *gion* : Indeed you must feel the Power o here, or the Wrath of God hereafter : are Truths of the utmost Consequence ; fore, do not go contradicting, do not g pheming away : Blessed be God, you a such Cowards to run away for a little Rai hope good Things of you, I hope you felt the Power of God, and if God should any of you to himself thro' this Foolish Preaching, you will have no Reason to plain it was done by a Youth, by a Child if I could be made an Instrument to bring to God, they may call me Novice, Ffiast, or what they please, I should rejoice and I would rejoice.

Oh ! that some Sinner might be broug *Jesus Christ* : Don't say I preach Desp despair of no one, when I consider Go Mercy on such a Wretch as I : I was ru in a full Career to Hell, I was hasting th but *Jesus Christ* passed by and stopp'd me : *Christ* passed by me while I was in my I when I was polluted with Filth ; he pass me, my Brethren, and bid me live. I am a Monument of God's free Grace therefore, my Brethren, I despair of no you, when I consider, I say, what a W I was. I am not speaking now out of : Humility, a pretended Sanctity, as the *l sees* call it : No, the Truth in *Christ* I and therefore Men and Devils do your

I have a gracious Master will protect me; it is his Work I am engaged in, and *Jesus Christ* will carry me above their Rage.

Those who are come here this Night out of Curiosity to hear what the Babblers say, those who come to spend an idle Hour to find something for an Evening-Conversation at a Coffee-House, or if you have stopp'd in your Coaches as you pass'd by, remember you have had *Jesus Christ* offered you; I offer *Jesus Christ* to every one of you; perhaps you may not regard it because it is in a Field. *Jesus Christ* is wherever his People meet in Sincerity and Truth to worship him: He is not confin'd to Church Walls: He has met us here; many, very many of you know he has; and therefore you may believe on him with greater Confidence.

Can you bear to think of a bleeding, panting, dying *Jesus*, offering up for Sinners, and you will not accept of him? Don't say you are poor, and therefore are ashamed to go to Church, for God hath sent the Gospel out unto you. Do not harden your Hearts, oppose not the Will of *Jesus*.

Oh! that I could speak to your Hearts, that my Words would centre there. My Heart is full of Love to you. I could speak till I could speak no more, so I could but bring you to *Christ*. I may never meet you all, perhaps, any more. The Cloud of God's Providence seems to be moving. God calls me by his Providence away from you for a while. God knows whether we shall ever see each other in  
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the Flesh. At the Day of Judgment we shall all meet again. I earnestly desire your Prayers. Pray that I may not begin *Jebu*-like, in the Spirit, but that I may continue in it. Pray that I may not fall away, that I may not decline suffering for you, if I should be called to it. Be earnest, Oh! be earnest with God in my Behalf, that while I am preaching to others I may not be cast away. Put up your Prayers for me I beseech you. Go not to the Throne of Grace without carrying me upon your Heart, for you know not what Influence your Prayers may have. As for you, my dear Brethren, God knows my Heart, I continually bear you on my Mind when I go in and out before the Lord, and it is my earnest Desire you may not perish for lack of Knowledge, but that he'd send out more Ministers to water what his own Right-hand hath planted. May the Ancient of Days come forth upon his white Horse, and that all Opposition may fall to the Ground. As we have begun to bruise the Serpent's Head, we must expect he will bruise our Heel. The Devil will not let his Kingdom fall without raging horribly: He will not suffer the Ministers of *Christ* to go on without bringing his Power to stop them. But fear not, my dear Brethren, *David*, tho' a Stripling, encounter'd the great *Goliath*; and if we pray, God will give us Strength against all our spiritual Enemies. Shew your Faith by your Works. Give the World the Lye. Press forward. Don't stop, don't linger in your Journey, but strive for the Mark

set before you. Fight the good Fight of Faith, and God will give you spiritual Mercies. I hope we shall all meet at the Right-hand of God. Strive, strive to enter at the strait Gate, that we may be borne to *Abraham's Bosom*, where Sin and Sorrow shall cease: No Scoffer will be there, but we shall see *Jesus*, who died for us, and not only see him, but live with him for ever.

*Which God, of his infinite Mercy, &c,*

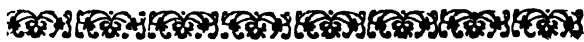








THE  
Rev. Mr. *WHITEFIELD*'s  
**A N S W E R,**  
TO THE  
B I S H O P of *LONDON*'s  
L A S T  
**PASTORAL LETTER,**



P p 2





THE  
Rev. Mr. *WHITEFIELD*'s  
ANSWER,  
TO THE  
BISHOP of LONDON's  
LAST  
Pastoral LETTER.

By LORD,



NEED make no Apology for troubling your Lordship with this. — As your Lordship was pleased to make me the chief Subject Matter of your last Pastoral Letter, I think it my duty to answer it in the best Manner I can.

Your Lordship is highly to be commended, for the Care you have taken in Watching over the Souls of those, who are committed to your Lordship's Charge.—Lukewarmness and Enthusiasm, are the two Rocks against which even well-meaning People are in Danger of splitting. All ought to be thankful to that Pilot, who will teach them to steer a safe and middle Course—I would gladly hope, that, *a Zeal for God in the Discharge of your Duty, and a hearty Concern for the Safety of Souls,* moved your Lordship to write.—These are the Principles, I trust, which now excite me, to direct this Answer to your Lordship.—And, blessed be God, that I can write with somewhat of that Love and Meekness, which becomes a Disciple of Jesus Christ, and with all that Humility and Reverence, which is due from a Presbyter to a Bishop of the Church of God.

Lukewarmness and Enthusiasm, my Lord, are certainly the Bane of true Christianity.—I thank your Lordship again for your kind Cautions against them.—The only Query is, “ Whether there was any Occasion for your Lordship's warning the People of your Diocese, against running into either of these Extremes, upon account of any thing I have either spoken or wrote ? ”—Your Lordship thinks there was; Your Lordship quotes Passages out of my *Journal* to prove it; if it can be proved, I will ask publick Pardon, both of your Lordship and Them, with all my Heart.

As for your Lordship's Cautions against *Lukewarmness*, I am not much concerned in them.—You do not seem to point at me in particular; unless it is, where your Lordship, (*pag. 10.*) informs your People, *That a diligent Attendance on the Duties of the Station wherein Providence has placed them, is, in the strictest Sense, the serving of God.*—None but those, who condemn Me unheard; can justly charge Me with affirming to the contrary.

However, I beg Leave to observe, that your Lordship, (*pag. 8.*) calls that a very *imperfect State of Christianity*, which is no *State of Christianity* at all.—St. Paul writing to the *Corinthians*, 2 Cor. chap. xiii. ver. 5. says, *Examine yourselves, whether ye be in the Faith; Prove your own selves.* And that they might have a certain Rule, whereby to judge whether they were *in the Faith*, truly so called, or not; he immediately adds, *Know ye not your own selves, how that Christ Jesus is in you, except ye be Reprobates?*—So that, according to St. Paul's Rule, 'He that finds, he has hitherto contented himself with a bare bodily Attendance upon the Publick Worship of God, and following his daily Employment on other Days, and with abstaining from the more gross and notorious Acts of Sin, and from doing any Hurt or Injury to his Neighbour, and has rested finally upon these the Whole of that Christianity requires of him;' is so far from being in a very imper-

*fect State*, as your Lordship is pleased to affirm, pag. 8. that he is in no State of *Christianity* at All——No, my Lord, he is a *Reprobate*, i. e. one who at present is out of a State of Salvation, nor can he ever have any Assurance that he is in a State of Salvation; till he *Knows that Jesus Christ is in Him*, by the indwelling of his *Holy Spirit*. If I have mistaken your Lordship's Expression, I will freely beg your Lordship's Pardon.

Another Thing, my Lord; to me seems darkly expressed in pag. 18. (Oh! let not your Lordship be angry, for indeed I will endeavour to speak with all Gentleness and Humility!) Your Lordship's Words are these—— ‘ Nor need they any other Evidence besides those *Good Dispositions* they find in their Hearts, that the Holy Spirit of *God* co-operates with their honest Endeavours to subdue Sin and grow in Goodness.’——If by *Good Dispositions*, your Lordship only means *Good Inclinations or Desires*, I deny That to be a sufficient Evidence, that the Spirit of *God* co-operates with their honest Endeavours to subdue Sin and grow in Goodness. For there is a great Difference between *Good Desires* and *Good Habits*——Many have *One*, who never attain to the Other——Many have good Desires to subdue Sin, and yet, resting in those good Desires, *Sin* has always had *Dominion over them*——A Person sick of a Fever may desire to be in Health, but that Desire is not  
Health

Health itself—In like manner many have good Dispositions or Desires to be Good, but That is not Goodness itself—And consequently Men need more Evidence than good Dispositions, to prove to Themselves or Others, ‘ That the Holy Spirit of *God* co-operates with ‘ their honest Endeavours to subdue Sin’— If by good *Dispositions*, your Lordship means Good Habits wrought in the Heart by the Spirit of *God*, such as Peace, Love, Joy, Long-suffering, Goodness, Truth, &c. I then agree a Man needs no other Evidence—For these are the proper and genuine Fruits of the Spirit itself.

Your Lordship immediately adds; ‘ Nor ‘ that, persevering in their Course, and praying ‘ to *God* for his Assistance, and relying upon ‘ the Merits of Christ for the Pardon of all ‘ *Such* Sins, Failings, and Imperfections, as are ‘ more or less unavoidable in this mortal State.’ —I beg Leave to ask your Lordship, whether this does not favour too much of the common Divinity, *viz.* That we are to do some thing for ourselves; or, in other Words, that we have partly a Righteousness of our own, and that Jesus Christ is to make UP the Deficiencies of That Righteousness? What else can your Lordship mean, by saying, That we must rely on the Merits of Christ for the Pardon of ‘ all *Such* Sins as are more or less ‘ unavoidable in this mortal State?’ Did Jesus Christ come into the World, my Lord, only



to save us from the Guilt of *Such Sins*, as are more or less unavoidable in this mortal State? The Scriptures every where affirm, That Man hath no Righteousness of his own, That *there is none Righteous, no not one*; That *all Our Righteousness is as filthy Rags*; and that *Jesus Christ* died not only to save us from the Guilt of all *Such Sins, Failings, and Infirmities*, as are more or less unavoidable in this mortal State, but from all wilful Sins, and also from that original Corruption, which every Man naturally engendred of the Offspring of *Adam* brings into the World with him—I hope, I have not mis-understood or overstrained your Lordship's Expression.

I come now to your Lordship's Caution against *Entbusiasm*. For that I suppose your Lordship intended more particularly against me.

And here, my Lord, I beg Leave to observe, That, in my Opinion, your Lordship has by no Means been clear enough in your Definition of the Word *Entbusiasm*.

According to the fair Rules of Writing, was it not first incumbent on your Lordship to shew, that the Word *Entbusiasm* had a good as well as a bad Meaning: That it signifies no more than *a Person in God*, and consequently every Christian, in the proper Sense of the Word, is an  
 Entbu-

*Entbusiaſt? For, St. Peter writes, That to us are given exceeding great and precious Promiſes, that by theſe we might be Partakers of the divine Nature.*

And our Church ſays, If we receive the Sacrament worthily, We are one with *Chriſt*, and *Chriſt* with us. We dwell in *Chriſt*, and *Chriſt* in us.—For which ſhe has ſufficient Warrant from our *Lord's Prayer*, *John xvii. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their Word, Ver. 21. That they all may be one, as thou Father art in Me, and I in Thee, that they alſo may be one in Us, Ver. 23. I in them, and they in Me, that they may be made perfect in one. Ver. 26. That the Love wherewith Thou haſt loved me, may be in them, and I in them.*

But, indeed your Lordſhip's Definition of *Entbuſiaſm*, when examined, does not convey any ill Idea at all—' *Entbuſiaſm*, is a ſtrong  
' Perſuaſion on the Mind that they are guided  
' in an extraordinary Manner, by immediate  
' *Impulſes* and *Impreſſions* of the Spirit of God.'  
—Had your Lordſhip ſaid, a ſtrong but  
*Groundleſs* Perſuaſion, that they are guided in  
an extraordinary Manner, it would have been  
to your Lordſhip's Purpose. But to affirm,  
without any Reſtriction, that a ſtrong Perſwa-  
ſion that we are guided in an extraordinary  
Manner by immediate Impulſes, is *Entbuſiaſm*  
in the worſt Senſe of the Word, when your

Lordship yourself says, (*Page 54*) ‘ There is  
 ‘ no doubt, but God, when he pleases, can  
 ‘ work upon the Minds of Men by extraordi-  
 ‘ nary Influences,’ to me seems a little incon-  
 ‘ sistent.

Your Lordship proceeds thus—— ‘ And  
 ‘ this is owing chiefly to the Want of distin-  
 ‘ guishing aright between the ordinary and ex-  
 ‘ traordinary Operations of the *Holy Spirit*.  
 ‘ The extraordinary Operations were those, by  
 ‘ which the Apostles and others, who were en-  
 ‘ trusted with the first Propagation of the Gos-  
 ‘ pel, were enabled to work Miracles, and  
 ‘ speak with Tongues, in Testimony, that their  
 ‘ Mission and Doctrine were from *God*.

I suppose, by *extraordinary* Operations, your  
 Lordship means the same as being guided in an  
*extraordinary Manner* just above——And if so,  
 according to your Lordship’s own Definition, I  
 am no *Entusiast*. For I never did pretend to  
 these *extraordinary* Operations of working Mi-  
 racles, or speaking with Tongues, in Testimony  
 that my Mission and Doctrine were from *God*;  
 I only lay Claim to the ordinary Gifts and In-  
 fluences of the *Spirit*, which your Lordship,  
 (*Page 20.*) says, ‘ *Still continue.*’ And what  
 Need was there then, my Lord, that the Peo-  
 ple of your Lordship’s Diocese should be cau-  
 tioned against *Entusiasms* upon *my* Account?

But your Lordship farther adds, the ordinary  
 Gifts,

Gifts, ' However real and certain in themselves, are no otherwise discernible, than by their Fruits and Effects.'—Had your Lordship said, No otherwise discernible to *others*, than by their Fruits and Effects, it would have been right.—But if your Lordship means they are no otherwise discernible to ourselves, in my Opinion it is wrong; for it is possible, my Lord, for a Person to feel and discern these ordinary Gifts and Influences of the Spirit in *himself*, when there is no Opportunity of discovering them to others.

For Instance, on Supposition that your Lordship was assisted by the Blessed Spirit, in writing your Pastoral Letter—might not your Lordship be sensible of an inward Joy and Complacency, wrought by that Self-same Spirit, which was not then discernible to others? So likewise it is possible for another to feel Joy in the Holy Ghost, with the rest of his Fruits, which at that Time may not be discernible to others; and which they, who have never experienced the like, may not believe, though a Man declare it unto them. I hope, my Lord, these Reasonings carry with them their own Evidence.

But to proceed: (*Page 21, 22, 23, 24, 25.*) your Lordship has taken Pains to collect several Passages out of the publick Liturgy, to prove the Doctrine of Regeneration or our New Birth, to be the Doctrine of the Church

of *England*.——Your Reason for so doing, appears (*Page 25*) ‘ to arm your People against any Suggestions, as if our Church were ‘ regardless of the Doctrine of *Regeneration*, ‘ and *New Birth*, as if there were need for any ‘ Member of it, to seek elsewhere for a more ‘ *Spiritual Service*.’ If this, my Lord, was intended to arm your People against any such Suggestions made by *me*; indeed, your Lordship does not do me Justice.——As your Lordship, I find, has done me the Honour to peruse my third Journal, your Lordship may remember this Observation, (*Page 39*) that, after I had baptized an Adult, I proved the Necessity of the New Birth, from the Office of our Church.

In my Sermon, upon the *Indwelling of the Spirit of God*, which I have made bold to send your Lordship with this Letter, you will find, I have quoted the Expressions of our own Church Offices, to prove the Doctrine of the New Birth, as your Lordship does in your Pastoral Letter.——My constant Way of Preaching is, first, to prove my Propositions by Scripture, and then to illustrate them by the Articles and Collects of the Church of *England*.——Those that have heard me, can witness, how often I have exhorted them to be constant at the publick Service of the Church. I attend on it myself, and would read the publick Liturgy every Day, if your Lordship’s Clergy would give me Leave. What further  
Satisf-

Satisfaction can your Lordship require, that I do not suggest to your Lordship's People, ' as ' if our Church were regardless of the Doctrine ' of *Regeneration* and *New Birth*, and as if ' there were need for any Member of it, to ' seek elsewhere for a more *Spiritual Ser-* ' vice? '

In the following Paragraph, your Lordship has the same Insinuation, as though I wanted to introduce *extempore* Prayer, and to lay aside the publick Liturgy of our Church. For after your Lordship had been speaking against praying by the Spirit, and affirming that the Scripture no where tells us, that Prayer is the *single Work* of the Spirit, your Lordship says to your People, ' You have great Reason to be thankful to God, for a publick Service prepared to ' your Hands.'—My Lord, I never said to the contrary.—But does not your Lordship seem to insinuate at the same Time, that we are not to depend on the Spirit of *God*, to enable us to pray *extempore*, either in Publick or Private? That Prayer is not the *single Work* of the Spirit, without any co-operation of our own, I readily confess. But that the Spirit of God does assist true Christians to pray *extempore*, now, as well as formerly, is undeniable, if the Scriptures be true. For what says the Apostle? *We know not what to pray for, as we ought, but the Spirit itself helpeth our Infirmities, and maketh Intercession for us with Groanings that cannot be uttered.*—And this is founded upon a  
general

general Promise, made to all *God's* People Zacharias xii. 10. *I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace, and of Supplication.*—

And I believe, my Lord, we may appeal to the Experience of all true Christians, whether or no they did not find the *Spirit of Supplication*, or a Power of praying without a Form, encrease in Proportion to the encrease of *God's* Grace or Holy Spirit in their Hearts—This is all, my Lord, that I pretend to : And where is the Impropriety of this, when your Lordship confesses in the same Page, that the ‘ Spirit of *God* does particularly assist us, in a ‘ due Performance of Religious Offices ?

Farther, as your Lordship seems to deny the immediate Assistance of the Holy Spirit, in our particular Addresses at the Throne of Grace, so your Lordship seems to deny it also in our particular Actions—‘ In like Manner, your ‘ Lordship says, we are firmly persuaded in ‘ *general*, that we live under the gracious Influence of *God's* Holy Spirit, and that he both ‘ excites and enables us to do Good. But that ‘ this or that *Thought* or *Action* is an Effect of ‘ the sole Motion, or immediate Impulse of the ‘ Spirit, without any co-operation of our own ‘ Mind ;’—[My Lord, who ever affirmed, that there was *no* co-operation of our own Minds, together with the Impulse of the Spirit of *God* ? ] Your Lordship adds, ‘ Or that the ‘ Holy Spirit, and our natural Conceptions, do ‘ respectively

‘ respectively contribute to this or that Thought or Action, in such a *Measure*, or to such a *Degree*; these are Things we dare not say.’ —Indeed, *my Lord*, I *dare say Them*.— For there be any such thing as a particular Providence, why may we not expect particular Direction from *God’s Holy Spirit* in particular Cases? Does not our Church, *my Lord*, teach us to pray, that *God’s Holy Spirit* may in *all Things* direct and rule our *Hearts*? But your *Lordship* says, we *dare* not say this, because our Saviour has told us, that we know no more of the *working* of the Spirit, than we know of the Wind, *from whence it cometh, and whither it goeth*. Neither need we know any more of them: But you must allow, that we know *as much*. Cannot your *Lordship* feel the Wind then? Does not your *Lordship* know when it makes any Impression upon your Body? So easy it is for a Spiritual Man to know when the Holy Spirit makes an Impression upon his Soul. Without acknowledging this, all the Expressions of being *led by the Spirit, walking by the Spirit*, and such like, must be only so many Words without any real Meaning—Your *Lordship* acknowledges, that the Holy Spirit does act in *general*, and why not in the *particular* Actions of our Lives also? For, can the *One* be without the *Other*? Does it not frequently happen, *my Lord*, that the Comfort and Happiness of our whole Lives, depend on *one particular* Action? And where then, *my Lord*, is the Absurdity of saying,



that the Holy Spirit may even, in the minutest Circumstance, direct and rule our Hearts? I have been the more particular, my Lord, on this Part of your Lordship's Letter, because if this be proved, many of your Lordship's Objections against my Journals, will fall to the Ground.

Page 27. Your Lordship has the following Paragraph. 'God forbid, that in this profane and degenerate Age, every thing that has an Appearance of Piety and Devotion, should not be considered in the most favourable Light that it is capable of. But at the same Time, it is surely very proper, that Men should be called upon for some reasonable Evidences of a *Divine Commission*.'

I take it for granted, that I am one of those Men, whom your Lordship thinks should be called upon for some reasonable Evidence of a *Divine Commission*.

But, my Lord, what reasonable Evidence does your Lordship require? Did I not receive Letters dimissory from your Lordship's own Hands to be ordained Priest? Did I not, when ordained Deacon, affirm that I was *inwardly moved by the Holy Ghost*, to take upon me that Office and Ministration? Did not my Lord of Gloucester, when he ordained me Priest, say unto me, 'Receive thou the *Holy Ghost* now committed unto thee, by the Imposition of

‘ our Hands, in the Name of the *Father*, and  
 ‘ of the *Son*, and of the *Holy Ghost* ?’ And is  
 ‘ not this, my Lord, a reasonable Evidence  
 ‘ that I act by a *Divine Commission* ? If this be  
 ‘ not true, must not All those whom your  
 ‘ Lordship, or the other Bishops ordain, act  
 ‘ only by a *Human Commission* ? Nay, (to use  
 Words of Bishop Burnet in his *Pastoral Letter*)  
 ‘ Must not they who are ordained, *Lie* not only  
 ‘ unto Man but unto *God*, by saying, ‘ They are  
 ‘ *inwardly moved* by the *Holy Spirit* ?’

If your Lordship in any wise disputes my acting by a *Divine Commission*, you disclaim your own Divine Right and Authority ; nor can you possibly avoid the Dilemma, of either allowing *my Divine Commission*, or denying *your own*. After your Lordship has insinuated a Demand for the Evidences of my *Divine Commission*, immediately follows these Words ; ‘ When they tell us of *extraordinary Communi-*  
 ‘ *cations* they have with *God*——’

If by *extraordinary Communications*, your Lordship means the extraordinary Operations of the *Holy Spirit*, as working Miracles, and speaking with Tongues ; your Lordship may assure yourself, I never pretended to any *Such Thing*——If, by *extraordinary Communications*, your *Lordship* means more Assistances and Comforts from *God*, at some times than I have at others, (which is all I mean by *extraordinary Communications*) I own the Charge ? And what is there, my Lord, *extraordinary* in that ?

Again, your *Lordship* says, (*pag.* 28.) ‘ When they talk in the Language of those, who have ‘ a special and immediate *Mission* from God.’

And does your *Lordship*, and the rest of the Bishops, ordain any, without obliging them first to give good Proofs, that they have a *Special Call* or *Immediate Mission* from God to the Work of the Ministry? If ever you so do, my Lord,—do not your *Lordships* lay Hands too suddenly upon Men?

Page 29. Your *Lordship* writes thus.——  
‘ When they profess to think and act under ‘ the immediate Guidance of a *Divine Inspiration.*’

And does not your *Lordship* think and act by the same Rule? Why, otherwise does your *Lordship* pray when you administer the *Holy Communion*, that *God* would cleanse the Thoughts of our Hearts by the *Inspiration* of his *Holy Spirit*?

*Pag.* 31. Your *Lordship* says, ‘ When they ‘ speak of their Preaching and Expounding, ‘ and the Effects of them, as the sole Work of ‘ a *Divine Power.*’

And would your *Lordship* have me ascribe any thing in the least to myself? The Good that is done upon Earth doth not *God* do it *Himself*? Does not the Apostle say, *Not that*

*we are sufficient of ourselves to think any thing as of ourselves, but our Sufficiency is of God?* And where then, *my Lord*, is the Absurdity of ascribing the Effects of Expounding and Preaching to the *Sole Work* of a *Divine Power*?

Again, (*pag. 33.*) ‘ When they boast of sudden and surprizing Effects as wrought by the *Holy Ghost*, in Consequence of their Preaching.

Where, *my Lord*, is the Enthusiasm of such a Pretension? Has your *Lordship* been a Preacher in the Church of *England*, for so many Years, and have you never seen any sudden or surprizing Effects, consequent upon your *Lordship's* Preaching? Was this my Case, should I not have Reason to doubt, *my Lord*, whether I had any more than a bare *Human Commission*? Or might I not take up the Prophet's Lamentation, *Oh my Leanness, my Leanness!* My *Lord*, the Gospel, like its Author, is the *same* Yesterday, To-day, and for Ever; and, if preached as it ought to be, will prick Numbers to the Heart, and extort the Cry of the trembling Goaler, *What must I do to be saved!* as surely now, as it did Seventeen Hundred Years ago.

These then are the sudden and surprizing Effects, *my Lord*, I always desire to have, and I heartily pray *God*, your *Lordship* and all your Clergy may always see *Such* Effects in Consequence of their Preaching.

(Pag. 34.) ‘ When they claim the Spirit of  
‘ *Prophecy*.’

What I have said about my Success, *God* has been pleased to fulfil already——What I have said about Sufferings, they who without Cause are my Enemies are fulfilling daily——And as for the Promises mentioned in my Journal, I freely own there are some particular Promises, which *God* has so strongly impressed, and does still impress on my Heart, that I verily believe they will be fulfilled.

(Pag. 35.) ‘ When they speak of themselves  
‘ in the Language, and under the Character of  
‘ *Apostles* of *Christ*, and even of *Christ* him-  
‘ self.’

If I am not to speak in an *Apostolical* Language, why did my Lord of *Gloucester* give me an *Apostolical* Commission, ‘ Whose Sins thou dost forgive, they are forgiven; and whose Sins thou dost retain, they are retained?’ And I hope, my Lord, using the Words which *Jesus Christ* used, is not taking upon me the Character of *Christ*.

(Pag. 36.) ‘ When they profess to plant and  
‘ propagate a *New Gospel*, as unknown to the  
‘ Generality of Ministers and People, in a *Chri-  
‘ stian Country*.’

'Tis true, my Lord, in one Sense, mine is a *New Gospel*, and will be always *Unknown* to the Generality of Ministers and People, even in a Christian Country, if your Lordship's Clergy follow your Lordship's Directions. For what says your Lordship, (*pag. 46.*) ' I hope, that  
' when your Ministers preach to you of *Justifi-*  
' *cation by Faith alone*, which is asserted in the  
' strongest Manner by our Church, they ex-  
' plain it in such a Manner, as to leave no  
' Doubt upon your Minds, whether Good  
' Works are a *necessary Condition* of your being  
' justified in the Sight of *God.*'

But pray, my Lord, where has the Scripture made good Works a *Necessary Condition* of our being *justified* in the Sight of *God*? *St. Paul* says, *By Grace ye are saved, thro' Faith, not of Works*, — and that, *least any Man should boast*. For *Eternal Life is the Gift of God thro' Jesus Christ our Lord*. — Your Lordship exhorts your Clergy to preach *Justification by Faith alone*, and quotes the 11th Article of our Church, which tells us, we are justified by *Faith only*, and not for our *Own Works* or *Deservings*. \* — At the same Time, your Lordship bids them ' explain it in such a Manner, ' as to leave no Doubt upon their Minds, whe- ' ther *Good Works* are a *necessary Condition* of ' their being justified in the Sight of *God.*' Your Lordship, in my Opinion, could not well be guilty of a greater Inconsistency. This, my

\* See the 11th, 12th, and 13th Articles, at the End.

Lord, is truly a *New Gospel*.—I am sure it is not what the Apostles preached ; and it is as contrary to the Doctrine of the Church of *England*, and the whole Tenour of the Gospel, as Light is contrary to Darknes.—Had your Lordship insisted on your Clergy's preaching up good Works as a *necessary Fruit* and *Consequence*, instead of a *Necessary Condition* of our being *justified*, your Lordship would have used your Authority aright—For we are commanded to shew forth or declare to others, that we have a *True Faith* by our *Works*. And the 12th Article of our Church says, that ' *Good Works follow after Justification ;*' and how then, my Lord, are they a *necessary Condition* of our *Justification* ? No, my Lord, Salvation (if the Gospel be true) is the *Free Gift of God thro' Jesus Christ*. *Faith* is the *Means* whereby that Salvation is applied to our Hearts, and *Good Works* are the *necessary Fruits* and *Proof* of *that Faith*.

*This*, my Lord, is the *Doctrine of Jesus Christ*, —*This* is the *Doctrine* of the Church of *England*,—And it is, because the Generality of the Clergy of the Church of *England* do not preach *This Doctrine*, that I am resolved, God being my Helper, to continue instant in Season and out of Season, to declare *it* unto All Men, let the Consequences, as to my own private Person, be what they will.

As for your Lordship's blaming me for rashly censuring the Clergy, for their Practice, now

are concerned, but my *Indolent, Earthly-minded, Pleasure-taking Brethren*, (pag. 39.) And surely, your Lordship will not stand up in *their* Defence. No,——I hope your Lordship will not fail to rebuke *Them sharply*.——And as for your Lordship's *Suspitions*, pag. 50.——(For your Lordship's Sake I would not mention them)——I hope my *Life and Doctrine* will always prove *them* to be *Groundless*.

Would Time permit, I could now proceed to satisfy your *Lordship* more particularly about the Case of Mr. *Benjamin Seward*: But as that is done in a *Letter* sent to my *Lord of Gloucester*, and published in my last *Journal*; and as I am now to embark in a few Hours, I hope, your *Lordship* will excuse me, if I only add my hearty Prayers for your *Lordship's* temporal and eternal Welfare, and subscribe myself,

*My LORD,*

*Your Lordship's obedient,*

*Tho' unworthy Son, and Servant,*

Blendon, Monday,  
Aug. 13, 1739.

George Whitefield.



## XI. Of the Justification of Man.

**W**E are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our Works, or Deservings.—Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort, as more largely is expressed in the Homily of Justification.

## XII. Of Good Works.

**A**lbeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

## XIII. Of Works before Justification.

**W**orks done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: Yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not that they have the Nature of Sin.

A  
SUPPLEMENT  
TO THE  
Rev. Mr. *WHITEFIELD*'s  
ANSWER  
TO THE  
BISHOP of *LONDON*'s  
LAST  
PASTORAL LETTER.

CONTAINING

- I. NOTES on the *Pastoral Letter*.
- II. A REMARK on the *Weekly Miscel-*  
*lany* of *August* 18th, 1739; with an  
Extract of a Letter from Mr. *SEWARD*,  
relating to the Writer of the same.

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By a *Presbyter* of the Church of *England*.

1911年12月1日

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## NOTES on the *Pastoral Letter.*



**P**ASTORAL LETTER, p. 9.  
 ' — None who resolve to make  
 ' the Holy Scripture their *Rule* of  
 ' judging, can possibly believe  
 ' that the lukewarm State, as de-  
 ' scribed above, is *That Measure* of Goodness,  
 ' which the Christian Religion requires.' —  
 If Moral Arithmetick had been made use of in  
 determining the *Measure* of Goodness here  
 meant, would it not have appeared to every  
 Christian, as — nothing, or indeed less than  
 nothing? Nay more, if the Great Apostle's  
 Rule (1 Cor. xiii.) be right, is not *That Measure*  
 of Goodness, Consideration, Argumentation,  
 &c. &c. herein after set before us, justly liable  
 to that dreadful Sentence of the Hand-writing  
 upon the Wall, Dan. v. 25, &c. *Mene, Mene,*  
*TEKEL, Upharsin* — Thou art weighed in the  
*Balances, and art found WANTING?*

Pag. 10. ' DOUBT NOT, but a serious and  
 ' regular Attendance upon the Ordinances of God,  
 ' will be blessed by him, with such Supplies of  
 ' Grace and Strength, as he sees needful for  
 ' you; tho' you are not *sensible*, at what *Times*,  
 ' and in what Manner, they are convey'd.—  
 Suppose a *sincere* Person should yet complain,  
 (and Instances of this Kind are not uncommon)  
 ——Oh! But I cannot be freed from Doubt-  
 ing, till I have a more *infallible Assurance* than  
*This*——Even the inward Testimony of the  
 Word or Spirit of the great Bishop of Souls;—  
 till I hear HIM speaking unto me, so as that I  
 may be *sensible* in that *very Hour*—It is *He* that  
 speaketh—saying—*My Grace is sufficient for  
 Thee,—My Son, Thy Sins are forgiven—Thy Faith  
 hath saved Thee—Go in Peace!*

Pag. 12. ' When any one confines his Views  
 ' to this World, and lives as if he had no De-  
 ' pendance upon God in carrying on his De-  
 ' signs, and considers not the *Connetion* there  
 ' is between the Business of Life in this World,  
 ' and his *Condition* in another; we are not to  
 ' wonder, that in *Such* an one, the *Sense* of God  
 ' and Religion wears off apace.'—Will not all  
 Men wonder, when they find out in *Such* an one,  
 the *Sense* of God and Religion ?

Pag. 13. ' The want of *considering* this, is,  
 ' without doubt, one great Cause of Lukewarm-  
 ' ness in Religion.'—*Resolution of better Im-  
 ' provement* for the Time to come, is a Work  
 ' very proper at all Times, but more especially  
 ' when we are to renew *our* Covenant with God  
 ' in the Holy Sacrament.'—Very true; but are  
 not

not *Reflection* and *Resolution* the two Cardinal Points of the *Modern New Gospel*, as *Repentance* and *Faith* of the *Antiquated*---at least Seventeen hundred Years old?

Pag. 14. ' It is *strange* with what Indifference ' the *Omissions* of Duty are looked upon by luke- ' warm Christians, and how little Sense there is of ' the *Guilt* of forgetting and neglecting them.' ---Does not the Indifference of those, who would be thought zealous Christians, appear yet more strange in this Case, if we compare the Date of this Letter *August 1, 1739*, with that of the *Journal* continued, and the Answer?

Pag. 15. ' The *Goodness* of your Actions de- ' pends not so much upon the *Outward Appear-* ' *ance*, as upon the inward *Motives* and *Princi-* ' *ples* upon which you act; and THESE CAN be ' known to *none* but *God* and *yourself*.'---What great *Reason* is there then, that ' *Those only* should ' be excused, (*i. e.* of all *Uncharitableness*) who ' will not consider any Thing as *Enthusiasm* and ' *Delusion*, so long as they see reasonable Grounds ' for considering it in *any other Light*?' p. 54.

And if *These Things* be so; where is the Reasonableness of the *Demand*, and Charitableness of the *Accusation*, made in the 27th and following Pages, or of those *Evil Surmises* and *Insinuations* in pag. 50 and 51?

Pag. 15. ' If there be a Mind *willing* to Sin, ' and only a want of Power or Opportunity to ' execute, he (*God*) condemns and punishes, as ' if it were actually committed.' ---What if there should be any thing of *This Mind* in pag. 38? *which see.*

*Pag.* 16. ' Much less will a Zeal in one  
 ' of Duty, which happens to be agreeable  
 ' Inclinations, atone for a Neglect of  
 ' Branches to which our Natures are nat-  
 ' ural.' --- Will a false Zeal against Enthu-  
 (falsely so called) atone for a *Want* of truth  
 against Lukewarmness, when that happens  
 more agreeable to *our Inclinations* ?

*Pag.* 18. ' They who are growing up  
 ' and more into a *Love* of their Duty, :  
 ' Consequence into a *Love* of God.' --- I  
 great Apostle of the *Gentiles*, find *This* a  
*Consequence*, when (before *His Conversion*)  
 lived in all good Conscience before God, un-  
 der Day---yet, without that *Love* of God,  
 can be wrought in the Heart, *only* by a  
 Faith in *Jesus Christ* our Lord ?

*Pag.* 19. Are not *Manner* of Operation  
 Operation itself, exactly equivalent Term  
 is there not here some *Sophistry* used in  
 distinguishing *them* aright ?

*Pag.* 20. ' The ordinary Gifts and In-  
 ' fluences of the Spirit, which *still* continue, are  
 ' conveyed in a different *Manner*, and for  
 ' different Uses of a more private Nature.' --- I  
 do not *still* remain to be proved, that the or-  
 (tho' most excellent) Gift of the *Holy*  
 Spirit, that is, Charity or the Love of God, &  
 is not now conveyed in the *same* Manner, a  
 different Ends and Uses of the *same* publick Nature  
 as the first—*Preaching of the Gospel* ?

*Pag.* 20. ' Regeneration, or a New Birth  
 ' wrought by the Spirit, is that which  
 ' one receives at his first Entrance into the

‘*stian Covenant.*’---Is not *This*, when he actually performs the Conditions required in this Covenant, *viz.* Repentance and Faith? --- Or, can any one, without *these necessary Things*--- which he is bound by this Covenant to perform ---ever enjoy the *Privileges* promised *only* to the due Performance of it?

Pag. 21. Oh, that it were no longer a *strange Supposition*, but real Matter of *Fact* and daily *Observation*---‘ That the Generality of (Those ‘ called) Christians are already sufficiently apprized both of the Truth and Reality of their ‘ *Regeneration*’ or *New Birth!*’

Pag. 22. ‘ In the Office of *Confirmation*, with ‘ *Regard* to that *New Birth*, we thank God for ‘ having *regenerated* the Persons by Water and ‘ the *Holy Ghost.*’---Can we find in the New Testament any one Instance, (except that of *Cornelius* and his Company) to prove that the *Holy Ghost* was given, and consequently the *Regeneration* wrought by *Him*, before the *Apostles* had laid their *Hands* on the Converts *already* believing and having been baptized?

Pag. 23. ‘ That we may ever obey the *godly* ‘ *Motions of the Spirit*’--- Will not Men be surprized to hear of *godly Motions*, which yet we can no *Ways* be *sensible* of; nor *discern Ourselves*, till such Time as we have made *them* evidently *appear to Others*?

Pag. 24. ‘ That God will not leave us comfortless, but send to us his *Holy Ghost* to comfort us’---And, ‘ that we may *evermore* rejoice ‘ in his holy Comfort.’---Can we *evermore* rejoice in a *Comfort* which we can never feel?



Pag. 27. Is not --- ‘ *that Inspiration*’ of the holy Spirit, whereby the *Thoughts* of our Hearts are cleansed---that we may perfectly love Him, and worthily magnify his holy Name---an *immediate---divine Inspiration* ?

Pag. 29. Hath not every (true) Minister of Jesus Christ, a special and immediate---divine—Commission from Him, as His *one Lord and Master* in Heaven? See the *Divine Herbert’s* Life.

Pag. 35. ‘ When I am *weak*, then am I ‘ *strong*’—I would entreat every one that apprehends any Abuse or wresting of the Scripture in *this* or the like Applications of it, to read a Sermon of the memorable Mr. *Hales of Eaton*, on *Phil. iv. 13. I can do All Things through Christ which strengtbneth me*---which he entitles *Christian Omnipotency*! And I doubt not, but he will be convinced of the perverse *Misapplication* of this Quotation, and the manifest Abuse and wresting, of many others !

Pag. 36. ‘ Had another come in his *own* ‘ Name, him they would have received’---By what Sort of Inference does this Quotation prove the heavy Charge of Blasphemy, or that it is assuming the Character even of *Christ* himself ?

And is there not a *Woe* pronounced against all Those, who presume to come to Men in their *own* Name, and not in the Name of *Christ* ?

*Ibid.* ‘ They profess to plant and propagate a *New Gospel.*’ Gal. i. 7, 8. *Which is not another ; but there be some that trouble you, and would pervert the Gospel of Christ.* But though we, or

*an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.*

Pag. 38. 'Is not——' *Extraordinary Commis-*  
'*ſion*' ---- just the ſame with ---- '*Divine Com-*  
*miſſion*?' (pag. 27.) Or is there not here again  
ſome Sort of Sophiſtry?

Pag. 46. Is there any Instance to be found  
in the whole *New Teſtament*, where the Bap-  
tiſm or Birth of the Spirit appears—— '*Not to*  
'*have been inwardly felt and iſtantaneous?*'---  
Did not all the Apoſtles, (*Cornelius*) and all on  
whom *they* laid *Their* Hands, receive the Holy  
Spirit, (and that *So* as to *Feel* his Power in  
their *Regeneration*) in the very *Iſtant* they *Thus*  
confirmed the New Covenant with them?

Pag. 54. 'This Caſe may ſeem to bear ſome  
'*Reſemblance* to the Conversion of *Cornelius*,  
'*as recorded* in the Acts of the Apoſtles, but  
'*differs* from it in three important Points;'----  
Can it be proved from the Goſpel, That there  
needs not, there muſt not, there cannot be in  
the *Conversion* or *Regeneration* of every Soul a  
*juſt Reſemblance* to that of *Cornelius* and his  
Company?

- I. As to the Conduct of the whole Affair,  
*i. e.* Under the *Immediate Direction* and  
*Guidance* of God?
- II. As to the Perſon whoſe *Ministry* God is  
pleaſed to make uſe of, *i. e.* one who has  
a *Divine Miſſion* and *Inſpiration* from  
*Chriſt*? And,

III. As to the Conveyance (or rather the Gift and Reception) of the Holy Ghost, *i. e.* Must it not be made known to others by outward and sensible Evidences, such as are the most excellent *Fruits* of the Spirit---or Works of Faith, and Labours of Love?

And if *This* be not so Now, *Who then can be saved!*—Who does not see here the *Abomination of Desolation*, spoken of by Daniel the Prophet, stand in the holy Place, (*who so readeth let him understand.*) Mat. xxiv. 15. For, *If our Gospel be hid, it is hid to them that are lost: In whom the God of this World hath blinded the Minds of them which believe not, lest the glorious Gospel of Christ, who is the Image of God should shine unto them. For we preach not our selves, but Christ Jesus the Lord, and ourselves your Servants for Jesus Sake,* 2 Cor. iv. 3, 4, 5.

A R E M A R K upon the Letter in  
the Weekly Miscellany of August  
18, 1739.

**T**HIS Letter is dated *Cardiff, July 17.* —Why was this important Letter published—and not till *after Mr. Whitefield* was well known to be sailed from the Downs? ‘*I actually did pass over with you, &c.*’—This was acting not unlike *that Son* in the Gospel, who answered and said to his Father,  
‘*I will*

‘ *I will not.*’—But *afterwards* repented and went—*Oh, that He may be altogether like unto Him!*

*N. B.* The Journal of *March 6th*, was wrote the same Evening with *Mr. Seward's Letter*—After the Writing of which, he who had with strong *Asseverations before* declared, that he *would not go, &c. afterwards, (i. e. the next Morning) actually went* in the same Boat with *Mr. Whitefield!*

### *Mr. SEWARD's Letter.*

*New Passage, Bristol Side, March 6. 1738.*

*Reverend and dear Brother,*

**I** Long to hear what God has done for your Soul, since we left you, and whether you have met with any remarkable Work to do for your Master—for I am perswaded you have been long used to that Whisper in your Soul—*Lord, what wouldst Thou have me to do?* Who would not wish to be always on the Stretch for God, when we see such mighty Wonders wrought by those that are? Our dear Brother *Whitefield* goes on from conquering to conquer. ---Thousands and ten Thousands flock to hear the Word--- He has been in but three Churches ---and that was at first coming. The *Chancellor* threatened Excommunication, but soon dropt it; however, the Glory of God was to be promoted another Way; for being thrust out of the Synagogues---our dear Brother has settled a sweet Lecture or Exposition at New-

gate

*gate* every Morning---the Place being more convenient than *Oxford Chapel Castle*--He generally expounds to one, two, or three Societies, every Night, and has preached seven or eight Times on a Mount about two Miles from *Bristol*, where has been from 1500 to 15000 Hearers. Last Sunday Evening we sung the 100 Psalm, and all could hear---'tis much like singing at a Scaffold or Stake with Multitudes round! O may that God and Saviour, who gave himself, even unto the Death of the Cross for our Salvation, prepare him, and all of us, not to shrink if we are called to suffer for his Sake! At another Place the Church not being big enough, he preached from the Cross. He preaches once a *Week* on the Steps at a *Work-house*, with a Hall behind, and a Court-yard full almost before. He has preached in two other Parts of *Kingswood* among the Colliers, and Thousands come--- (Horsemen, Coaches, Chaises, &c.---) Thus the Gospel spreads round the Country, for divers come from far---*some* twenty Miles---You may be sure we are let up *now* for being stark *mad*---O may we be *more so*---and may you, my dear Brother, sound forth these glad Tidings of Salvation, and declare the whole Counsel of God with all Boldness, as you ought to declare it---in every Place---We are now going to meet our Brother *Howel Harris* at *Cardiff*---*The Minister of which Place being here, will not even go over in the Passage-Boat with us---unless he is converted, how will he be fit for Heaven!* ---He says, our Brother shall not have the Church, so I hope the Fields will

be white at *Cardiff*, as well as at *Bristol*---There is also a Society there who long for our coming—Our Brother *Hutchins* is at *Bristol*, and stays till Brother *Kinbin* comes to supply his Place—Our dear Brother *Whitefield* would have none of you hid, but all come out, and be itinerant, for indeed the Harvest is great, there only wants Labourers—and great Encouragement there is to spend and be spent for the Good of Souls! — O! let not a Day pass, if possible, without growing in Grace—I hear Brother *J. Wesley* is at *Oxford*, and that forty Gownsmen were lately to hear Brother *Kinbin* expound. *O praise the Lord, for these his great Mercies.*

Our dear Brother joins with me in kind Salutations to *&c. &c.*

*I am,*

*Reverend and dear Brother,*

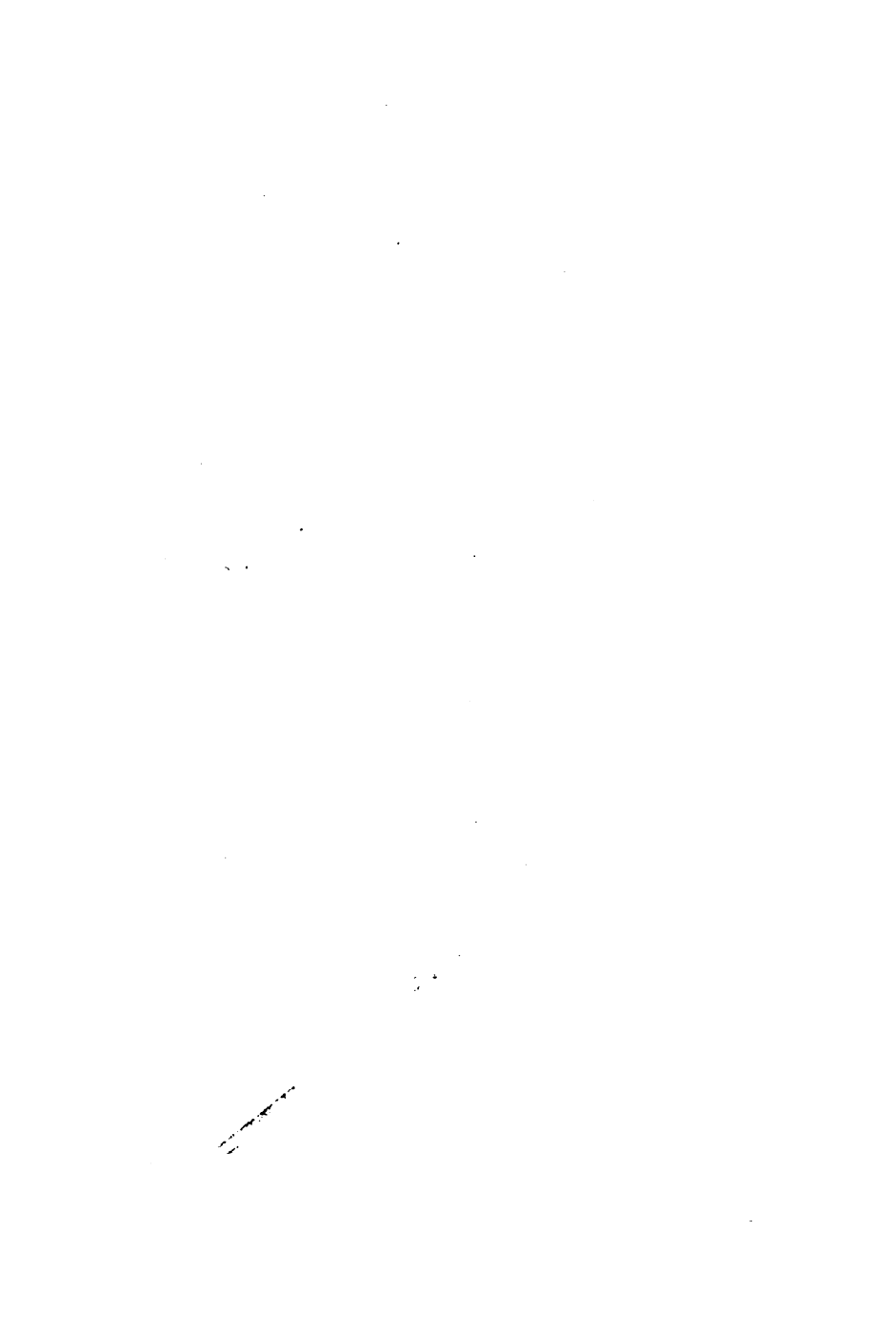
*Your most affectionate Servant,*

*Tho' unworthy in Christ,*

W. SEWARD.

F I N I S.













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