



Division

SCC

Section

3029





✓
SERMONS

OR

DECLARATIONS

BY

WILLIAM DEWSBURY, ROBERT BARCLAY,
GEORGE WHITEHEAD, WILLIAM PENN, CHARLES MARSHAL,
THOMAS STORY, AND OTHERS.

A NEW EDITION.

WITH ADDITIONS.

YORK:

PRINTED AND PUBLISHED BY W. ALEXANDER AND SON,

CASTLEGATE;

SOLE ALSO BY HARVEY AND DARTON, LONDON.

1824.



INTRODUCTION.



Having lately published several of the Sermons or Declarations of Mr. STEPHEN CRISP, deceased, which have obtained general acceptation with persons of different persuasions; I often heard it objected, that though this person clearly owns, and earnestly recommends the practice of, the principal points of the Christian faith, yet others of the chief leaders and teachers of the people called Quakers, were not of the same opinion in these matters. Now the writer of Mr. CRISP'S Sermons, having taken the declarations of several of their public preachers, at their usual meetings, I think myself obliged in truth and justice, to make some of them public in this small Volume, to demonstrate their concurrence and unanimity, in asserting and pressing the most necessary and practical doctrines and duties of religion, both in

their sermons and prayers, that most Christians profess to acknowledge and believe; thereby to obviate mis-representations, and to rectify the thoughts of those who are prepossessed with contrary sentiments; to which end they are now faithfully printed, and refer'd to the judgment of all impartial readers.

N. C.

THE
Concurrence & Unanimity
Of the People Called
QUAKERS;

In Owning and Asserting the Principal
Doctrines of the Christian Religion ;
Demonstrated in the *Sermons* or,
Declarations, of several of their
Public Preachers, Namely

Mr. <i>Robert Barclay</i> ,	Mr. <i>William Dewsberry</i> ,
Mr. <i>George Whitehead</i> ,	Mr. <i>Francis Camfield</i> ,
Mr. <i>John Bowater</i> ,	Mr. <i>William Penn</i> ,
Mr. <i>Charles Marshall</i> ,	Mr. <i>Richard Ashby</i> ,
Mr. <i>William Bingley</i> ,	Mr. <i>Samuel Waldenfield</i> ,
Mr. <i>John Butcher</i> ,	Mr. <i>John Vaughton</i> , and
Mr. <i>James Park</i> ,	Mr. <i>Francis Stamper</i> .

Exactly taken in Short-hand, as they were
Delivered by them at their Meeting-
Houses, in *Grace-Church-street*, *Devon-*
shire-House, *St. Martins-le-Grand*, *St.*
John's-Street, *Wheeler-Street*, and *Ratcliff*,
in and about *London*.

And now Faithfully Transcribed and Published ;
with the Prayer at the end of each Sermon.

London:—Printed for *Nath. Crouch*, at the
Bell in the *Poultry*, near *Cheapside*. 1694.

CONTENTS.



I.	By William Dewsberry	9
II.	Robert Barclay	33
III.	William Penn	47
IV.	Richard Ashby.....	54
V.	William Bingley	83
VI.	Charles Marshall	103
VII.	Samuel Waldenfield	122
VIII.	John Butcher	155
IX.	John Bowater	172
X.	Francis Camfield	212
XI.	George Whitehead	224
XII.	John Vaughton	241
XIII.	William Penn	257
XIV.	James Park	272
XV.	Francis Stamper	287
<hr/>		
XVI.	By Thomas Story	309
XVII.	Ditto	343
XVIII.	Samuel Scott	386
XIX.	Deborah Bell.....	396

Scripture Truths Demonstrated.



SERMON I.

PREACHED BY MR. WILLIAM DEWSBERY,

AT GRACE-CHURCH STREET, MAY 6, 1688.

MY FRIENDS,

*Except you be regenerated and born again,
ye cannot inherit the kingdom of God.*

This is the word of the Lord God to all people this day. This lies not in airy profession, and in vain imagination, and whatsoever else it is that you deck yourselves withal: you must, every particular man and woman, be born again, else you cannot enter into the kingdom of heaven. This was the doctrine of Christ, in that prepared body wherein He appeared in the world, and preached to Nicodemus that standing doctrine, which stands to this moment of time, and will stand while any man breathes upon

the earth. There is no other way—no other gate to enter into life, but by this great work of Regeneration.

Now, to enforce people to come to this great work, and to set forward from earth to heaven, all being driven out of Paradise by the Cherubim, set with a flaming sword; there is no returning to that blessed life, but by the loss of that life which did grieve the Spirit of God, and which did cause man to be driven out: there is no other way of return again but by this new birth. As you are all driven and forced out of Paradise; and the flaming sword and the cherubim are set to keep the way of the Tree of Life, so you must return into the favour of God again by the light of Christ; and you have line upon line, precept upon precept, here a little and there a little, to direct your minds to the Light of Christ Jesus. As the first Adam was made a living soul, so the second Adam is a quickening Spirit. This know for certain, no man or woman can be quickened and raised up into the life of the second Adam, till the life of the first Adam be taken away from them.

So now, let every one of you deal plainly with your own hearts. How came you to be a slain people to the life of the first Adam, in which life there was a working of the mystery of iniquity in every part of man? One cries, Lo, here is Christ! another, Lo, there is Christ! and every one is following his own imagination about the letter of the Scripture: this is still but the vain spirit of man, running and striving to recover himself; and this is the cause there is so much profession of God, and so little of his nature appearing among the sons and daughters of men. Now all of you that come to be regenerated, you must come to the light of Christ, there is no other way to it. He will search your hearts, and try your reins, and set your sins in order before you, and trace out the iniquities that compass you about; therefore you must see yourselves a lost people, a sinful people, and so come to feel the weight of your sins upon your consciences. There is no other way to come to life; you will never complain of sin until you be burthened with it, until you have a trumpet sounding in your ears, to awaken you, that you may arise from the dead, that Christ may give you light. There is no other way, dear people; you must bring

your deeds to the Light of Christ, and abide the sentence of condemnation: if you save your lives, you lose them; if you will lose your lives for Christ's sake, there is no danger of your eternal life.

John the Baptist, Christ's forerunner, declared: *I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to unlose: He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand; and He will thoroughly purge his floor, and will gather his wheat into his garner, but the chaff He will burn with unquenchable fire.* What is it the better for you to read the Scripture, if you know not this fiery baptism, which all must know that are regenerated! Deceive not yourselves. Christ will *appear in flaming fire, and take vengeance on all them that know not God, and that obey not the Gospel of our Lord Jesus Christ.*

I stand here as a witness of the Lord of Life this day, that there is no way for people to come to salvation, but they must know Christ revealed in all their hearts. What is He doing

but rendering vengeance upon the carnal mind, self-pleasing and all inordinate affections! He comes with vengeance to take away thy life; He will baptize thee with the Holy Ghost, and with fire. If thou knowest not this, thou art not a true Christian. Thou wilt never look death in the face with joy, nor go down to the grave with triumph. If thou livest at home in the body, and fliest for thy life, and wilt not be willing to lose thy life for Christ, if thou art called to it; and if thou wilt not have Christ to wash thee; (some for shyness, and some for self-love, will refuse this;) if Christ doth not wash thee, thou hast no part in Him. You must come to Christ to purify you in the fiery furnace. *The day of the Lord shall burn as an oven*, as the Prophet speaks. This is a dreadful day, a day of vengeance, the day of the Lord Jesus Christ, who redeemeth his people *from* their sins: *Zion is redeemed with judgment, and established with righteousness.*

Do not make the way to heaven easier in your minds and imaginations than indeed it is; and think it not sufficient to live in an outward observance of the ways of God. If your own wills be alive, and your corruptions

remain unmortified, the judgment of God will be your portion; therefore, in the Lord's name, come along with me; I am come to declare what I have heard and seen of the Father.

Come and examine thy conscience. Hast thou brought thy deeds to the Light?—then thou hast received condemnation upon thyself, and thy haughtiness is bowed down, and laid low: and thou seest thyself a poor miserable wretch before the eternal God. Whatsoever thou knowest of the mind of God, hast thou reformed thy ways? Come along with me, and tell me what is the ground of thy faith and thy confidence. Is it thy obedience and qualifications?—because thy obedience is right, and thy qualifications right? What use dost thou make of them? Read the book of conscience:—hast thou no ground for thy faith? Thou hast put on the reformed faith, and livest an unreformed life. Search and try thyself, O man or woman! Dost thou watch over thyself, and keep in a sense of thy dissolution, notwithstanding all thy qualifications and partial reformation? Dost thou *strive to enter in at the strait gate*, and the narrow way? Here is the lost sheep. Thou seekest

the life of thy will, the life of the first Adam; but the justice of God will not suffer thee to make a Saviour of thy duties and qualifications, and to take God's jewels, and to deck thyself with them: thou canst not be saved without the righteousness of God in Christ Jesus. What saith thy conscience? Art thou brought to this change of thy mind, and of thy conversation? Are you all willing to part with your sins; with your pride and haughtiness? Are you willing to part with your vile affections? This is the work of God's grace upon you.

Dost thou place thy confidence in thy duties and qualifications, and take God's jewels and ornaments, and deck thyself with them? *Thou tookest my jewels*, saith the Lord, *and didst play the harlot*. If thou return to the Lord, and humble thyself, and get through this difficulty, thou wilt be happy for ever. This judgment of God, this flaming sword that turns every way, will keep thee from returning to sin, and bring thee to Christ, and cut thee off from all hope of salvation but by Him—and make thee to see the absolute need of a Saviour, and that thy *Life is hid with Christ in God*.

It is God's infinite goodness to men that He will hide pride from them, and humble them under his mighty hand. This is the condition of poor creatures that are slain by the hands of the Most High. How may I know when I am slain and baptized, and come to have sincerity? They that have this baptism enter into the heavenly life. If you love the light of Christ Jesus, it will be thus with you; God will make short work in the earth. He will set thy sins in order before thee, and make thee watchful unto prayer, and lead thee to holiness of life and conversation—and make thee abhor thyself, and despise all the pomps, and pleasures, and vanities of the world. When He hath adorned thee with his graces, then watch for the Light: and in the Light of Christ thou shalt see light; and that all thou hast done, and canst do, is but thy duty.

All this thou oughtest to do. Thou art God's creature; and all this will not justify thee in order to thy eternal salvation, for these services thou owest unto God. If thou diligently wait, thou shalt see more light: then the sword that proceeds out of the mouth of Christ, who is called the Word of God, will cut thee off from all thy hopes of salvation.

from any thing thou hast done, from any of thy qualifications, from any thing that thou canst do ; so that thou wilt be a hopeless soul, nothing in thy own sense and apprehension. The power of the first Adam must die before Him, and thou wilt cry out, I am a dead, lost, and undone creature ; yet there is a life hid with Christ in God for me, but I can never have it until I be slain into the will of God, and become as a little child, and be stript of all my own excellency that I have attained. I must come to a sense of my own misery, and fall down at the foot of God. When I am become as a little child, humbled and slain as to my own will, and confidence in my own righteousness, I will not then question but I shall live a holy life ; and I will give all that life I had, for that *Life which is hid with Christ in God.*

O! there is none come so far that ever miss of eternal life. All shuffling people that would have salvation by Christ, and will not let him exercise his heavenly Power, his princely, glorious Power, to baptize them into his death, they are they that come short of salvation ; but all those that yield themselves up to Christ to be redeemed through

judgment, and are become as little children, these are in a happy state. You know that our Lord Jesus Christ took a little child in his arms, and said : *Whosoever becomes not as a little child, cannot enter into the kingdom of heaven.* You must all of you become as little children, and depend upon the mercy and free grace of God ; you must all come to a holy resignation of yourselves to God's disposal. If you come to Christ as little children, and depend upon Him, you cannot miss of salvation ; it is entailed upon such souls as hear the voice of Christ : *They that hear the voice of the Son of God shall live.*

I stand here as a witness for the God of heaven. I never heard the voice of Christ (as his follower) till I was slain, and baptized, and lay as a little child under his heavenly chastisements. As soon as ever my soul was brought to this in my humiliation, O ! then the dreadful judgment was taken away, and the book of life was opened unto me : and the Lord spake comfortably to me—*I have loved thee with an everlasting love.* And I was made a Christian through a day of vengeance, and of burning as an oven ; and the haughtiness and pride of man in me was brought low.

Now in this conformity to Christ's death, people may die into life: *Blessed are the dead that die in the Lord; for they rest from their labours, and their works do follow them.*

Away with all your own wills, and your pride, and haughtiness, and your hypocrisy, and deceit, and all dependency upon any qualification of your own; you must come to have your life separated from you, else you will all perish. Those that will die with Christ, and be willing to die for Him, to them He is revealed as a Saviour. He was before us, in the days of his flesh, and complied with his Father's will—He was nailed to the cross. The Son of God, when He was come to the depth of his sufferings, what was his cry? *My God, my God, why hast Thou forsaken me!* This was for thy sake, and my sake, and every man and woman's sake, that do believe in Him. He drank the cup which his Father gave Him to drink: *If it was done thus to the green tree, what shall be done unto the dry?* He went before us, and when He cometh again He will take us to Himself, and take us from the filth of sin, that we may be made new creatures.

Now except we be born again, we cannot enter

into the kingdom of God ; and there is no becoming new creatures till we be slain to the old man. Thou must be slain to thy pride, and haughtiness, and the corruption of thine own will, and all selfishness ; thou must have God to burn it up in thee. The Holy Ghost will destroy and burn up nothing in thee, but that which will bring an eternal fire upon thy soul. *Show me, Thou whom my soul loveth, where is the path of life, the footsteps of the flocks of thy companions. Why should I be as one that goeth aside?* Now every one that lives at home in the bosom of self, take this with you—though you profess the truth, and live in an outward conformity thereunto, yet if you secretly indulge your corrupt wills, and live a flesh-pleasing life, and consult with flesh and blood, and are not rent off from your lusts, you cannot enjoy the Lord of Life : *While I am at home in the body, I am absent from the Lord.*

The body of sin is as a loadstone, to draw you from the Life of God, and from glorying in the cross of Christ. This is flesh and blood, and *flesh and blood cannot inherit the kingdom of God.* For the Lord's sake, for your soul's sake, and for the sake of your eternal

happiness, put not off this work ; but pursue it, and it will be perfected. *See how Christ is revealed in you by the holy Ghost, and with fire. God will redeem you by the Spirit of judgment and burning.* It is not ranging abroad with your minds, but you must know *Christ is in you except you be reprobates.* If He hath set your eyes and hearts upon Himself, and made you to *water your couch with your tears*—If He hath broken your sleep, so as you have cried out, I shall be damned and never come to salvation ; (this will be your cry, it was once my cry ;) O ! let not your eyes slumber, nor your eyelids take any rest, till you be sure the Lord is your God. If you find these qualifications, you are on your way ; otherwise you will be like a deceitful bow, and never abide in judgment.

If you reject the counsel of God against yourselves, and refuse to be crucified with Christ, and to be baptized with his baptism, you will never have life ; but by his baptism, and through the heavenly operation of his Spirit, if thou hast faith in Christ's name, thou shalt be married to Him in everlasting righteousness : salvation shall be brought to us, and eternal life be bestowed upon us ; even that

life which is hid with Christ in God, He will give to every poor mournful soul that submits to his blessed will, and believeth in the Lord Jesus Christ.

This is not a faith of our own making, nor a garment of our own embroidery; but that which the Lord hath given to us. O happy man or woman, that obtainest this gift of God! O! who will not lose their lives for this everlasting life! Who will not die for this eternal life! Now the matter lies in the death of your own wills. When you have done the will of God, then watch that your own wills be slain, and that your cursed self take not the jewels of God, and his bracelets and ornaments, and bestow them upon self, and paint and deck cursed self; and take not *the members of Christ, and make them the members of a harlot*. If you be dead to your own wills, you are risen with Christ, and shall receive a resurrection to eternal life. Crucify self, and set the world at naught, and trample upon it, and all things of it; and count them as dross and dung in comparison of Christ, whom the Father hath revealed to be our life, in the days of our sorrow and mourn-

ing, in the day of our calamity, in the day when we cried, "Our hope is lost."

Thus it hath been with the holiest people on earth. It is not by works of righteousness of thy own that thou canst be saved: Christ comes to cut all these down, that thou mayest be ingrafted into Him, and justified by his grace. Do not make this matter of talk, and say, I have heard this and that; but look into your own hearts, and see what heavenly workings are there; what there is of the power of the Lord Jesus, that hath made you to loathe this world, and the inordinate love of the creature, that you may enjoy all these things as if you enjoyed them not. We cannot, when we are slain and crucified to this world, but say, My life is in Christ. When we come to ascribe nothing to ourselves, and all to Christ, here is a blessed harmony—broken hearts, melted spirits, and yet joyful souls: poor creatures that were mourning and sighing, and crying before the Lord in retired places, and yet *rejoicing in Christ Jesus*:—I am risen with Christ; I said, My hope is cut off, I will lie down in thy will, O God! do what thou wilt with me; it is in thy sovereign pleasure and free gift, whether thou give me life or deny it to me.

There must be a resignation of ourselves to the will of God; it was so with the Lord Jesus; and it is so with every true saint of God: you must be humbled as little children, before judgment be taken away, and the loving-kindness of God sealed up to your souls. If you seek this work of God, you will find it, if you seek it upon your beds, in all your labours and concernments, in all your stations and relations. If you press after the new birth, you must use this world as if you used it not, and live a married life as if you were unmarried; for the fashion of this world passeth away. This is not rantism.

But let me tell you, a new world comes by regeneration. Man is not lifted up in his own mind; but laid low in his own eyes. He waits for the wisdom of God to govern him; and he is as a steward of the grace of God, to give to them that stand in need. When a man is regenerated and born again, he is as contented with bread and water, as with all the enjoyments of this world. What is the matter? His own will is gone, and put down under his feet, and whatsoever it is that gives life to all his vain desires and affections. There is a harmony of all within—a man praising of God,

and blessing his holy name: there are not intanglements that shall draw away the heart from serving God, and seeking his glory; and if God shall call the husband from the wife, or the wife from the husband, for the glory of his name, there in no whining and complaining, and crying out; but giving them up, and a praising and blessing God, when they are called to such an exercise. And if they are not called to that, then they set their hearts to glorify God in their several places and stations; then they have a full content in a blessed resignation. Here their wills are slain; and they praise God that they have no desire, but, "Lord, thy will be done;" always praising God, always having the fear and the glory of God before their eyes.

All the mischief is hatched in pleasing men's own wills: that is, the counsel of every heart that Christ doth not govern. Will you live as the Quakers, then you must live contemptibly; the mistress and maid are hail-fellow well met: every one must walk in humility, and live in acquaintance with the God of heaven; she that is wrought upon by the same Spirit, must with all diligence behave herself as becomes a servant of the Lord.

Here is now a new world, and the fashions of the old world are gone: all pride, haughtiness, crossness, and trampling upon one another, are all gone, all slain, through the operation of Christ.

What remains now? Christ is in me, and we are all one in Him. Christ laid down his life for thee and me. Now He reigns in me, and He hath prepared my body to die for the truth, as his prepared body was laid down for my sin. It is a kind of foolish profession to make profession of Christ, and live in covetousness, profaneness, sensuality, and the like. They that are come to this heavenly birth seek the things that are above; thou canst do no other: *Make the tree good, and the fruit will be good.* You must be ingrafted into the vine of God's righteousness. O! slight not the day of your visitation. What was it to me to read of any being born again, till I was slain, and knew the heavenly baptism of Christ Jesus?—till I saw the flaming sword ready to slay me in every way, in every turning.

The light of Christ convinced me of sin, and his righteousness justified me; and those

works were abominable to me that hindered my soul's passage to Christ. Christ Jesus in *uniting* marrying my soul to Himself seized upon me, and did work effectually in me. There is the testimony of Christ in me; He hath sealed up my soul *to the day of my redemption*. Here is a certain passage, and a certain way which never any miss of that lose their lives for Christ. If you be not ready and willing to lose your lives for Christ, you shall never come here. The gate is strait and the way is narrow: none come hither but those that die into a heavenly oneness with Christ. O friends! let us empty ourselves, that Christ may fill us; let us be nothing in our own eyes, that we may be all in Him, and receive of his fulness.

Now I commend you to God's witness, that you may remember what hath been spoken among you; but consider, if you do not hearken to it, it will follow you, and be a plague to you to all eternity. If you will not yield up yourselves to Christ, this day that burns like an oven, this fire you must dwell with when out of the body; there will be no quenching of this fire for ever. But if you be so wise for your souls as to resign yourselves

up to Christ, and come to Him as little children, this will not hinder your earthly concerns. Though the world may account thee a fool, yet thou hast that part of heavenly wisdom, to do what thou dost as unto God; thou carriest to thy wife as in the sight of God, that she may be sanctified to thee, and thou to her; and thou carriest becomingly to thy children and servants; and thou wilt abound in grace and in every good work, which will be for thine eternal welfare.

O! I beseech you, people, for the Lord's sake, wait for the light of Christ, to guide you; learn of Him to be meek and lowly, then happy are you, for *He dwelleth with the humble, but He beholdeth the proud afar off.* This new birth which is a true work, a sincere and heavenly work, it will make you for ever. O! make room for Christ in your hearts, or else He is never like to dwell with you. He loveth to dwell with the poor, and humble, and contrite spirit; He abhors the proud; He will empty your souls, that He may fill them.

And so I commend you to God. I have been long held in durance under great weak-

ness; and I was restless till I could come up to this great city of London, to preach the everlasting Gospel among you; and you see I am among you here. Pray every one of you turn inward; let not these words, passing through a mean vessel, be as a bare empty discourse of truth to you, which you only hear, and take no further care of your salvation. Take heed of despising the light that shines in the midst of you; and be pressing forward to the heavenly work that is laid in the power of Christ Jesus, even through judgment into death; and then He will give eternal life. The Lord confirm this, that it may rest upon your hearts—that you may be dead to the things of the world: *We are not come to Mount Sinai, that givers to bondage; but we are come to Mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.*

This is the inheritance of the redeemed of

the Most High ; blessed be the name of the Lord ! Let us rest in hope till He bring us to humility and lowliness of mind, that He may clothe us with heavenly glory according to his promise : *I will beautify my house with glory, saith the Lord.* This is the portion of a poor people that cast down themselves before the Lord, that He may lift them up, and be all in all to them : in whose blessed *presence they shall have of joy, and rivers of pleasures, at his right hand, for evermore.*



THE PRAYER AFTER SERMON.

Blessed and glorious God ! thy presence and power is with thy people every where ; and Thou art stretching forth thy Almighty Arm for the salvation of thy chosen ones ; and Thou art influencing their souls, with thy Grace and Spirit, in all their solemn meetings and assemblies. We desire to extol and magnify thy great and excellent Name, for all thy mercies and blessings. We pray Thee, bow down thy heavenly ear, and hearken to the cries and supplications of thy people, that are breathing forth the desire of their

souls to Thee, who art a God hearing prayers. Supply their wants, and establish their spirits, and uphold them with thy free Spirit. Crown all thy chosen ones with thy loving-kindness and tender mercy ; rend the cloud of darkness that hangs over us; and take away the vail, and bow the heavens, amongst us; and visit us with thy salvation, and reveal the mysteries of thy truth unto us. And in all our ways let us acknowledge Thee ; and do Thou lead us in the way everlasting.

Righteous God of Love ! while we live on earth, let our conversation be in heaven, where Christ our Mediator sits at thy right hand. Let us follow His example, who was holy, harmless, and undefiled, that we may sit in heavenly places with Him. Be Thou a sun and shield to us in our earthly pilgrimage. Whom have we in heaven but Thee ! and there is none on earth that we desire beside Thee ! Let us walk before Thee in sincerity and truth; and do Thou conduct us in the way of truth and righteousness, by thy blessed Spirit.

Blessed be thy Name, for the light of thy saving truth, that hath shined in our minds ;

and the Light of thy countenance, that hath been lifted up upon us in our meetings. Thou hast furnished a table for thy people, as in the days of old. We cannot but admire thy great love and condescension towards us; and extol and bless thy holy name, for thy abounding mercies, and the riches of thy goodness to us. We desire to give Thee honour and renown, and praise and thanksgiving, for thy renewed mercies, and spiritual blessings in Christ Jesus; for whom we bless Thee, and in whom we desire to be found, not having our own righteousness. To Him, with Thyself and thy Holy Eternal Spirit, be glory for ever. Amen.

SERMON II.

PREACHED BY MR. ROBERT BARCLAY,

AT CRACE-CHURCH STREET, MAY 16, 1688.

MY FRIENDS,

This is the testimony that was borne of old, and it is also borne this day, that there may be an agreement between the members and the head, the word and the power, the notion and the substance: *He that hath the Son hath life, and he that hath not the Son hath not life.* So that in this the substance is known, whereby men are redeemed to live unto God; and to live for God, and to glorify Him. This is the end of the testimony of the gospel of our Lord and Saviour Christ Jesus, that we may all come to partake of his life, and that by partaking of it we may live upon it; and being made alive to Him we shall then be made able to serve Him; then shall we be enabled to worship Him, to glorify Him, and to declare of his glory and of his power, and of his wisdom, and of his goodness,

to those that are strangers to Him, and to invite all to be partakers thereof. Let all your eyes this day be towards Him, and to the enjoyment of his life, that you may be sensible, and that you may be witnesses of his life.

And this life is not to be obtained but by death; there is a dying before there is a living. Every plant, seed, or grain that is placed in the earth, dies before it grows up; there is a dying before there is a living. Those that come to the life of the Son of God, they come to it through death; for it was through dying that He obtained this life: it was necessary that the Son of God, the Prince of Life, should die, that He should be crucified, else He could not finish the work of our salvation, and make way for the revelation and the sowing of that seed, and the dispensation of that grace, whereby we might come to have a share with Him in that eternal life He obtained for us. They that come to the life of the Son of God, they must obey Him, for they must receive the sentence of death to that life which they derive from Adam, that cursed, that corrupt life of unrighteousness, that life of ungodliness, that life wherein self

and the will of man delights, wherein the natural man, the animal man, hath a life. We must die, and by dying come to be partakers of the life of Jesus. He communicates Himself to us; and by our receiving Him, we receive Life: *He that hath the Son hath life, and he that hath not the Son hath not life*; and the consequence is, he that hath not this life, hath not the Son of God.

This is the true way for every one to try and examine themselves by, and to make a true judgment of themselves, that they may know whether they have the Son of God or not; whether they have Christ or not. If they have Christ, they have the benefits of his death, and of his blood and sufferings. They that have this life in them, they are in the faith, they are partakers of justification, and sanctification, and adoption; and all those that are under the dispensation of the Gospel, that have the benefits of Christ's death, to those He giveth Himself; and to those to whom He giveth Himself, He giveth this life. This is not the life of Adam, a life of unrighteousness, but a life that springs from the heavenly incorruptible seed. Such as partake of it are born again of the Word of the Lord, that re-

mains for ever. This is a life that comes from the Lord from Heaven, the quickening Spirit; and this life tends heaven-ward; it looks heaven-ward; it carries the affections towards the things that are above; it dwells not in them that have their pleasures in this world; it looks not to the things of this world; it comes from *heaven, and tends to heaven again*; it raiseth the soul that is quickened by it. They that are born of it are made heavenly by it; it makes all heavenly that are quickened by it. *By this we may know that we have the Son of God*; by this we have an understanding of Him, and are brought into Him that is true.

And this is the living manifestation of Christ, whereby He cometh into thy soul, and into my soul. This is the gift of God: we receive God's gift, that we may receive life, from and by Him; that we may live this life. This is that which makes the yoke of Christ easy, and his *burden light, and his commandments not grievous* to us. The life of Christ doth the work of Christ naturally. Those that are in the flesh, mind the things of the flesh; those that live a carnal life, they mind the works of the flesh; it is their joy, their delight and their pleasure, that which their

hearts are carried after. They rise early, and lie down late, and all for this end, it is that which their hearts run after all the day long. What is the reason of it? they are in the flesh, in the life of lust; that life moves them, and acts them, and governs them. That life useth and employeth all their faculties, their understandings, wills, affections, and imaginations; and it useth all the members of their bodies to please the flesh, and fulfil the lusts thereof; these are the consequences of a life of unrighteousness in those things that are unrighteous.

But those that have received the Spirit of God, they have received Jesus Christ the Son of God; and this is the consequence, they are become dead to the life of unrighteousness. All that are dead in sins and trespasses, He hath quickened. Now when you have received the Son of God, you have received a new life, another life; then your affections are set upon things that are above, and you are come to sit in heavenly places in Christ Jesus. You sit no more in the earthly place, nor live an earthly life, but in the heavenly place where the heavenly life abounds. *For this end the Eternal Son of God came into the world, that*

we might have life, and that we might have it more abundantly; that we might abound in the life of Jesus, and in the abundance of it. This is that which is recommended to us, that we might receive the Son of God into our souls; and, by receiving Him, partake of his life: and then let this life produce its actions: *Let the word of God dwell richly in you*, in all those things that are Divine, in all those consequences that it brings forth amongst the children of God.

For it is not the things of the earth that we are to remember, and to have dwelling in us, but the Word of God; and that which proceeds from the life of the Son of God. All words and testimonies, preachings, prayer, exhortation, and spiritual counsel, if it be not from the life of the Son of God, it edifies not the body of the Lord Jesus Christ in love. Let us receive that which comes from the life of the Son of God; which is manifest amongst us, and shed abroad in our hearts. Let us watch and take care that whatsoever is not of this life may not appear, may not be manifest and made known among us. And this life that we receive from the Son of God, is that which will stand us in stead in the day of

trial; and as many as live unto God in this Divine life, He is well pleased with them; and the tempter, the wicked one, cannot touch them at all, nor reach them, nor hurt them.

This is my testimony unto you from the life of God, which to the glory and praise of his name hath risen into my soul, in some measure. It is the desire, and labour, and travail of my soul, that you may be inwardly gathered into this heavenly life; that all my dear brethren and sisters who are of the household of faith, may be inward in this life; that the fruit thereof may be manifest; that the notice thereof, the sound thereof, the language thereof, may be heard in this assembly at all times; that the Lord our God may be made known to us, through this Word of Life in our hearts, to the praise, honour, and renown of his name, who alone is worthy. To whom be glory for ever and ever. *Amen.*



THE PRAYER AFTER SERMON.

O most powerful Lord God of life, and of glory, and blessedness! precious in thy sight are thy people, whom, with thy power, Thou hast

visited with the day spring from on high, and upon whom Thou hast breathed with a Divine inspiration, and made them alive to Thyself, through thy tender mercy and goodness, which, in the Son of thy love, Thou hast freely extended to us ; whereby we are made capable of drawing nigh to Thee, and of having access into thy blessed presence, to enjoy communion with Thee, through the Lord Jesus Christ. We desire to wait upon Thee, and seek fervently after Thee. All our expectation is from Thee, from day to day, and from time to time ; that we may receive relief, that we may receive strength from Thee, who art the God of all our mercies.

Thou hast not been wanting to us in the needful time ; Thou hast had regard to the sighing of the poor, to the breathing and supplication of the needy ; whose desires have been truly after Thee, and the sweet enjoyment of thy presence, the feeling of thy blessed power, and the beholding of the light of thy countenance, wherein there is life and salvation. Blessed be thy name for ever ! All living praises and holy thanksgivings be, in truth and humility, offered up to Thee, through the dear Son of thy Love, by all thy

children and people, whom Thou hast sought out by thy blessed Spirit, and whom Thou hast gathered by the arm of thy blessed and mighty power ; that they might be a people to thy praise, serving Thee in newness of spirit, worshipping Thee in the beauties of holiness, and in spirit and truth, and not according to the oldness of the letter, not according to an empty and outward formality ; but in the sense of the springings up of that pure life, of that fresh spring of life, which Thou hast placed in the heart of a remnant, by thy blessed Power.

O righteous and holy God ! the sense and feeling thereof is beyond words—beyond expression and beyond utterance. Therefore we humbly entreat Thee, by the blessed arm of thy power, gather thy people more and more into an inward sense of the springings of life ; that they may attend upon Thee, and feel life in their souls, and breathings after Thee in their hearts ; that in their daily attendance on Thee, they may receive day by day, of those living, suitable supplies of life, virtue, wisdom, and power, whereby they may be supported through all trials and adversities, and through all oppositions and

temptations, that they may meet withal, for the trial of their faith, and for the exercise of their patience; that all their afflictions and exercises may be sanctified to them, for the bringing them nearer and nearer to Thyself, and into a more lively inward and single dependence on Thee, and thy Divine grace and truth, which Thou hast made known by Christ Jesus our only Mediator; by whom alone we have access to Thee, and whereby we are made capable of beholding the light of thy countenance, and of partaking of thy Divine goodness and blessing, and of those precious promises which Thou hast left upon record, and impressed upon our minds and hearts.

Thou hast poured into us a living and inward sense of that pure life of thy dear Son, whereby we may be enabled to live to thy praise; and O blessed, powerful Lord God! those that are not convinced and persuaded of thy way and blessed truth, that are not come into it, and to partake of the life of it, that are not yet come to live to Thee, and to live in obedience to thy blessed Son the Lord Jesus Christ, who are not come under the power of his Cross, that they may be crucified

to the world, and have the world crucified to them—Lord, awaken them; utter thy voice that shakes the mountains. Rend the vail, and draw their hearts, and minds, and affections, from earthly and fading objects, that they may come to breathe after Thee; and feel that Spirit in them wherewith Thou dost inspire thy people; whereby they may supplicate Thee for relief, for strength and victory over the spirit of the world, and over the temptations of the devil and the flesh, which do easily beset men; and whereby many are led captive, who cannot yet make mention of thy name, and walk in thy truth. Lord, awaken them by thy powerful voice, and incline their hearts to seek Thee while Thou art to be found, and call upon Thee while Thou art near, that Thou mayest be known in thy glorious visitation.

The cords of thy love Thou hast extended, that they may lay hold thereon; that they may be drawn out of the pollutions of the world, and of sin and Satan, that have brought death over them. Let the fear of God take place, that they may be afraid to offend Thee, as knowing that Thou art a jealous God, and that thine eyes are upon all the ways of the

sons of men. Thou art the heart-searching God ; there is no secret can be hid from thine all-seeing eyes. Under that consideration, O Lord ! let many come unto Thee, and reverence thy great Name, and not provoke Thee to displeasure against them.

And O blessed God ! Thou hast been graciously pleased to begin a good work, a glorious work of righteousness, in our days and times. Blessed God and Father ! we humbly pray Thee, carry it on and make it prosper. Prosper the souls of thy people in it, that they may be a growing, thriving, and increasing people, in thy holy ways, and in thy blessed work ; and as Thou hast sown a precious seed, and planted a noble vine by thine own Almighty hand ; and hast given us a root of life, the foundation of our faith, love, and obedience, which foundation Thou hast laid in Zion ; Lord, keep thy people sensible of it ; that they may mind it, and wait upon Thee, and be preserved in that root of life wherein thy blessing is ; that thy people may partake of thy blessing, and grow up into the nature of that life, to bring forth fruit to Thee—to increase in faith and love, in obedience and humility, and meekness ;

that the life of true Christianity may be promoted and increased among thine heritage; that they may live in it, and shine forth in it, as thy workmanship, which Thou hast created in Christ Jesus, unto fruitfulness unto all good works; that they may walk in them. That so, powerful God, and living Creator! they may live unto Thee, and act entirely to thy praise, honour, and glory, in their day, age, and generation; and their bright shining forth in the light of truth and righteousness, may appear more and more as an invitation to those that are afar off; in this thy day, wherein Thou art setting up the tabernacle of David, the kingdom of thy beloved Son, and repairing the ruins and waste places thereof.

Lord God eternal! grant that the residue of men may seek after Thee, and be sensible that Thou art at work, and raising a house for thine honour, and promoting the kingdom of thy Son, which is a kingdom of righteousness; that of his government there may be no end; that all those that desire after peace and after happiness, in the kingdom of thy dear Son, may wait to see Him rule and govern, to see Him reign whose right it is; that sin may not reign in their mortal bodies; that sinful lusts, and vile affections,

and an earthly mind, may not have power over them, and prevail against them: that so their souls may be lifted up to Thee; that, blessed, eternal God! they may wait upon Thee, and renew their strength and renew their thankfulness, for the renewing of thy mercies, and the incomes of thy love, which are fresh and new every morning: that they may fear Thee, and wait upon Thee, and diligently seek after Thee, and have sweet communion with Thee, in the enjoyment of thy presence.

And blessed be Thou, O Lord God eternal! for all thy mercies, preservations, and encouragements, so frequently afforded to thy people, whose eyes and hearts are towards Thee. Our souls are deeply engaged to Thee; and we have cause to bless, and praise, and honour thy great and excellent Name; and, through thy dear Son, to offer up praise and thanksgiving to thy great and excellent Majesty; for Thou alone, O God! art worthy to receive the honour and praise of all thy mercies, benefits, and blessings, by all the living here and elsewhere, who only art God over all heaven and the whole earth, blessed and praised for ever and ever. *Amen.*

SERMON III.

PREACHED BY MR. WILLIAM PENN,

UPON OCCASION OF THE DEATH OF MRS. REBECCA TRAVERS,
AN AGED SERVANT OF GOD; JUNE 19, 1688.

Times and seasons pass away, but *the Word of the Lord endureth for ever*; and it is that which hath been the root of Life, to the heritage of God, in all ages and generations—that from whence their joy and hope always sprung—that in which their faith was finished. It was their Alpha, and it was their Omega. In this the righteous began and set forth; and by this they were preserved in their heavenly race, till they came to their great end, *the prize of their high calling*, the haven of everlasting rest, after all the storms and tempests of time. It was this which they had their eye to in the beginning; and this was their joy that opened in the eternal Word, by which they were quickened and revived, and that caused them to endure to the end without fainting; and you shall *likewise, by*

patient continuance in well doing, in due time, reap if you faint not.

This was the word of God to the children of God of old, and it is his word in this day to us: *You shall reap if you faint not.* Blessed are you that are called into the vineyard; you shall have an everlasting harvest. If you faint not now, you shall reap then. What shall you reap?—vanity, and vexation of spirit, and disappointment? No! *you shall reap glory, honour, immortality, and eternal life.*

So, friends, though, every day, we have renewed occasions of remembering our latter end, yet there is that which never shall have end hath dawned unto us, which hath been presented to our view in this glorious day of our visitation. If we lift up our eyes to it, and have regard to it in our rising up and lying down, in our going out and coming in, and in all we put our hands unto—and if we place our interests and portion therein, then our minds will be established; and we shall not be ashamed now, nor blush before the Lord hereafter.

If our hearts condemn us not, we shall have boldness before God: so shall all travellers that have regard to the word of truth, while they are on their heavenly pilgrimage. They set their faces Sion-ward, and go on, not fainting, not doubting, not desponding; they have an eye to the Lord Jesus Christ, and have their hearts kept by that Word which abides for ever. Their belief and hope is beyond time, fixed upon that which God hath owned to be his Word, before the world was, and shall be when time and this world shall be no more. The outward garment, which shall be worn while it lasts, shall then be put off. Blessed are they that know the white linen, that which is whole and all of a piece, which God giveth to his children that love the Lord Jesus in sincerity, who is the Resurrection and the Life. He that comes to know and experience this, the second death shall have no power over him.

Now this change is not only in the outward man, but in the inner man; there is a putting off that which is fading, mortal, and perishing, and a being clothed upon with immortality and glory. Blessed are they who come to

receive that Word of God, which hath been the life of God in our souls. This is a day of Life to us. Blessed are they that shall be placed in that eternal kingdom and region, where all time shall be swallowed up, and *all tears wiped from their eyes, and sighing and sorrow shall be no more. O friends! lift up your heads, for the day of your redemption draws nigh.*

That you may not be shaken with every wind of doctrine, know that the foundation of God standeth sure, that is, his *Word that was in the beginning with God, that Word that was God.* In this eternal Word, which is God, know your dwelling and habitation, and wait upon God in it. It was David's buckler, his shield and strong tower; it was his Rock. God set his feet upon a rock, that is higher than man's power, and all man's wisdom and strength. In this the righteous begin; in this they travel on. Blessed are they that walk by faith; that live to the Lord and die in the Lord, and *shall be for ever with the Lord.* They are blessed that wait upon the Lord for a sense of this; they are above all the changes of time and mortality.

It is this that was a reviving cordial to our deceased friend, who received the Truth in early days, the days of the dawning of God's power in this land, and in this city; the remembrance of it was sweet to her soul. Let us remember the love of God, and the power and glory of the name of the everlasting God, that shined then, that we may be encouraged to keep together as a *peculiar people, to the praise of Him that hath called us out of darkness into his marvellous light*; that God over all may be glorified for ever—that we may live to the honour of his blessed name—that Christ's kingdom may be set up among us—and that God's great name, and power, and majesty may be exalted, and all flesh be abased before Him.

We are travellers here in this vale of tears, in this earthly pilgrimage into the land of rest, the heavenly Canaan. Let us follow our blessed Joshua that is leading us into that Land of Promise; and He will give to every one his lot; and they shall stand in that lot at the last day. O! blessed are they that are waiting for their lot and portion in that heavenly country to which Abraham had his eye—that city *the New Jerusalem, the mother*

of us all—and that house not made with hands, eternal in the heavens, whose builder and maker is God.

This Word which I have been speaking of, is that by which we are humbled and bowed before the Lord, and instructed in judgment and righteousness. To this Word, which is God, I commit and commend you and all the flock of God; that you may be preserved to the end of your days—that you may then lay down your heads in peace—that your testimony may not end before your lives end—that the Lord may be with us to shelter and overshadow us in the midst of all our trials and exercises, while we are following Christ in patience, humility, and self denial, and bearing his cross; for, no cross, no crown.

That which is pleasing to God is walking by faith. What is this faith? A pure resolution of living to God, in a holy dependence on Him, and a committing of ourselves entirely to Him, that so we may know and enjoy the purifying virtue of his word, that we may not offend God; for without faith, saith the apostle, *it is impossible to please Him.* By what means, saith the royal Psalmist, *shall a young*

man cleanse his way ? By taking heed thereunto, according to thy word. This is the blessed Word that hath been a root of life in all ages. Let us abide in this Word to the end of our days, and we shall then be blessed with that life which shall never end ; but shall remain when time shall be no more.

The Lord preserve you by his mighty power in his favour and Divine presence, that you may live to his glory and praise, and die in peace, and be gathered into that blessed and heavenly *assembly and church of the first-born, who are written in heaven ; and to God the Judge of all, and the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and the blood of sprinkling, that speaketh better things than that of Abel ;—*that you may eternally magnify and celebrate the praises of the eternal God ; to whom be glory for ever and ever. *Amen.*

SERMON IV.

PREACHED BY MR. RICHARD ASHBY.

AT ST. MARTIN'S LE GRAND, FEB. 16, 1693.

The testimonies and declarations which are given forth in obedience to the Lord's requireing, are to bring every one of you to a sense and feeling of the inward testimony of truth in your own bosoms—to the feeling of the work and operation of the Lord's Spirit upon your hearts—to give to every one a clear sight and understanding of those things that tend to their souls' profit, and to their spiritual advantage, and a Divine growth in grace. If any of us are satisfying ourselves in sitting down in an outward gathering, and only exercising our natural faculties to hear and to understand, and come not to know and be acquainted, in ourselves, with the inspiration of the Almighty, word the of Truth, we are strangers to it; and the good and excellency of it is hid from our eyes.

So that it is matter of great concernment for every one to know, what it is to be inwardly retired—and to know the operation of God's gift upon their souls, and to be acquainted with the work of God's Spirit in their inward parts; else we shall be deficient in learning what we ought to know, and fall short of certainty in our knowledge; and we shall be among the number of those *that are always learning* and never come to any stability, and come not to the power, and to know the substance of all. Such are in the dark; they are groping for the wall; they are at uncertainty, and tossed to and fro, and have not a stability of mind and spirit attending them; and they come not to know a true exercise: though there may be some inward desires, yet for want of keeping to that power by which they are begotten, their desires seem to fail.

O! my friends, that every one of you may be solid and weighty, that in your minds you may feel the operation of that power, and the inward work of truth that is begun in the soul, as the foundation of eternal happiness that is laid; that we may know the instruction, and feel the power of the Lord Jesus Christ,

in the heavenly Gospel, in which He is carrying on the work of our salvation; that we may have an eye unto Jesus and our expectations from Him, and be waiting truly upon Him for experience, to come to know Him that is the author and beginner of the work of Faith in our souls, and lays the foundation of eternal felicity. These are such as walk on gradually, and persevere to the end: they *look unto Jesus, the Author and Finisher of their faith*, the great searcher of their hearts, and manifester of the thoughts and intents thereof. They come to know Him in his offices, as He discovers and makes known to man, and showeth unto him what it is that doth obstruct and prevent his enjoyment of peace. They that come to be sensible of this, come to know an inward exercise of soul, and are brought to a spiritual exercise that hath a profitable tendency; so that now they discover those things that are pleasing to the sight of their minds, not those things that please the carnal desire, and bring reproof unto the soul.

Here is the proper effect of faith, when there is impressed upon the soul a sense of sin,

and of works of unrighteousness; and here is a foundation laid for true repentance towards God, and faith in our Lord Jesus Christ; for saith the apostle: *Him hath God exalted with his own right hand, to be a Prince and a Saviour, to give repentance and remission of sins.* He gives repentance to those that come to feel their need of a Physician to heal them. He makes such a discovery to their souls—such a sense He gives of their sin and transgression, as makes it appear exceeding sinful. These are such as come to reflect upon themselves, and see their woful state. This will lay low their minds, and bow down their spirits. These are they that come to self-abhorrence, and to have a travail in their spirits; and they come down into a lowly state, according to what the Prophet Jeremiah speaks, *Lam. ii. 29: He sitteth alone and keepeth silence; he putteth his mouth in the dust, if so be there may be hope. Wherefore doth a living man complain, a man for the punishment of his sins? It is of the Lord's mercies that we are not consumed; because his compassions fail not.*

They that come to be acquainted with the Lord as a Judge and as a Reprover, have a

decision made in the soul, and a separation from sin, after it is discovered ; and the judgment of God takes hold of the sin and transgression, and a man comes under reproof. Here is a time of suffering, and here is sorrow taking hold of him ; here is that which affects the soul with grief, and brings it into a state of mourning ; and he is brought under a sense of God's dealings with him ; and he comes to know that sorrow that hath an inward effect upon the soul, to take away iniquity, and make the heart better. He submits to the discovery of that deceitfulness that is lodged in the heart. For saith the Prophet, *The heart is deceitful above all things, and desperately wicked, who can know it ? I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings.*

The Apostle speaking to some, of the heart being turned unto the Lord, said : *Then the veil shall be taken away.* As God inwardly appears to a man, there must be an humble submission to his searching of the heart ; therefore saith the Psalmist, *Psalms xix. 12 : Who can understand his errors ? Cleanse Thou me from secret faults ;* and he knew a cleans-

ing work in his own heart, *Psalm li. 10: Create in me a clean heart, O God! and renew a right spirit in me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.* The Psalmist was in a spiritual travail, and came to an experience of this work upon his soul; and he prays the Lord to uphold him, that what he had done might not be marred again: therefore he begs of God to uphold him with his free Spirit.

You should all labour to go on in this inward work, that will bring you to a *repentance not to be repented of*, and to have a profitable evidence that there is fruit brought forth, not the fruit of sin. *What fruit have you of those things whereof you are now ashamed; for the end of those things is death.* They that are sensible of this, know that the *wrath of the Lord is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 18.* The work of repentance stands in this, not only in denying all ungodliness, but in *abstaining from all appearance of evil.* Therefore stand upon thy guard against thine

enemy, that he may not prevail against thee by his assaults. *If sinners entice thee, consent not to them; go not in the way of evil men; turn aside from it and pass away.* Learn self-denial, which our Lord Jesus Christ doth declare to be of necessity: *Except a man deny himself, and take up his cross and follow me, he cannot be my disciple.*

Thou mayest appear to take up a cross and deny thyself; but there must be a daily cross, a denying thyself continually, not giving way to our carnal wills, to our own carnal minds: *for to be carnally minded is death; and to be spiritually minded is life and peace.*

Here is a work that produceth profitable fruit, that will not bring reproach, and shame, and confusion upon us: the work of the Spirit of the Lord hath not that tendency; but will bring the soul to possess virtue, to inherit glory: *righteousness exalts a nation, but sin is the reproach of any people.* Sin brings a man to shame and confusion of face, because there is a sense comes upon a man, that *God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* *Eccles. xii. 14.* *We must all*

appear before the judgment seat of Christ, saith the Apostle, that every one may receive the reward of the deeds done in his body, according to that he hath done, whether it be good or bad.

O! this brings shame and confusion of face over a man. Many times the Lord appears in his displeasure; and the weight of his anger is let forth sometimes, so that it appears intolerable; sometimes men are brought under great terror and affliction of soul and spirit because of it. God afflicts men sorely sometimes; and this is in mercy, that we may fear to offend Him, and be brought to the doing of our duty, and come up in obedience to what the Lord requireth of us, and hath made known to us: *He hath shewed thee, O man! what is good. Micah vi. 6. Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression; the fruit of my body for the sin of my soul? He hath showed thee, O man! what is good; and what doth the Lord require of thee, but to do*

justly, and to love mercy, and to walk humbly with thy God? This, the prophet tells us, is more effectual and efficacious than sacrifices under the law.

Be faithful, my friends! to what God makes known; and give up in obedience to the works of righteousness, and live to the glory of God, and in obedience to the Truth. This tendeth to establish the soul in a Divine hope and confidence, which made Solomon to say, *The righteous is as bold as a lion.* Why so? Because the Lord is his strength: *He is strong in the Lord, and in the power of his might.* Friends! see to this, every one, in your own particular, that you *put off concerning your former conversation, the old man with his deeds, which are corrupt; and put on the New Man, which after God is created in righteousness and true holiness:* then you shall find the happy effects of this, the constraining effect and efficacy of the love of Christ, as the apostle did, 2 Cor. v. 14: *The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again.* And

therefore the apostle comes to declare of those, to this effect : *He that is in Christ, is a new creature : old things are passed away ; behold, all things are become new.*

How is he a new creature ? *He is the workmanship of God, created in Christ Jesus.* O the work of the new creation ! how precious is it to be witnessed ! *All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.* And saith the Apostle to the Ephesians, *Eph. ii. 14 : For He is our peace, having made both one ; and hath broken down the wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man ; so making peace.* Here is peace upon a sure foundation, upon a certain bottom. This is the peace that Christ leaves as a legacy to his disciples : *Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you.*

What is the difference ? the world's peace is uncertain, and attended with pain and trouble ; but the peace of Christ maintains it-

self, in those souls that are gathered into the sense of his power, and under his banner. Saith the prophet, *Isa. ix. 6: For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace; of the increase of his government and peace there shall be no end.* And saith the prophet, *Jeremiah xxiii. 5, 6: Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel dwell safely; and this in his name whereby He shall be called, The Lord our Righteousness.*

Friends, it is the desire of my soul that you may come to know the precious effects hereof to your souls; that you may know Christ Jesus to be your Lord, and submit to Him, and take his yoke upon you; for they that come to Christ must know what it is to be under his dominion; for He is a King, and shall reign and prosper, and execute judgment: *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, and He will save*

us. Therefore, my friends, be every one of you resigned in your minds and spirits, and live in a dependence upon Him, that you may feel his power overshadowing you from day to day; then you will say, as it is in the Revelations, chap. xix. 1: *Hallelujah! salvation, and glory, and honour, and power, unto the Lord our God; the power of his Christ is revealed in us.*

O! friends, that you may feel that you are gathered under his power, into his pavilion; that He may be a safe hiding place to you, and that you may experience and witness his power from day to day; then your peace shall be as a river. O! that you may every one find this in your own particular, and not rest satisfied in outward forms, and in an outward profession; that you may feel the substance, feel the life and possession, and have *heavenly treasure in your earthen vessels*: then will you be witnesses of *immortal life, that is brought to light by the Gospel*;—then you shall be of the number of those that *have fought a good fight of faith, and laid hold on eternal life*; and you shall be sensible of the visitation of the Lord, giving spiritual life unto the soul. Thus the Psalmist

experienced, and declared, *All my fresh springs are in Thee.*

Here is an evidence and testimony of this life. O! labour to have a testimony of this life, that ye may have fresh springs from the Lord, and *draw water out of the wells of salvation.*

These are renewed in the soul from time to time. It may be said that the stream is but small to some; O! keep to the streams, and partake of them, though but in the lowest degree, that thou mayest feel the risings of them. The prophet Ezekiel was led into the temple: saith he: *The hand of the Lord was upon me; and He brought me thither; and behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed. And he measured a thousand cubits, and he brought me through the waters, and the waters were to the ankles. Again he measured a thousand, and brought me through the waters, and the waters were to the knees; and afterwards the waters were to the loins. And afterwards, saith the prophet, he measured another thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.*

My friends ! here are divine openings upon the soul, in feeling fresh springs of love and life; and you may come to know and witness refreshings from the presence of the Lord. You are not strangers to the fruits of the heavenly Canaan, and the fruits of the tree of life. When you come to partake of them, you will say, *His fruit was sweet unto my taste* ; you will find that the Lord will abundantly open his bountiful hand, and *satisfy his poor with bread*. Let your waiting be continually upon the Lord, and *bread will be given to you* ; and *your waters will be sure*. Then you will see the *King in his beauty*, the King of Glory discovering himself.

Where the Spirit of the Lord is, there is liberty ; we all with open face beholding as in a glass the glory of the Lord. Here is a precious object indeed ! O the beauty of holiness ! how affecting is it to the soul ! the soul is overcome with God ; when the soul comes to the acting of its faith and trusting in the Lord, and depending upon Him continually—to beholding the glory of the Lord, which is of an affecting nature, this raiseth desires in the soul, according to the testimony of the Psalmist, *Psalm xvii. 14 : As for me, I will behold thy*

face in righteousness ; I shall be satisfied when I awake with thy likeness. The apostle speaks of *beholding as in a glass the glory of the Lord ; and of being changed into the same, from glory to glory, as by the Spirit of the Lord.* You that know the revelation of God in you, you will find this change from glory to glory, and a coming up to the beauty of holiness.

Then, my friends, here is a pure communion, a communion with the saints ; the Lord reveals Himself, and makes his spiritual abode in the soul. These are those that come to know *fellowship with the Father, and with his Son Jesus Christ.* They that come to know this, know God to be with them, and do know God's power and presence in the midst of them. Then, though man may frown, the Light of God's countenance shall be lifted up upon us. And *if God be for us, saith the apostle, who can be against us ? He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all good things ? The Lord will bless us with all spiritual blessings in heavenly places in Christ.* Wait upon the Lord, and He will bless thee, and encourage

thee, that thou mayest know additional blessings in thy soul.

This is the intent, design, and import of these declarations that are found among you; that you may all know a being gathered unto the Lord, and may feel his power, and know the lot of your souls' inheritance: and know that the Lord will continue his mercies to you, and will make good his promise, that, if you *cast your care upon Him, He will take care of you.* They that do this may know the *Lord to be their portion; and the lot of their inheritance* to be in Him. In times of distress and tribulation, the Lord will be with them. Israel of old, though they did all partake of an outward Canaan, yet all had not their lot in Shiloh. They that come to sit with Christ in heavenly places, they have their lot in Shiloh, in a peaceable Saviour, *the Prince of Peace.*

Take a view of your inward state and condition: see, Is the Lord Jesus your lot and portion? then you shall not want; but if you are strangers to this, and live in the state of carnal security, sorrow will overtake you.

The prophet saw some to do so; *It is as when a hungry man dreams of refreshment, but when he awakes his soul is empty and faint.* If you have not the feeling of the power of God's Spirit, and are at ease, a terrible day will overtake you.

Therefore, friends, while you have time, give all diligence. While the manna falls about your tents, and you are humbled in the sense thereof, know that the Lord will preserve you from day to day. Then your bread will be sweet, and your water sure. O friends! the great prophet hath been sent to you: *Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with Me.* Friends, He will bless you; and you shall know your provisions which are made for you; the Lord Christ will bless your store; for the treasures of heaven fail not, *where moth and rust doth not corrupt, nor thieves break through nor steal.* And therefore, friends, have respect to the manifestation and spiritual appearance of the Lord Jesus, that you may feel his power overshadowing you from day to day; that you may be kept by the mighty power of God.

We must wait upon the Lord from day to day, to be kept and preserved by Him, and be retired from the vanities of the world, and live that *life we live in the flesh, by the faith of the son of God*; that we may come to say, with the Apostle Paul: *Not I live, but Christ liveth in me: that we may be united to Him. He that hath the Son hath life, and he hath power; to as many as receive Him, to them He gave power.* Here is a Divine ability: *I can do all things through Christ who strengthens me.* My friends, if every one of you do feel this in your own particular, you will come to a heavenly place, *to a kingdom that cannot be shaken*; and you will dwell in a sure dwelling, *and have the candle of the Lord to shine upon your tabernacles; Light is sown for the righteous, and gladness for the upright in heart*; they shall have peace through Him that is the Prince of Peace. It is the desire of my soul that you may feel this inwardly in yourselves.

Therefore, dear friends, retire to that strength that is treasured up for you in Christ. *Be strong in the Lord, and in the power of his might*; and let all self-confidence be laid aside, and *trust in the Lord; for in the Lord Jehovah is everlasting strength.* And He

changeth not, therefore the sons of Jacob are not consumed; He is the same yesterday, to day, and for ever. Let us take comfort in the unchangeable love of God, who hath given us this promise; I will never leave thee nor forsake thee. Heb. xiii. 5, 6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Therefore wait to receive strength from Christ, from day to day. They that build not upon this power, are upon a sandy foundation; they make an outward profession of religion, and have a form of godliness, but that will not avail: Obedience is better than sacrifice, and to hearken than the fat of rams. And our Saviour saith, Matt. vii. 22. And every one that heareth these sayings of mine and doeth them not, shall be likened to a foolish man that built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.

Wait upon the Lord; his strength hath been revealed, and his power made known, and his arm made bare; therefore fix your confidence in Him, that so your minds may be established. *Be strong in the Lord, and in the power of his might, and take unto you the whole armour*

of God. *Ephes.* vi. 13, 14. This is the armour that God hath made known for his Christian soldiers, that are making war against sin and unrighteousness, who are *fighting the good fight of faith*. It was the experience of the primitive believers: *We are more than conquerors through Him that loved us*: therefore feel your strength fixed upon the Lord; retire and wait upon Him; and be in a watchful frame. The prophet Habakkuk, when he saw distress was coming upon the church, says, *Hab.* iii. 16. *When I heard, my body trembled, and my lips quivered at the voice; and rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble.* Then saith he, in *chap.* ii. 1: *I will stand upon my watch, and set me upon the tower, and I will watch to see what He will say unto me, and what I shall answer when I am reproved.*

In this spiritual warfare let us be attentive unto Christ, the great Captain of our salvation, that maketh war in righteousness. Let us hearken one day after another; and then there will be a holy skill and expertness given to us. You will be expert in the spiritual war, and you will find strength and power given you from the Lord; and He will be a *hiding-*

place, and a sanctuary to you; you shall come to the mountain of the Lord, where there shall be no distress; and the voice of the oppressor shall no more be heard, nor destruction within your walls; thy walls shall be called salvation, and thy gates praise. And you that know that spiritual dwelling, where the spiritual Jews are, you are come to sing the songs of Zion, which shall be sung in the strong city, where salvation is appointed for walls and bulwarks—where the wicked cease from troubling—and where the flocks lie down at noon—where there is a shadow of a great rock in a weary land, and rivers in dry places. Here is the plenty of all good things, which in God's house is opened to us.

Now, my friends, if you are sitting down in outward forms, without feeling the operation of God's power and Spirit upon your souls, and be not brought to an inward conformity, the dreadful day will come, that *the Lord will search Jerusalem with candles.* That God before whom all things are naked and bare, he is taking a view of the imperfections of his people: *He is the searcher of the heart, and a discernor of the thoughts and intents of it;* whether you fall short of that power and

spirit of true religion, or if there be only outward conformity and not inward obedience.

The trumpet of the Lord hath been blown in Sion: *Lift up thy voice like a trumpet, and tell the house of Judah of her transgression, and the house of Israel of her sins.* Where there is only an outward conformity, and not an inward subjection, there distress will overtake you: which I have seen in the vision of the Lord, which hath been upon me as a warning to the remiss and careless ones, and it was delivered with a voice full of power in these words: *All foundations shall be manifested, of what sort they are; a watcher from the holy one with severity shall overtake the unwatchful.*

Therefore let this be a warning to you all, that you may not fall under the stroke of God's severity. The apostle Paul saith, *Rom. xi. 17.* to the believing Romans, speaking of the goodness and severity of God: *And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in amongst them, and with them partakest of the root and fatness of the olive tree; boast not against the branches, but if thou boast, thou*

bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off: and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell severity, but towards thee goodness, if thou continue in his goodness; otherwise thou shalt be cut off.

O, my friends! what need is there of a watchful frame! Think how necessary it is in your own particular, every one of you, to be keeping in your watch tower: *The name of the Lord is a strong tower, the righteous shall fly unto it and be safe; and when they are assaulted with the enemy, the Spirit of the Lord shall be with them; and when the enemy comes upon them as a flood, the Spirit of the Lord shall lift up a standard for them against the adversary, and they shall stand still, and see the salvation of God.* And they shall find the power of God's Spirit come upon them for sanctification, and they shall be as the purest wheat gathered into the garner of God.

Therefore, my friends, let the testimonies of truth which the Lord is pleased by his servants and messengers to send to you, take hold of you, and go along with you, and have a place in your secret thoughts. It is an exhortation of the word of truth, which God gives by his Spirit to you, therefore let it be retained : *While you are in the light, walk as children of light, and have no fellowship with the unfruitful works of darkness ; and you shall dwell safely, and be set upon a rock that is higher than you ; you shall be as stars shining in a dark world, and though there be darkness upon the earth, yet here is light, here is beauty. Those that are in Zion and in Goshen, the songs of the night shall be given to them. When others are in distress, these are they that have their habitation in the Lord, and find a spiritual repose, and enter into rest ; and enjoy that peace which God, through Jesus Christ his beloved Son, doth give unto the souls of his people ; that peace that passeth understanding.*

Let the word of Christ dwell in you richly, in all wisdom ; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts unto

the Lord. Salvation and praise be ascribed unto our God continually, for all his mercies and favours; for to Him honour, and glory, and thanksgiving belong. And as you render praise to the Lord in the name of his beloved Son, you shall find acceptance with Him; and an answer of peace returned into your bosoms, when you pray as the Psalmist, Psalm cxli. 1, 2: Lord! I cry unto Thee, make haste unto me, give ear to my voice, when I cry unto Thee. Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice. Hereby you shall enjoy divine rest, and repose, and refreshment from the presence of the Lord, and that joy that is unspeakable and full of glory. This is my desire and soul's travail, and the end of my labour among you, that this may be your lot and portion with the Lord.



THE PRAYER AFTER SERMON.

Blessed Lord God! who hast in this day of thy power made manifest Thyself, unto thy children and people, who are this day waiting upon Thee—O Lord God! we pray Thee, let thy infinite mercy more and more be ex-

tended to us ; and we humbly pray Thee, do Thou preserve us a sensible people ; that, as Thou hast afforded the visitation of thy love unto us, we may delight in it. Lord, reveal thy love more and more to us, that we may obey Thee, and delight to do thy will.

Lord, Thou hast an eye of pity and compassion upon the sons and daughters of men, whom Thou seest in a lost and perishing condition ; and Thou wilt remember them in their low estate, because thy mercy endureth for ever. Extend the riches of thy goodness to such as are strangers to Thee, that they may come to the knowledge of Thee, through the Son of thy Love ; for this is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent.

O Lord ! manifest thy love to us more and more, and appear in thy excellent glory, for the bringing down of every thing contrary to Thee. Blessed Father and Fountain of life ! set up thy throne, and reign in the hearts of the children of men, that they may own thy rightful government, and submit to thy wisdom ; and become a willing people in the day of thy power ; and be reconciled to Thee

in the blood of thy Son. Be with us in all the dispensations of thy grace and love; and manifest the operation of thy power upon us, in our attendances on Thee from day to day, and from one season to another.

Lord, Thou that hast revealed thy glorious arm and power to thy people, in their many travails, exercises, and afflictions, that have come upon them for the trial of their faith, and the exercise of their patience and humility, and other graces. Let our patience have its perfect work; and let the trial of our faith be found unto praise, honour, and glory, at the appearance of Jesus Christ; and let our humility lay us low before Thee, that, being humbled under thy mighty hand, we may be exalted in due time, for the sake of Jesus Christ, whom Thou hast exalted at thine own right hand, to be a Prince and a Saviour, to give repentance to us, and remission of sins.

Lord, our desires are to Thee, and our expectations are from Thee. Do Thou supply us with all things needful for our souls and bodies, as Thou hast mercifully sustained us hitherto. O Lord! do Thou bless all the manifestations of thy love and power unto us,

that we may be sanctified and made meet to serve and glorify Thee ; that we may give up our account with joy at thy tribunal—that we may then be found in Christ, not having our own righteousness ; but, being justified freely by thy grace, through the redemption that is in Him, we may enter into glory, and be for ever with the Lord.

Blessed Father of Life ! remember all those that are scattered up and down upon the hills and barren mountains, and are wandering up and down as sheep without a shepherd. Remember them in this day of thy love and mighty power ; and bring them home to the sheep-fold of Christ, who is the true Shepherd, and Redeemer, and Saviour of souls. Lord, go along with us from this place to our several habitations and employments. Let the angel of thy presence attend us ; let the word that hath been preached dwell richly in us in all wisdom. Dearest God of love and life ! one plants, and another waters, but Thou alone dost give the increase. We pray Thee, go along with us, and be near unto us, when we are separated one from another.

Now, Lord! for all thy mercies, and benefits, and blessings renewed to us from day to day, and from one season to another, we desire to offer up to Thee a pure and living sacrifice of praise, and love, and thanksgiving; for Thou alone art worthy, who art God over all; who, with thy blessed Son, and Eternal Spirit, livest and reignest for ever and ever, One God, world without end. *Amen.*

SERMON V.

PREACHED BY MR. WILLIAM BINGLEY,

AT GRACE-CHURCH STREET, MARCH 4, 1693.

FRIENDS,

It is weighty upon my spirit this day to call upon you all, to take into a weighty consideration, the end for which the everlasting God hath given us a being, and a day of visitation, and doth vouchsafe to us the continuance of our lives. Without all controversy, the great God hath a great end in it: I would to God, the consideration of this end did take impression upon your minds. Certainly it is for this in the first place, that man should serve and glorify the great God, that gave life, and breath, and being to him; for this is an indispensable duty. And in the next place, there is a duty towards man; so that there is our duty towards God, and our duty towards our neighbour.

Now, that we may be capable of answering these things—that we may be rightly fitted and qualified—that this great end of God may be answered—that is our duty to God, which every one ought to perform, and I doubt not is acknowledged generally by all to be due to Him. It is therefore to be considered under what qualifications those must be that can perform it acceptably. Now God, who hath required the strict performance of this duty, is a holy, eternal Being, pure and righteous; whatsoever then is offered to Him, must be a pure offering, and the heart and mind of the offerer must be pure and holy, if it find acceptance with Him.

Now if it be so, as without all controversy it is; in the first place, you know, as God created man for this end and purpose, to glorify Him, so He created him in a meet state and capacity to perform it, for He made man upright, holy, and righteous; and whilst he stood thus he had both free access and acceptance with God his Maker. But, alas! mankind, through the workings of Satan, and through the craftiness and subtlety of the enemy of all righteousness, lost this innocent state of holiness, fell from it, and became a plant of a degenerate vine; yet many are not so far

fallen, but that they have a sense sometimes, and a belief there is a duty and service owing to God, and have gone about to perform it, though they have not been rightly qualified ; for we find that Israel went about to perform this great duty in their unregenerate state. What acceptance did they find ? None at all. Why ? Their hearts were corrupt. We have divers instances thereof in Scripture, concerning Israel ; the Lord complains of them by his prophets : He doth not complain that they were short in not going about to do something that had the shew of religion, or in appearing in an outward shew of offering something to God ; no, but it was not pleasing ; for the Lord saith : *Bring no more vain oblations. Incense is an abomination ; to me, the new moons and sabbaths, and calling of assemblies, I cannot away with. It is iniquity, even the solemn meeting.* Isa. i. 13.

What was the reason they were not acceptable ? was it that the Lord had not required those things ? No : what was the reason then ? Their hearts were full of corruption, their hearts were defiled ; they were not right in the sight of God ; it sprung from a wrong heart ; it was not a *vessel made meet*. It was not prepared and fit for such holy service and oblation.

And again, in the same place, there they seemed to draw nigh to God, and would presume to tread his courts: but what was the return? *When you come to appear before me, who hath required this thing at your hands, to tread my courts, seeing you hate to be reformed.*

These people drew near to God *with their lips, but their hearts were far from Him*; and it is evident the Lord did not accept of them in those performances, because they were in a corrupt, unclean state; but the Lord by his prophet corrected them on this wise: *Wash ye, make ye clean; put away the evil of your doings from before mine eyes: cease to do evil; learn to do well;—seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Nothing but this change could give them acceptance with God.*

Now, my friends, this is a great work, the work of the day that every man and woman is concerned in, and ought to be concerned

about, to be made meet to approach before the Lord, to come before Him, and perform their duty, that is due from them to God, acceptably; but if any should enquire of me, by what means may we be made meet for this service and great undertaking, I will tell you; it must be by experience, and sensible feeling of that which was the cause and real ground of man's losing his access to, and acceptance with God at the beginning; that which shut the door, and became a bar and partition wall between God and man, and which was the sin and transgression that he fell into—this must be removed and taken away; the root of it must be done away by faith in Him, whom God has sent to restore lost man, Jesus Christ; and by a sensible feeling of the effectual working of his power in the soul, to cleanse from sin; or else there can be no acceptance with God.

How and by what means must sin be done away? God, everlasting in his infinite love, hath ordained a way, because He would not have man to perish and remain in a state incapable of answering the end which God ordained him to. And what is that way? The

Lord Jesus Christ. God hath sent Him into the world, in a twofold manner.

First, He sent Him into the world in a holy body which He had prepared for Him, as it is written : *Lo, it is written in the volume of the book, I come—what for? to do thy will, O God!* What is God's will? and what is the reason of Christ's coming into the world? That He might die for every man, and be a Sacrifice for sin, and redeem man to God; this was the work that God gave Him to do in that appearance.

Secondly, there is another coming of Christ, a coming in the spirit: for the first opened a door for lost man, that shut himself out, and by his sin put a bar to his drawing near to God. The first coming of Christ, I say, opened a door; for He became a sacrifice, and an offering, and atonement for mankind, and thereby opened a new and living way for man's coming to God. *And his second coming is without sin to salvation,* and to bring all mankind that believe and obey Him, into this way or door, and to have an entrance into this new and living way which He has opened; and thereby to have the benefit of that *one*

offering and sacrifice, which He hath made for sinners; and God hath revealed and made this known to the sons and daughters of men.

Blessed be the name of God! that Christ is come in the spirit—that *He hath sent his Spirit into our hearts—that He hath given us a measure of his Spirit to profit withal.* The Son of God is come to wash and purge men from their sins, and to destroy the works of the devil, and to waste and consume that nature, that hath separated man from God, and the root and ground of that which hath hindered our approaching near to God. Christ is come to *finish transgression, and to make an end of sin, to take it away, and to bring in everlasting righteousness.*

I would intreat you all, in the love and tender compassions of God, to open to this coming of the Lord Jesus Christ. He is come near to you, He knocks at the door of your hearts, by his secret reproofs and heavenly smitings in the soul, and shews people their evil ways and courses. Now, if you in faith open to Christ, when He *knocks at the door of your hearts, He will work the work of God*

in you. He will work that in you and for you, that no man can work for himself, nor for another. Now the Lord Jesus Christ is come to work that work, which his Father hath given Him to do; which is, to take away that which hath separated thee from God, and made thee a child of wrath, and an object of God's displeasure: He will remove it, and wash it away in his blood: it is *the blood of Jesus that cleanseth us from all sin.*

O the wonderful love of the Son of God, that He manifested to us in that body which was prepared for Him to do the will of God, in submitting to the death, and being a Sacrifice once for all! If thou wilt hearken to his reproofs and instructions, He will *work the work of God in thee, and He will wash thee and cleanse thee from sin in his own blood:* and thou must be acquainted with this washing, cleansing work, or thou hast no part in Jesus the Mediator; for He said to Peter: *If I wash thee not, thou hast no part with me.*

He doth purge, and wash, and purify all that have a part in Him, *who is the fountain that God hath set open for the house of Judah and Jerusalem, for sin and for uncleanness*

that you may wash in it and be clean. Seeing the fountain of God's love is opened to thee, in the Lord Jesus Christ, turn to Him and feel the operation of his blood: it will take away thy sin and uncleanness, yea, the very root of evil. *And every plant, as Christ said, that the Heavenly Father hath not planted, shall be rooted up. Matt. xv. 13.* When thou comest to know the plucking up of these plants, and art willing to be purged by Christ, and washed in his blood, in that fountain that is opened for sin and uncleanness; and comest *to be made a vessel meet for thy Master's use;* and comest to be a vessel in God's house, and fit to perform the worship of God, that stands in the spirit; thou wilt then find acceptance with God, through Jesus Christ.

But this reformation must not be outward only, but a reformation of the mind and soul, and the inward man, and a being truly rectified there; and this is to make clean the inside, as Christ said. Then thou wilt come to have a discovery of, and to be acquainted with, the mind and will of God; and thou wilt then feel a cry in thy soul on this wise:—O Lord! enable me to perform my duty to Thee: and

thou wilt find the promise made good to thee; and here thy waiting will be upon God: *They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; and they shall walk and not faint.*

Thus, when thou art waiting upon God, and doing his will, thou wilt perform thy duty without weariness or fainting, and serve God, and glorify Him in thoughts, words, and actions; and then thou wilt answer the end for which thou wast made, and wilt worship and serve God in that ability of Grace which He hath given thee, and thou wilt experience what it is to be under the conduct and guidance of the Spirit of God, and wilt worship God in spirit and in truth. *The Father seeketh such to worship Him; for the worship of God doth not stand in outward observation, nor in any thing barely that a man can do outwardly, but in spirit and truth.*

They that are thus exercised, they live to God, and in the daily feeling of his redeeming arm, and the ransoming power of the Lord, which hath broken the chains of darkness in which they were held; and how the Lord hath

brought them near to Himself, and filled them with a living sense of that power that redeemed them : and they cannot but fall into a holy admiration of God, and admire his love and bounty, and wisdom, power and goodness.

Here is a man that worships God aright, that truly performs the worship and service of God. When the mind is truly humble and dwells in lowliness, such find life to spring from God, the fountain of it, and thereby their souls are kept in a lively frame before Him ; for it is the living that worship God ; it is the *living that praise Him ; the dead cannot praise his name. The grave, saith Hezekiah, cannot praise Thee, O God ! death cannot celebrate Thee ! the living, the living, he shall praise Thee, as I do this day.*

Those that truly worship God in Spirit, they have holiness to the Lord written upon them, stamped on their outside : *And as they have borne the image of the earthly, so now they bear the image of the heavenly Adam.* These perform duty to God aright ; and they are made meet to serve Him, and worship Him ; and they have a deep sense of the

love and mercy of God to them, and in that sense give glory to God, to whom it does belong for evermore.

Secondly, as there is a duty we owe unto God, so there is a duty which we owe to our neighbour; and this duty cannot be performed but as we are preserved in a sense of that power which hath quickened us to God. Therein we are made instruments in his hands to call upon others to turn to God, and do good to them by our exemplary lives; and as we make a profession of godliness, so we ought to walk in love, and have bowels of compassion and love to our neighbours, that they may be saved and brought near to God. And therefore let us shew forth all meekness, goodness, lowliness, justice, truth, equity, and *all manner of holy conversation and godliness; and love God with all our heart, with all our mind, and with all our soul; and our neighbour as ourselves.*

These are the two great lessons which we ought to learn; and I am sensible many are short, in not loving their neighbours as themselves, but are seeking rather to circumvent and to defraud one another, letting up bitter-

ness and malice one against another. Too many instances may be given of these things ; but our duty is, to endeavour to shew forth our love in justice, equity, and truth in all things, and to be so far from going beyond or seeking to defraud or overreach our neighbour, as that we should, upon all occasions, manifest our care and love to Him, that He may be gained and brought over to the love of the truth. This is that which God hath made us witnesses of in his blessed day and gospel ; and it should be our great care and concernment to answer this duty that lies upon us one towards another, faithfully ; and to encourage one another, and *watch over one another for good*, and not with an evil eye or prejudice in our minds against any, nor to let in any sourness or bitterness of spirit against any.

I counsel and exhort you in the love of God, to perform your duty to God, whereby ye may receive an answer of peace and acceptance with Him, an answer of *well done* from God, which we shall, if we keep and abide in his love. This will bring you to the Fountain of wisdom, and the opening and springing of it. This is *the wisdom that is*

from above, that is pure and peaceable, and gentle, and easy to be intreated; and we shall be preserved one in the conduct of it; we shall not be short in our duty, we shall love one another, and converse one with another. This is a particular mark and token, and a certain distinction, whereby the disciples of Christ are manifested and known to the world. *Hereby, saith Christ, shall men know ye are my disciples, if ye have love one to another. John xiii. 35.* Abide in this love and in the truth, and shew forth the virtues of it. They that do profess the truth, but act otherwise, and are carried away with any of the lusts or pleasures, and delights of the world, or with the pride, haughtiness, bitterness, and sourness of the spirit of the world, they that are carried away with these, all their love to their neighbour will be hindered, and there will not be a sincere exercise of it.

There are some that make a profession of the truth, and come among us, whose conversations shew they have a root of covetousness remaining in them. They will defraud, and overreach, and cheat their neighbour; and so bring a reproach upon the truth. They have an ill fame; they do not perform their duty

to their neighbour in love and kindness; neither are they under the conduct of that power, that should direct and guide them in their duty to God.

Therefore, my friends, watch against the enemy in these things; be *not ignorant of his devices*: then the designs of the wicked one will not overcome you, and prevail against you. Live in the fear of God, which is true wisdom; keep yourselves in the love of God, and in love to one another. O what oneness and concord will there be; and what sweetness and harmony will be among us! And with what a heavenly loveliness will our conversations shine in the world, when we abound in all the fruits of righteousness, and in love one to another. *Behold, how good and how pleasant it is for brethren to dwell together in unity and amity!* This is beautiful indeed! It is like the *precious ointment on the head, that runs down to the skirts of the garment*. O the heavenly garment, the garment of praise, that shall clothe those that live in the love of God, and of one another! O! the holy robe of the righteousness of Christ shall cover such souls. O! this is that which shines forth gloriously;

they that live in love shall have this beautiful garment to cover and adorn them.

O my friends ! the weight of this was upon me ; O that every one of you may be gathered and made willing to discharge yourselves of this great duty to God, and to one another, that an heavenly opening may be known ! This love to God and our neighbour will be as *a munition of rocks, where our bread shall be sure, and our waters shall not fail ; when the life we live in the flesh is by the faith of the Son of God.* This union and mutual love will cement us together, when we are *built upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord ; in whom you also are builded together for an habitation of God, through the Spirit.* If we live in love, as the living members of Christ, the blood will circulate into the life of every member from the head ; and we shall know the virtue of it.

If we live in love, God's name will be honoured, and his truth will be promoted,

from sea to sea, and from land to land, from one part of the world to another; and many shall be brought to behold *the rising of the Sun of Righteousness*, and his glory shining in our day, and be preserved in an holy fear and awe of God, and kept from all evil. If we discharge ourselves of this solemn and indispensable duty of love to God and one another, then we shall have an answer to our prayers, and of peace in our own bosoms, and know that God will accept of us; and we shall be supported under whatsoever trouble or affliction shall befall us. God will be our strength and our stay; and we shall have no cause to murmur or complain: God will bear us up by his Divine power, and keep us in a tender sense of his love to us, while we are living in the daily performance of this great duty of love to God, and mutual love to one another.



THE PRAYER AFTER SERMON.

Blessed and everlasting Father and Fountain of life! what cause have we to admire thy goodness, and worship Thee, and reverence thy great name! who dost manifest Thyself in thy love and thy tender compassions from

day to day; in affording us one visitation after another, and in causing thy love to be shed abroad upon our hearts in our waiting on Thee, and crying and breathing after Thee. Thou openest thy hand from day to day, and fillest us with thy Spirit; and thou makest a remnant to be as a watered garden, to spring, and bud, and blossom.

O Lord God of life! those that are plants of thine own planting, they have a greenness upon them; they grow in grace, and in the knowledge of our Lord Jesus Christ, and bring forth the fruits of righteousness before Thee. O God of infinite power and love! keep them, we pray Thee, that they may be coming nearer and nearer to Thee, and be more and more acquainted with Thee; that they may come to know and witness their being built upon that foundation which cannot be moved. Let the desires and supplications of thy living ones reach to them that are scattered, and are yet unacquainted with Thee; that know not thy ways, nor what thy worship is, nor how to perform it. Do Thou open their understandings, that they may see thy power, in turning their minds and hearts to Thee, and in renewing and changing them,

that they may be made the objects of thy love, and be brought into a nearness to Thee ; and that they may be made acquainted with the feeling of thy virtue and power upon their souls.

Blessed God of life ! do Thou fill our cup with thy blessings, and refresh us with the incomes of thy love. Thou causest thy people to drink of the streams of those rivers of pleasure that are at thy right hand ; and Thou causest the rain to descend and drop upon thy tender plants, that they may grow and be fruitful in every good word and work ; and live to thy praise ; and that they may exalt thy great name, and magnify thy power manifested to them. Lord, remember Thine every where, those especially who are under affliction, and exercise of body and mind. Open thy hand, and send help to them according to their needs and necessities, that they may be kept and supported under all their trials ; that they may not be discouraged, nor despond in their minds, nor despair of thy love and goodness to them.

O Lord ! be thou known in thy love ; and shed it abroad upon us by thy Spirit, that we

may all be brought nearer to Thee, and be more acquainted with Thee, who art the Fountain and Well-spring of all our mercies and comforts ; and may have cause to bless and praise Thee, who hast made us heirs of that life and blessedness that shall never have an end.

We desire to return living praises to thy name for this day's mercies, for the incomes of thy love and thy presence in the midst of us. Lord, our hearts are engaged to return thanks and praise to Thee, and to give glory to thy holy name. Lord, keep us when we are gone and parted from one another, and keep us that we may live to Thee, and not to ourselves, and that we may be instrumental in turning many from darkness to light, and from the power of Satan to Thee, the Living God ; that they may receive remission of sins, and an inheritance among them that are sanctified, by faith in Christ Jesus : and that they may shew forth the virtues of Christ in their lives and conversations, and bring honour and praise to thy name, who art worthy of all praise. To whom we desire to give honour, and glory, and thanksgiving, and praise, not only at this time, but for ever and ever. *Amen.*

SERMON VII.

PREACHED BY MR. CHARLES MARSHAL,

AT THE CLOSE OF A MEETING IN GRACE-CHURCH STREET,
MARCH 11, 1693.

MY FRIENDS,

The testimony which lives in my soul at this time, is unto the excellency of the love of God in Christ Jesus ; which love is indeed incomprehensible and unspeakable, the love of the everlasting God through his beloved Son Christ Jesus ; whom, because of the hardness of the hearts of men, and for want of understanding, and of a feeling heart, and of a perceiving mind, many of the children of men have not the knowledge of. Herein was the greatness and extensiveness of the love of God unto mankind in sending his Son into the world ; who came from the bosom of the Father, *that He that knew no sin might be made sin for us, that we might be made the righteousness of God in Him.* O the wonderful mystery of the incarnation of Christ Jesus !

Great is the mystery of godliness ; God manifest in the flesh. The professors of this age have been strangely ignorant of it, and have been ready to reflect on those that admire it and have an high esteem of it.

But blessed be the Lord our God, that we can say in truth, that we have an esteem of that One Offering of the Eternal Son of God, that we can say as the apostle did in his day : *By one offering He hath perfected for ever them that are sanctified.* This is that which hath opened upon my soul this morning. The Lord God of glory, in this age and generation, hath laid a necessity upon us to preach Christ under the denomination of a glorious Light, for He is the light of the world, and the only Saviour, and so we are to have faith in Him.

The apostles made it their work to persuade the people from morning to evening, that Jesus was the Christ, the true Messiah, that made a good confession before Pontius Pilate ; and that He was crucified, died, and rose again, and ascended up into heaven, and sitteth at the right hand of God : and lives

for ever to make intercession for us. This was the labour, travail, and exercise of the apostles, to preach Christ crucified and risen from the dead : *But the Jews assembled with the chief priests and elders, to take counsel together, and gave large money to the soldiers, saying : Say ye, his disciples came by night, and stole Him away while we slept.* This was the labour of the apostles and servants of the Lord, to persuade the people, in their day, that Jesus was the Christ ; and that after He was crucified and died, He was risen from the dead : but the Jews, the Scribes and Pharisees, they did oppose this ; and said He was not the promised Messiah. But in process of time, through the powerful preaching of the gospel, the children of men did receive and believe this testimony, that Jesus was the Christ, the eternal Son of God, and only Saviour. And when the enemy could no longer withstand that belief—when it came over the nations—then the people were turned about, and then there was an admission of that belief that Jesus was the Christ ; and many contented themselves with the bare name of Christ, and with a profession of the word, without the power.

But the Lord of glory hath raised a people in this age and generation, as instruments that might shew forth the power and coming of our Lord Jesus Christ spiritually; not thereby denying or not in the least opposing his manifestation bodily, which died without the gates of Jerusalem; for this was the end of his manifestation: *For this purpose, saith the apostle, was the Son of God manifested, that He might destroy the works of the devil.*

So that now, friends, that which opens and lives in my soul, and that which I have to say and demonstrate to you at this time, is this: that the Lord God of heaven and earth, hath raised up a people in our day, to preach Christ under that denomination, that the servants of the Lord preached Christ in former days, ages, and generations. They gave testimony on this wise: *In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life, and that life was the Light of men, and the Light shined in darkness, and the darkness comprehended it not. There was a man sent from*

God whose name was John: the same came for a witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light: that was the true Light that lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came to his own, and his own received Him not; but as many as received Him, to them gave He power to become the sons of God, to them that believe in his Name.

Did the apostle John that gave testimony of Christ, as the Light of the world, oppose his appearance in that body that was prepared for Him of the Father to do his will in? No, no more than the apostle Paul, who preached his spiritual appearance and manifestation, opposed his bodily appearance, and being manifest in flesh, when He saith: *The grace of God which brings salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* No more do we deny or oppose Christ's bodily appearance, who died with-

out the gates of Jerusalem; though we are misunderstood and misrepresented, by many in this generation. The Lord in mercy by his heavenly power remove this misunderstanding, and take away this vail from the hearts of the children of men; and so bring them to a sense and knowledge of the spiritual appearance of Christ Jesus, and the blessed end of his coming in that blessed body wherein He suffered, and *tasted death for every man*; not that any man might live in sin, because He died a sacrifice for sin: *He did not die for sin, that men should live in sin, but that they might die to sin and live to God.* So likewise we do not preach any thing opposite to Christ's appearance in that blessed body, who was *God manifest in the flesh*, for therein He wrought salvation for us. *He is the Captain of our salvation, and was made perfect through sufferings. He is the first-begotten of the dead, the Prince of the kings of the earth, that hath loved us, and cleanseth us from our sins in his own blood.*

The Lord open the understanding of the children of men, that they may come to know the excellency of his life and love! When the Lord comes to open and manifest to the

children of men, his great love, in sending *his Son out of his bosom, in the fulness of time, to die for us* ; (for Christ had a being before the world began ;) when men's eyes and hearts, I say, are wonderfully opened to see this love of God, then their hearts will be melted and broken, and their prejudices removed, and they will be brought to the obedience and service of God.

We own the doctrine of the life and death, resurrection and ascension, and intercession of Christ Jesus ; and for any to say we deny this, how inconsistent is it with what we have preached and declared ; and how shameless is it for any to misrepresent or falsely charge us with the contrary, since we have gone through many exercises, and suffered many persecutions, buffetings, and imprisonments, for declaring *the truth as it is in Jesus* ; so that if in this life only we had hope, we were of all men most miserable ; and if Christ be not risen from the dead, our preaching is vain, and your faith is also vain.

We have spoken the truth according to the Scriptures of truth, yet how have the children of men been prejudiced against us ; how many

have been bewildered and led into error, and into mis-apprehension, concerning what we have plainly declared among you.

And now, to give a little ease to my spirit, I would speak something briefly to you. Let the love of God in Christ Jesus, extended to you, affect your hearts. If you are in the living sense of this love, it will engage you to live in obedience and subjection to this heavenly light, by which you were *brought out of darkness, and redeemed from iniquity, to be a peculiar people, zealous of good works.* It will engage you to live to Christ that died for you ; and as you know a translation from the kingdom of darkness into the kingdom of God's dear Son, you will reap the fruits and benefits of his death, resurrection and ascension, and intercession at God's right hand.

The Lord God of heaven and earth open all your hearts, that while you have a little time, and are on this side the grave, and on this side eternity, you may serve the Lord in your generation, and fulfil his blessed will, and finish the work which He hath given you to do ; that you may glorify the name of the Lord God of heaven and earth, who is worthy of all praise, glory and renown, worship,

love, service, and obedience, who is God over all, blessed for ever and ever. *Amen.*



THE PRAYER AFTER SERMON.

Most glorious, heavenly, and divine Fountain of love and life ! who hast let us see the beginnings of thy excellent day, and participate of thy love in making bare Thine arm of salvation, which Thou hast revealed and made bare in our age—O God of glory, and sovereign Lord of heaven and earth ! it is in the power of thy hand to open the hearts of thy people, as Thou didst open the heart of Lydia, that the things that belong to the peace of every soul may be seen, known, and experienced.

Lord God of glory ! our eyes are unto Thee, and our souls are bowed before Thee ; for the shewing of mercy, and the handing forth of the blessings, which Thou promisedst to the children of Israel, by the mouth of thy holy prophets ; that Thou, Father of life, wilt bless them in turning every one from their iniquities and the evil of their ways ; for, Lord God of life ! this is greatly wanting

both in this city, and throughout the whole nation. Thy mercies and favours have been received by many, and thy loving-kindness hath extended itself wonderfully.

O glorious Fountain of heavenly love and life! be pleased to remove that insensibility that is ready to come over the minds of men, that the nearer thy wrath and judgment do approach to us, by reason of that inundation of sin and wickedness that overflows the land, the less sense and apprehension there is of it. Lord, open the people's eyes and hearts, that they may see, and consider the danger of their state and condition, and be humbled for their sin, and seek thy face, and turn to Thee with all their hearts; that, glorious God of life! the souls of thy children may be affected with thy goodness, patience, and long-suffering; that this may be the blessed effect of thy goodness, that it may lead all to repentance never to be repented of; that we may mourn before Thee, for the manifold sins and transgressions of the land, against thy Divine Majesty; that, glorious God of love and life! we may not again provoke Thee to anger. O! rend the vail of darkness that is spread over this land, that it may not hinder the

bright beams of Gospel light from shining, nor the children of men from seeing their spiritual state and condition. Lord God of life! let trembling and astonishment take hold of the wicked, that they may have a deep sense of the sins and provocations this ungrateful land is guilty of; that they may lament and mourn before Thee, O Lord!

O tender God of love and life! thy mercy and loving kindness was extended to the inhabitants of Nineveh, that great city, wherein were more then six score thousand persons that could not discern between their right-hand and their left. Didst Thou not enlighten their minds, and melt their hearts, when Thou hadst a controversy with them, and denouncedst judgment by thy prophet against them? Did not the mighty come down from their seats, and the king from his throne, and lay his robe from him; and the nobles and all the people of the land, did they not all put on sackcloth and sit in ashes, and mourn before Thee, and cry mightily to Thee, and turn from their evil ways? and Thou didst turn away thy wrath, and repent of the evil which Thou hadst said Thou wouldst do unto them; and didst it not, but

extendedst thy mercy and favour to them, and savedst them with a great salvation. Blessed Lord! Thou art our God. O! save us, for we have none in heaven but Thee, and none upon earth that we can desire in comparison of Thee. We have none to make our moan unto but Thyself. Our eyes and hearts are towards Thee.

Let us hearken to thy counsel, and turn at thy reproof; and let sorrow take hold of their hearts that have rejected thy favours and mercies. O! give repentance unto life, that thy wrath may not wax hot against the nation, and the inhabitants thereof; and that thy fury and jealousy may not consume and burn them up. O! make them sensible of the sins that have been committed, and of the misery they have deserved; that they may come to Thee for pardon and reconciliation with Thee, through the Lord Jesus Christ.

And let not any content themselves with a bare profession of Christ, and the name of Christians, but make us Christians indeed, true Israelites, in whom there is no guile. We pray Thee, let the power of godliness shine forth in our hearts and lives. Let none be

found among us that crucify to themselves the Son of God afresh, and put Him to open shame; and trample upon the blood of the Covenant, and do despite to the Spirit of grace.

Bring such, we beseech Thee, to true repentance, as have made light of Christ and salvation, that they may seek Thee while Thou mayest be found, and call upon Thee while Thou art near. Glorious God of life and love! thine eye is over all thy people at this time, and their condition is known to Thee; and the living sense which Thou hast given thy servants of the state and condition of thy people, makes them humble mourners before Thee, and doth bow down their spirits in thy sight.

O Lord God of glory! let not thy wrath and indignation break forth like fire against the people of this land; but look down with an eye of compassion from the throne of thy glory, and make bare thy victorious arm, and make them a willing people in the day of thy power; that they may be moved and excited to repent, and turn to Thee, and cease from their vain conversation, and serve Thee in

sincerity, and in the beauties of holiness. Let the Spirit of life quicken them that are dead in sins and trespasses, and remove the stupidity, darkness, and ignorance of those that are strangers to Thee, and know not the things that belong to their peace; and open their hearts and minds, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent.

And O tender Father of life! Thou art, at this day, threatening this nation, and shaking thy rod over the land of our nativity. Cause the inhabitants thereof to humble themselves under thy mighty hand, and bow before Thee; and to consider how fearful a thing it is to fall into the hands of the Living God, if thy wrath be kindled but a little. Blessed are all they that put their trust in Thee. Blessed God of glory! whom have we in heaven but Thee? and there is none upon earth can help like Thee; thy loving-kindness is better than life, and thy displeasure more terrible than death. When Thou hidest thy face, we are troubled; but when Thou liftest up the light of thy countenance upon us, and smilest upon our souls, and with a ray of thy excellent glory shining on us, speakest peace unto us, and openest a door for us into the secret of

thy presence ; then we are filled with joy unspeakable, and satisfied as with marrow and fatness ; then we dwell safely as in the Munition of Rocks.

Most glorious, excellent Fountain of Divine Goodness! be present with all thy people keep them as the apple of thine eye, under the shadow of thy wings : and in all their solemn assemblies, when they meet together to worship Thee, O Lord ! meet with their souls, and let them see that Thou rulest, and art present in the midst of them, who art the Fountain of living waters to those that thirst for Thee, the Living God. Let them, in their assembling together, drink of the brook of Shilo, which runs with pleasant streams ; and there let them find refreshment to their souls. We pray, let them see the great design of thy love to them ; in that thou sendest them plentiful supplies from heaven, and givest the streams of life, where Thou feedest thy flocks, and makest them to rest at noon, and to lie down in green pastures, and leadest them by the still waters. Though they walk through the valley of the shadow of death, they shall fear no evil ; for Thou art with them. Thou preparest and furnishest a table for them in

the presence of their enemies ; and they are abundantly satisfied with the fatness of thine house ; and Thou makest them to drink of the rivers of thy pleasures. But, Everlasting God of life ! Thou hast a controversy with those that dwell at ease in Zion ; that do not lament and mourn for the sins and abominations committed in the midst of them. Shew them that their rest is not the rest of God ; let them cease from their own works, and serve and worship Thee in truth and sincerity ; and let them know there is a sabbath, an heavenly rest for such to partake of. Shew them the many secret workings of the enemy, that they may watch against him, and not be ignorant of his devices, who is going about like a roaring lion, seeking to devour them, and to destroy their souls.

Arise, O God of glory ! and appear in Jacob's dwellings, and search Jerusalem as with candles. Let not thy people spare or hide any darling sin from the slaughter, nor keep Amalek alive, nor save those enemies which Thou hast determined to destruction. Lord God of life and love ! Thou sovereign Lord of heaven and earth ! do Thou graciously strengthen, and keep in all tenderness, thy

people every where. In all their travails, labours, and exercises, let them find favour and acceptance with Thee, in and through the Lord Jesus Christ, the great Mediator. Let them know thy heavenly gatherings; and there let them abide under thy shadow. Let their quiver be filled with the arrows of the Almighty, that may reach the hearts of many by thy power; and let their bow abide in strength. Let them hear the heavenly sounding of thy trumpet from the holy mountain of thy glory; and, in all their assemblies, let the pleasant streams of life flow from Thee upon their souls. And, we pray Thee, let them grow green and flourish, and be as a watered garden, bringing forth pleasant fruits.

Then, Blessed Father of life and glory! thy love will be discovered to thy people, when they are in the daily exercise of thy grace, and under the living influences of thy good Spirit—when Thou takest them into thy banqueting house, and thy banner over them shall be love. Blessed Lord God of glory! when it shall be thus with us, we shall behold thy heavenly countenance shining upon us, and thy glory in the face of Jesus Christ; and we

shall be taken and delighted with the excellency thereof. Thy blessed banquet will be sweet to our taste ; and we shall be satisfied and overcome with thy love. Then will thy glory shine, and thy voice be heard : Eat, O friends ! drink, yea drink abundantly, O beloved !

Now, for all thy mercies and blessings, and wonderful patience, forbearance, and long-suffering towards us, we desire to offer our thanksgivings to Thee ; for thy tender compassions extended to those that are sorrowful, afflicted, and bowed down before Thee. Father of life ! Thou hast opened thy bosom of love, and given them some ease and refreshment : Thou hast remembered us in our low estate, and Thou hast been with us and kept us in all our exercises, and labours, and travails ; and Thou hast made Thine to grow up as the lily of the vallies, and as the rose in Sharon ; and hast watered us as with the streams from Lebanon.

Lord God of glory ! we do thankfully acknowledge thy wonderful care over us, and love towards us, and to all the children of

men; and we desire to offer to Thee praise and glory, through Christ Jesus the Son of thy love, who art worthy of all honour, glory and renown, power, blessings, and praise, who art God over all, blessed for ever and ever. *Amen.*

SERMON VII.

PREACHED BY MR. SAMUEL WALDENFIELD.

AT DEVONSHIRE HOUSE, MARCH 11, 1693.

There is a day of visitation which the Lord hath extended unto the children of men, that we might every one of us observe our season and time; that so we might be exercised in those things that relate to our everlasting peace and welfare in the world to come; for we are like to be accountable to the great God for the deeds done in the body.

Therefore every one had need to weigh and measure their ways and doings, that they may stand justified in the sight of God through Jesus Christ, by whom we are visited; who hath been given of the Father, not only to be a Light but a Leader to us; and blessed will all they be that come to be led by the Lord Jesus Christ. For that is a very pre-

cious state to know this one way ; for He is the alone way to the kingdom of God ; and all those that make a profession of Him and reject his leadings and his counsel, they will fall short ; they will meet with many things in the way, that will turn them from the right way to the kingdom of God. But all those who follow the Lord Jesus Christ, it is they who shall receive the crown of immortal and everlasting life and glory.

This following of Christ is a crucifying of the old nature of man ; it is a regenerating of man in his inward parts, without which none of us can come to see the kingdom of God.

This is not an outward birth, nor an outward generation, nor a growing into any outward comprehension of things ; but it is an inward *mortifying of the deeds of the flesh* ; and that you know no man can do, but by and through the Spirit. *If men walk after the flesh, they must die ; but if through the Spirit, saith the apostle, ye mortify the deeds of the body, ye shall live.* I do not speak of outward living in this world only, but of living to God eternally.

the time of the law, the Jews' time, Christ was made known in that dispensation ; only there was a vail over the hearts of the Jews, and they did not see so clearly ; and there was an outward sign of it too amongst them ; for in their worship and solemn assemblies, they had an outward sign of it too amongst them ; for in their worship and solemn assemblies, they had an outward vail to cast over them. But there is an inward vail too, which comes over the hearts of people, that eclipseth the glory of Christ, and the excellency of Christ ; and will do until that is *rent and done away* by an Almighty power ; for there is nothing outward can do it : when this comes to be taken off people's hearts, then they can see Christ as He is.

And what if I should say, comparatively there is a vail over the hearts of many that are called Christians, that hinders them from seeing the beauty and excellency of Christ. They do not know the power of Christ, nor the government of his Spirit in their hearts : for people may profess Christianity as long as they will ; if they do not know Christ to govern them, they are not true Christians. For one of the prophets among the Jews could

prophesy and foretel of Him ; let us consider it, and find out a right and true interpretation of it, and apply it unto our own souls. *Isa. ix.*

6. *For unto us a Child is born, unto us a Son is given ; and the government shall be upon his shoulder ; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, the government shall be upon his shoulder.* All these appellations and titles are ascribed to Christ Jesus : He hath the government upon Him, to lead and guide them in the way wherein they should go.

Government is an extensive word, it imports government and *authority, and rule.* This is applicable to Christ, and teacheth that dignity which was conferred upon Christ, and was really due to Him. No man can parallel it by any expression ; there is reason in it, there is justice in it, there is right and equity in it. Christ hath right to reign and rule for ever. I do not speak of outward government, but of the government of Christ in the souls of men ; and here the devil was the first usurper. He usurped authority in the hearts of the children of men ; and Christ was forsaken and deserted ; people went from Him : for Christ was in the

beginning of the world, the world was made by Him. Christ's Divinity was from eternity. He was before Abraham was. The world was made by Him; and when He was in it, the world did not know Him; and when He came into the world, many were not willing that He should reign over them: said the Jews, *We will not have this man to reign over us.*

Now if we should find this among Christians, you would think it more wonderful and strange. It is now too common among the children of men. I pray God set home upon all our hearts, that we may let Him reign whose right it is. *We will not have this man to reign over us,* say the Jews. Do any Christians say so? Did you ever know a Christian say so? This is but discourse, you will be ready to say. But let me tell you, where people live in disobedience to the laws of Christ, this they do with a witness.

But some may say, If we had lived in the Jews' time, we would not have crucified the Lord of glory; and yet they crucify Christ after the Spirit. For a man to live in swearing, drunkenness, pride, ungodliness, this is a

crucifying of Christ, and a rebelling against Christ; men are not willing that Christ should reign over them.

So that religion and Christianity is a plain thing: people might run and read it, if they would but consider it. If people were but weighty and considerate in these great affairs, they might come to know under whose government they are. The apostle described a people that were under the power of Satan, the prince of darkness, under Satan the *prince of the power of the air*; that some were under his government, and some under the government of Christ and his Spirit. One would think these were two propositions so intelligible, that if people did but know and consider, they would for interest sake escape the evil, and cleave to that which is good.

Now, friends, I would have you deal candidly with your own souls, and see which government you are under, *the prince of the power of the air, that rules in the hearts of the children of disobedience*, or the government of Christ. He that is disobedient to God, to his Spirit, and light, and grace—he is under

the government and the power of the prince of darkness. This is fulfilled in the prophecy of the Messiah ; and it was the great iniquity of the Jews, and their great unhappiness and misery, that when the Messiah came into the world, they would not be governed by Him. Do not you think it much more ungrateful, if we that are called Christians will not suffer Christ to reign over us? it is unreasonable, and unchristian, and unequal ; therefore you should all consider it.

I would speak a little of the government of Christ, with some evidence and demonstration, and in a twofold manner, that you might more easily distinguish. There are some Christians that expect that Christ shall come and reign on the earth, and then they hope to be under his government ; but it may be they are not so careful to mind the present time, and to know his reign and government now. There are another sort of people whom God, in his infinite mercy, hath reached to their consciences, and convinced them that Christ hath a right to reign now. He had a right to reign from the beginning ; He always had a right, never forfeited it, never

was deprived of it. He hath a twofold right to reign over the sons and daughters of men.

The first is by the right of creation—He created us. None deny, I hope, that the world was created by Christ; therefore He hath a right to govern in it. This is an undeniable argument; no man can gainsay it, that there is a right and justice belongs to Him to rule and govern that which He hath made; therefore it is the most ungrateful and unnatural thing, for men to oppose the reign and government of Christ.

Secondly. Christ hath a right to reign over the sons and daughters of men on the account of his purchase. He did not only create them, but He did also purchase them at the dearest rate, with the price of his own precious blood! *We were not redeemed with corruptible things, as silver and gold, or house, land, or earthly treasure; but with the precious blood of Christ, as of a Lamb without blemish, and without spot. He gave Himself to be a ransom for mankind. He tasted death for every man.* One would think that every mouth should be stopped; so there is a twofold right that Christ our Redeemer hath to

reign over us ; yet many will not let Him reign, nor let Him exercise his dominion. What do you think of these ? what will become of them ?

Our Lord Jesus Christ was in the world. He spake a parable to the Jews. I will repeat it ; and I would have you all consider it, whether the application may not be made to Christians that rebel against Him. *Luke xx. 9, &c. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard ; but the husbandmen beat him, and sent him away empty. And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent the third, and they wounded him also, and cast him out. Then said the Lord of the vineyard, What shall I do ? I will send my beloved Son ; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying : This is the heir ; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed*

him. *What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others.*

If I should apply this, and bring it over to Christians, how dreadful would it be! The Lord turned the rebellious Jews out of their country, and overthrew their city, the city of Jerusalem; and destroyed the temple, and left not one stone upon another. Now consider the Lord Jesus Christ hath planted you a vineyard. I will give you Scripture for it if you please: *The vineyard of the Lord of Hosts was the House of Israel.* I mean the children of men. It was not an outward vineyard. The House of Judah was his pleasant plant. Now as the Lord looked for fruit from them, so He expects fruit from us. The Lord hath sent his servants in one age and in another age: and how have Christians treated them? they have thrown them into gaols and prisons, and evil entreated them; and they have boasted and in effect said:—The inheritance is ours. We have ordinances; we have these accomplishments, and gifts, and graces; we need not such a silly sort of people to come to us, and preach Christ and the

light within us. There is no need of that; but you must be Christians, and come to church, to this meeting, and the other meeting.

I do not speak by way of reflection; but I would do it to open your understandings in the mystery of the kingdom of God and true religion. The faithful servants of the Lord have had hard treatment in this country and other countries, in this present age as well as in former ages; but that is not all.—The Lord of the vineyard, the great Almighty God, hath sent his Son among you. Will you reverence Him, and bring forth fruit to Him? What do you say? have you fruit for Him? I cannot say of a wicked people, “They have fruit for the Lord,” for their fruit is untimely fruit; their fruit is iniquity and transgression: but the fruit that is acceptable to the Lord is holiness and righteousness; this is the fruit that God expects from you. Let me tell you, friends, if you will not reverence his Son Jesus Christ, you will be as desolate in the day of judgment as the Jews were; you may possibly escape the judgment of God in this world, but not then.

Friends, countrymen and citizens, be you found bringing forth fruit unto the Lord, and be not joined to that which is evil ; be not governed by the power of the prince of the air. You know where his rule is. He would rule in your hearts if you should give way to Him ; but *resist the devil*, and let the kingdom of Christ, and his holy government, be set up in every one of your souls. Then you will be found bringing *forth fruit unto God*, which will be acceptable to Him. In the days of old the prophet takes notice of it, where he saith : *I found Israel as grapes in the wilderness*. I found them so in their innocence, in their upright state, in their primitive condition ; your fathers were a kind of first-fruits to me ; they were as the first ripe fruits of a fig-tree, before the time they separated themselves, and bowed to Baal.

Men and women in their tender days, before they came to act evil with violence, they were in better esteem with the Lord. They were then pleasing to Him as the first-fruits of a fig-tree, when they were in their innocence and uprightness : and many people have come into this good frame of mind and spirit ; and yet afterward have gone and separated

themselves from the Lord, from the power and Spirit of Christ. They have gone from it, just as many did that were called Christians of old. In the apostles' time there were some Christians that took this course; they were acceptable to the Lord for a time; they did run well for a time. And pray how did they begin? which way did they go? They began in obedience and in subjection to Christ and his Spirit; but they separated themselves afterward; and the apostle writes to them; (do but consider it;) *O foolish Galatians! who hath bewitched you that you should not obey the truth, (why, what is the matter!) before whose eyes Jesus Christ has been evidently set forth, crucified among you. Are ye so foolish, having begun in the Spirit, are you now made perfect by the flesh?* So I may say to many called Christians that live in this land, and obey not the truth; but live in ungodliness: O foolish people! who hath bewitched you; you began in the Spirit, and then you looked like Quakers, as some might upbraid you.

So that you see it was above sixteen hundred years ago that the apostles did preach this truth; preached the Spirit. What have you

done? *ye did run well*; when ye were first convinced you began in the Spirit. How in the Spirit! the Spirit of Christ did rule and govern you; there was a right beginning, there was a right Christian Life. Do you now think to be made *perfect by the flesh*?

So we have abundance of such Christians in the world, that have rejected the Spirit; and it is no part of their religion to walk in the Spirit. They have given it a hard name, an ill name; they have frightened people out of it. Take heed of the Spirit, that you be not deceived by it, and misled by it; you pretend to be led by the Spirit, take heed of it, say they. But this was the foundation of the Gospel preaching and ministry in the apostles' times. They laid this foundation. I believe a hundred instances might be produced out of the Holy Scriptures to assert this doctrine: you know our Lord Jesus Christ, when He was to go out of the world, said: *I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you to myself; and I will pray the Father, and He shall give you another Comforter, that He may abide with you*

for ever, even the Spirit of Truth, whom the world cannot receive. I will send the Spirit of truth, that He may lead you into all truth. What ! must we reject this doctrine ? Must this be no article of the Christian faith, to believe in the Holy Spirit ? Is not this a great obstruction and impediment to religion and Christianity ? *Let me tell you, till people come to the Lord Jesus Christ, and to his truth and Spirit, it will never be well with Christendom.* This ungrateful use of the children of men in resisting and grieving and slighting the Holy Spirit, hath brought all the judgments, miseries, and calamities, that are come upon us.

Oh ! how do all manner of abominations, iniquities, and transgressions, abound in the world ! How do they run down like a flood in the midst of us ! There is no returning to the Lord. If the Lord should send an angel from heaven to set a mark upon the forehead of all them that sigh and cry, and mourn and lament, for the abominations and sins of the people of this nation, which make it desolate, how few would be found that are true mourners for their own sins, and the sins of the whole nation !

This is the end and result of our ministry and testimony among you, to turn people from the evil of their ways. This was the end of Christ's coming into the world: *For this purpose was the Son of God manifested, that He might destroy the works of the devil*; and that people might turn from their evil ways, and forsake the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

This is that which you will find to be owned in the rubric of the Church of England: sure it was an excellent spirit that attended people in those days, when there was an introducing and bringing into their church society and congregation. They were very strict in it, if they mean as they say, which I heartily wish. When they are admitted as church members it is allowed to infants and little children to be brought into the church by what they call baptism, or sprinkling of water upon their faces. When this is administered to them, because they are infants, they have sureties to appear and speak for them, and engage for them: and what do they engage? They engage against the devil, the great usurper, that so Christ might reign as

absolute ; the sureties promise and vow three things in the child's name—that it shall forsake the devil and all his works—the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—and keep God's holy commandments to their lives end.

There is no Quaker in England that can preach up a doctrine that speaks more absolutely against the devil than this. I wish that all the church of England and dissenters likewise, would universally engage themselves in this work against the world, the flesh, and the devil. What brave times should we have then ! how would true religion and Christianity flourish among us ! but they say, and do not. Oh my friends ! it is sorrow to me when I consider it. I do not speak by way of reflection, but out of pure love to your souls. O ! that the Lord would persuade you all to engage in this holy war against the devil and all his works, the pomps and vanities of this wicked world. I may say it with lamentation—wickedness, pride, and arrogancy, abound in this land, and in other nations. Though the judgments of God have been threatened and his mercies also displayed ; yet neither the one nor the other

have awakened us nor allured us ; we do not grow much better. What is this but a ripening of us and fitting of us for judgement, and for a day of slaughter, when God will pour out all his wrath ?

O friends ! bow your souls before the Lord God of heaven, and be humbled under his mighty hand ; that so you may escape the wrath that is to come.

So, my friends, you see the nature of Christianity, as well what was intended of old, as at this day. You have the testimony of the prophets and apostles, and a little hint of the primitive Christians, and of the reformers of our times, in the latter ages of the world.

I do not question but among such of elder times, as were called fathers of the church, and likewise such as Luther, and Calvin, and those of latter days, they were sincere in their beginnings. What an excellent thing would it be if all protestants would put on the Lord Jesus Christ, and set up his kingdom, and let him reign in their hearts ! They will, in their prayers, acknowledge, *Thine is the kingdom,*

absolute ; the sureties promise and vow three things in the child's name—that it shall forsake the devil and all his works—the pomps and vanities of this wicked world, and all the sinful lusts of the flesh—and keep God's holy commandments to their lives end.

There is no Quaker in England that can preach up a doctrine that speaks more absolutely against the devil than this. I wish that all the church of England and dissenters likewise, would universally engage themselves in this work against the world, the flesh, and the devil. What brave times should we have then ! how would true religion and Christianity flourish among us ! but they say, and do not. Oh my friends ! it is sorrow to me when I consider it. I do not speak by way of reflection, but out of pure love to your souls. O ! that the Lord would persuade you all to engage in this holy war against the devil and all his works, the pomps and vanities of this wicked world. I may say it with lamentation—wickedness, pride, and arrogancy, abound in this land, and in other nations. Though the judgments of God have been threatened and his mercies also displayed ; yet neither the one nor the other

have awakened us nor allured us ; we do not grow much better. What is this but a ripening of us and fitting of us for judgement, and for a day of slaughter, when God will pour out all his wrath ?

O friends ! bow your souls before the Lord God of heaven, and be humbled under his mighty hand ; that so you may escape the wrath that is to come.

So, my friends, you see the nature of Christianity, as well what was intended of old, as at this day. You have the testimony of the prophets and apostles, and a little hint of the primitive Christians, and of the reformers of our times, in the latter ages of the world.

I do not question but among such of elder times, as were called fathers of the church, and likewise such as Luther, and Calvin, and those of latter days, they were sincere in their beginnings. What an excellent thing would it be if all protestants would put on the Lord Jesus Christ, and set up his kingdom, and let him reign in their hearts ! They will, in their prayers, acknowledge, *Thine is the kingdom,*

but they will not let him have it, but shut Him out; *for the kingdom of God is within men.* We read in the Gospel that Christ shall say to some at the las' day: *I know you not, depart from me, ye workers of iniquity. And they shall say: Lord, dost Thou not know us? we have eaten and drunk in thy presence; and Thou hast taught in our streets. But He shall say unto them: Depart from me; I was a stranger, and you took me not in.* People that live in rioting and drunkenness, swearing and profaneness, and ungodliness, they will not let Christ into their hearts.

Friends, I do assert the present reign of Christ in the hearts of the children of men. What do you think of it? do you believe it should be so? It is said, *Isa. ix. 7: Of the increase of his government and peace there shall be no end; his kingdom is an everlasting kingdom.* The prophet Daniel speaks of it, *Dan. vii. 9. 27. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued and came forth from before Him; thousands of thousands minis-*

tered to Him, and ten thousand times ten thousand stood before Him. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. The Messiah, saith the Prophet, shall finish the transgression, and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness.

Some people think that the reign and government of Christ is only in Heaven above, where He *sits on the right hand of the Majesty on high*; but they do not think that He is near the children of men. They do not allow his kingly office, his prophetic, and his priestly office. Many cry out against the Quakers, that they deny all these three offices of Christ. What think you of it? I declare to you that Christ is a *King that shall reign in righteousness; and the isles shall wait for his law. The Law shall go forth from Mount Sion, and the word of the Lord from Jerusalem*; so that Christ is spoken of as a King that shall reign and rule; and his *kingdom is an everlasting kingdom.*

As Christ is a King to reign and rule, so He is also a Priest for ever, not after the

order of Aaron, but after the order of Melchizedeck. He is a Priest; what for? *To finish transgression—to make an end of sin—and purge it away.* Now the priests under the law, after the order of Aaron, they could not do this; they made use of blood; they sprinkled the sacrifice with blood: but they could not cleanse the soul from sin. But Christ comes; He is a priest; and He offers a sacrifice for all; and He offers up Himself: and by *that one offering He hath for ever perfected them that are sanctified.* He doth it effectually. So Daniel prophesied: *He shall make an end of sin, and bring in an everlasting righteousness.*

O! say some people, we will allow all this to Christ when He comes to reign with his Church; then shall his reign be one, and his government one. But you should let Him be a King now, and a Priest now. Consider the reason of it, why it should be now. There is sin and iniquity in this world, but there is no iniquity in the kingdom of heaven; *nothing that worketh abominations or maketh a lie* can come there. If Christ will purge us from sin, He must come down from heaven among us, and so He doth, blessed be his name for ever. He is *the High-priest of our profession*; and

He hath made us partakers of the blessing of cleansing from sin, by the purifying virtue of his own precious blood, and the sanctification of his Spirit.

Then consider, in the next place, Christ is a Prophet, to teach and instruct his people in the things that belong to their everlasting peace.

If there was an inspired prophet in this land, we should be willing to hear what that prophet did say, if he had good things to tell, and would warn us what evils we should escape. Friends, you have a Prophet now, but you do not hear Him. This is according to the testimony of Moses of old : *A prophet, saith Moses, shall the Lord God raise up like unto me, and him shall you hear in all things.* Do you hear this Prophet? Who is it? It is the Lord Jesus Christ; hear this great Prophet. What if we do not hear Him? *He that heareth Him not shall be cut off from among the people.* The apostle, when he writes to the Hebrews, asserts the divinity of Christ, and his priestly office; and we do own and assert the divinity of our Lord Jesus Christ also.

Now to make the application of this to your souls, let Christ be your High-priest, Prophet, and King—your Lawgiver, Counsellor, and Leader, that He may bring you to glory, to a blessed state of salvation, and eternal life: and so to the Lord Jesus Christ I do recommend you, and leave you. You may find much of this fulfilled in you as you give up yourselves to the teaching of the Spirit of God, and of the grace of God; for if people will not be thus taught, they will never learn Christianity. So that people must come to Christ, the Great Prophet, to learn of Him, and be taught by Him, else they can never be good Christians. Do not you read this prophecy concerning God's people: *They shall be all taught of God:* and the apostle Paul tells us: *The grace of God, the favour of God through Jesus Christ, hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.*

So that, my friends, this is an excellent state and condition. The Lord bring you all into it, and bring you to a certain and saving knowledge of Christ. This is my desire this day; that you may be Christians indeed, and be followers of Christ, and obedient unto Him, *who is the Author of eternal salvation to all them that obey Him.*



THE PRAYER AFTER SERMON.

Everlasting God, and Fountain of life! from whom all comforts and blessings flow unto thy people, through thy dear Son our Saviour Jesus Christ; before Thee, O Thou great and Almighty God! we are gathered and assembled this day. If Thou, Lord, be not with us to open our hearts, we cannot be edified or comforted aright. Therefore the cry of thy servants is, that Thou wouldest this day open the hearts of thy people and children, that, Infinite God of Life! we may have access to Thee, in and through the Spirit of thy dear Son; that Thou mayest help us on in the way that we should go. And, Blessed Father of life! our eyes are unto Thee, and our expectation is from Thee; for Thou alone art the Comforter of thy people and

children. Lord, thy people of old did look unto Thee; their hearts were only to Thee, from whence all their blessings came.

Thou Infinite God, and Fountain of all fulness! let our souls have respect to Thee this day; that so, in our solemn meeting and gathering together before Thee, we may be refreshed—we may be opened—we may be comforted and sustained by Thee. Lord God of life! we have need of thy power, and of thy strength, to sustain us in our pilgrimage and journey through this world. Holy Father! we beseech Thee to remember us, and lead us, and guide us in thy ways, and preserve us by thy outstretched arm. Thou didst make it bare for thy people of old; make it bare, we pray Thee, this day, for the sake of thy people; that so, Infinite God! we may be conducted through the whole course of our lives in this world, that, when our days and time come to an end, our portion may be with Thee, and Thou be the lot of our inheritance; that so we may live with Thee in thy kingdom for ever.

Glorious God of life! Thou that didst hear the cry of thy people of old, and didst open

thine ear to their prayer and supplications, hear thy children this day that cry to Thee ; for Thou hast regard to the cry of the poor, and to the sighing of the needy. In all their exercises in this world, in their many afflictions and distresses, be Thou near to them, and be Thou near to us here, and comfort and refresh us, we pray Thee ; that so we may persevere to the end of our days in thy fear, and die in thy favour. O Lord God, Thou Holy One of Israel ! this is the cry of thy children to Thee : for whom have we in heaven but thee ? and there is none upon earth that we desire beside Thee.

O Lord ! extend the riches of thy grace to every one of us, in thy dear Son, in whom Thou art well pleased ; and turn us from the evil of our ways. Lord, our cry is unto Thee, and our dependence is upon Thee. Thou hast remembered thy people of old, and hast remembered us this day. Thou hast stretched forth thy Almighty Arm in this day of our visitation, and hast shewed us the way of salvation by Jesus Christ, and gathered many into it.

Powerful Father of life ! increase thy little flock ; gather the scattered, and bring home

the lost sheep of the house of Israel; that so a numberless number may be gathered from the four winds. Say to the north, give up, and to the south, keep not back; and bring in thy sons and thy daughters from the utmost ends of the earth. And, Lord God of life! that which hinders the prosperity of thy work, and the spreading of thy truth and Gospel of thy dear Son, remove it and take it out of the way; and put an end to war and bloodshed, in thine own time and in thine own way, and create peace on earth, and in thy churches; and let thy Jerusalem be made the praise of the whole earth, and an eternal excellency, and as the beauty of all generations. Bring mankind into the kingdom of thy dear Son, to whom the gathering of the people is to be; that so thy name may be glorified, and the hearts of thy people opened to honour thy Name; for Thou alone art worthy of all glory, praise, and thanksgiving.

O Lord God of Israel! Thou hast manifested thyself among thy people in our day, that thy Name and fame may be great in the world; and Thou hast made thy Gospel to spread from isle to isle, and from sea to sea; that so the earth may be filled with the know-

ledge of the Lord, as the waters cover the sea ; that the glory of the Lord, and the spreading of his truth, may be from the rising of the sun, to the going down of the same.

Lord God of life and power ! bring down the kingdom of sin and Satan in this land, and other lands. It is the sin of this nation that hath brought misery and calamity upon it, and will do more and more : the sins of this nation have justly provoked Thee to send down thy judgments, and to pour out thy displeasure upon the inhabitants of the land. Let thy mercy be now extended to us ; and, Father of life ! be intreated to turn away thy wrath, that thy judgments may not be executed upon the children of men.

Powerful God of life ! in this day of our visitation, let thy word go forth, and thy gospel be preached ; and let thy light arise, and thy grace be extended, that brings salvation, through the dear Son of thy love, unto the children of men. Lord God of life ! when shall the day come that the kingdoms of this world shall become the kingdoms of thy dear Son and our Saviour Jesus Christ, that He

may reign in righteousness, and rule in judgment, that the isles may wait for his law.

O Powerful God of Israel! arise in thy glory, and let thy splendour break forth powerfully among all people; and let them be Thine; and enter into an everlasting Covenant with them, that shall not be broken. Let there be a removing of iniquity, and a doing away of transgression and sin. Lord, bring it down, and make the children of men weary and heavy-laden under it, and to groan under the burthen of sin, and cry to Thee, and seek Thee while Thou mayst be found, and call upon Thee whilst Thou art near. Give us thy presence at this time, we pray Thee, and draw nigh to us, and help us to draw nigh to Thee; and open our hearts, that we may serve Thee, and worship Thee and thy dear Son.

And, glorious and Infinite God! Thou hast extended, in a large measure, thy grace to us, that we may serve Thee acceptably; and that we and all thy people whom Thou hast chosen and set apart for Thyself, may glorify Thee in our age and generation; that when our days and time come to be at an end, we may live with Thee in thy everlasting king-

dom, and sound forth! praises and hallelujahs unto Thee; for Thou, O Lord! art worthy to receive blessing and honour, glory and power, who sittest upon the Throne, and the Lamb, for ever and ever. For all thy mercies and blessings in this day of our visitation, O! make us sensible of thy goodness, and mercy, and loving-kindness to our souls, that we may render to Thee thanksgiving and praise, and honour and worship; for Thou alone art worthy, who art God over all, from everlasting to everlasting, blessed for ever and ever. *Amen.*

SERMON VIII.

PREACHED BY MR. JOHN BUTCHER,

AT GRACE-CHURCH STREET, MARCH 11, 1693.

MY FRIENDS,

The end of our preaching to you the principle of the Light within, is, that you might come to the knowledge of Christ as He doth appear nigh to you. He is come nigh to the children of men in our age, that is, by his Light, Grace, Spirit, and Truth, whereby He doth appear in the hearts of men and women. Thus our preaching of Him doth agree with his own testimony, *I am the Light of the world*; and He doth exhort all that they should so believe in Him. *Believe in the Light*, says He, *that you may be the children of the Light*.

What is a child of Light? He is such an one as, by the operation of the power of Christ, hath known a being turned—turned from

what? *From darkness unto light, and from the power of Satan unto the power of the Living God.* And for this we do labour, according to our ability, which the Lord is pleased to give to us, that people may be turned from darkness unto light; and the following words are explanatory, *from the power of Satan unto the power of the Living God*; so that it doth appear, people have been under the power of Satan, the evil one that is called *the prince of the power of the air*. He hath a rule and a government— but in whom? *In the children of disobedience.*

Now the labour of those ministers that were in the days of old, who were the preachers of the Gospel, and *glad tidings of the kingdom*, they being such ministers as were of Christ's own making, their labour was to turn people from darkness to light, and from the power of Satan to the power of the Living God; that they might be turned from that evil power and spirit which rules and works in the hearts of the children of disobedience, who rebel against the light that shines in their hearts and consciences. For *the man of sin and worker of iniquity* hath such a power; and we all have been in captivity to him; we

have all been in bondage to sin and Satan, which God knew, and the apostle takes notice of it; saith he, *God hath concluded all under sin.* We have all been under the power of the wicked one. For what end hath God concluded all under sin? for what end is it? that we might be destroyed? No! God, through Christ the dear Son of his love, hath extended to you the day of visitation, that you might come to the knowledge of life and salvation.

But wherein may we come to this knowledge? It is in that way which God hath ordained; even by Christ, who is the way to God. Christ Jesus the eternal Son of God, He is the blessed Mediator and way to God again. What is God's end in concluding all under sin? was it that he might destroy all the children of men, that are the workmanship of his hands, that He hath endued with rational and immortal souls? was it that they might be destroyed? No, but that He might have mercy upon all. God's end in first making and creating of us was, that we might live to his honour; and that we might so live in this world, that when we die, we might obtain a life that shall never die, and attain to the possession of the *inheritance amongst the saints in light*, which Christ by his

precious blood hath purchased for all them that love Him, and give up themselves to be followers of Him.

Now, my friends, the mercy of God appears so great to all, in and through Christ Jesus, who is the Light of the World, and who is the only way ; and, as my friend observed that spake before me, we have not another way ; nor is there *any other name under heaven, by which we can be saved, and obtain eternal life.* The apostle refers this to the name and power of our Lord Jesus Christ. Well ; if so be that it is only by the power of Christ that we must know salvation, where is it that we must attain it ? What shall we do to be made partakers of it, and be saved from the wrath of God which shall come upon the workers of iniquity ? for it is said, *the wicked shall be turned into hell, and all the nations that forget God.*

People hope to escape the wrath to come, and everlasting misery *by Christ*, whilst they neglect to improve the present time that is afforded to them to obtain salvation. Christ is come to redeem us, that we may know redemption by Him—from what ? From sin : for

pollution and defilement by sin is the cause why people, notwithstanding all their names and professions of religion, still lie under a secret condemnation in their own hearts. If a man should hold such a profession that none could charge him, none condemn him; yet if he meet with secret condemnation, though all should speak well of him; if his own conscience condemn him, he would not have any true peace or satisfaction in his own mind; for the testimony of a good conscience is more to him than all the favour and friendship of the world.

The Light of Christ, if you incline your minds to obey it, what will be the effect of it? This light or spirit of grace and truth, which is all one, is sufficient to save and deliver you out of the temptations and snares of the wicked one; for we may every day while we are here, meet with trials and temptations of one kind or other. What shall a man do that he may be preserved from the evil of the world? There are many provocations and evils that a man meets with in the world. How shall he do to be preserved from them? Christ hath made provision for us in his prayer (*John xvii. 15.*) to his Father: *I pray*

not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.

Christ will preserve me from the evil of the world. When a temptation is presented before me, I shall overcome it, if I obey the light of Christ which will shine upon me, and shew me that this must be done, and that I must leave the other undone. In my own conscience there is something will tell me this thing is evil, and I ought not to do it, when this power of Christ comes to be closed with; for it is an appearance of love, grace, and mercy. But if I do oppose and withstand this grace and mercy, I may miss of that power and strength, which is sufficient to overcome, and so be overcome by the temptation. The apostle John tells us: *As many as received Him, to them gave He power to become the sons of God; even to them that believe in his name.* So that it is they that do receive Christ and Love his light and Spirit, so as to be led by it, that come to know this power of Christ, and thereby an overcoming; but if people slight and reject the grace and mercy tendered to them, hereupon comes that

sentence pronounced by the prophet: *Thy destruction is of thyself.* A man may destroy his own soul, by giving way to that which is evil, and rejecting that which is good.

Therefore, my friends, close with that power which inclines you to that which is good. If I mind it, and make trial of it, I shall find that within me which will incline me to that which is good. 'Though I may find sometimes a corrupt inclination in me to that which is evil, yet there is something also that will incline me to do what is required of me. Why should I reject that which is good? *Try all things, and hold fast that which is good.* I have tried many things, but none will do me so much good as the grace and mercy, light and appearance, of Christ to me, if I mind it and close with it. *He hath shewed thee, O man! what is good,* saith the prophet Micah; *and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?*

The Lord hath shewed you what is his will; be ye doers of it. Say then to thyself, shall I give way to that which tends to

my own ruin? *How can I do this wickedness, and sin against God?* Shall I join with the enemy of my salvation, and yield to his temptations, and dishonour God, and ruin my immortal soul? God forbid! What you know to be contrary to the will of God, take heed of it; *Cease to do evil; learn to do well; be followers of that which is good;* take up the cross of Christ; deny yourselves and your own will; know a being *crucified to the world by the cross of Christ, and the world crucified to you.*

Thus as I said before, this is the end of our preaching to you that noble principle of the light within, that you might come to the knowledge of Christ; as He doth appear nigh to you, and will lead you *by his Spirit into all truth,* and incline you to that which is good, and preserve you from that which is evil, when you are tempted to it. Why should I join with the devil, that dark spirit, that would draw me to that which will destroy my own soul? The Lord Christ is come to turn me from sin, and save my soul. Why should I not close with Him? He hath stood knocking at the door of my heart, *till his*

head is filled with dew, and his locks with the drops of the night.

Many souls have known these wooings and intreaties of Christ, knocking at the door of their hearts, and have let Him in, and closed with his appearance, by his light, grace, and good Spirit, and found the benefit and comfort of it. Why should not I do so? why should not I esteem Him as the chief of ten thousand, as the beloved of my soul? He will be the chiefest of all to that soul that hath chosen Him for the chiefest good. Though there may be some comfort in the enjoyment of the things of this world; yet though they are useful and necessary for my present supply, if I lose them all, and find Christ, and be found in Him, and hold Him fast, I shall count them as nothing; but despise them in comparison of Him who is the beloved of my soul.

You that are come to the knowledge of Christ, and have embraced the light of truth in your own hearts, do know the benefit you have by it, in walking in the light, as the children of light, and of the day, and in

obedience to Christ, who is the light, and shines in your hearts.

Friends, I would not be mistaken. I do not preach Christ as the Light of the World, in opposition to his outward appearance, and being manifested in the flesh, in that prepared body wherein He did his Father's will when He was on earth. All true Christians do esteem and reverence Christ's appearance in the body, wherein He suffered death, and *became a Sacrifice for our sins*, as the apostle saith, *Eph. v. 2: Christ hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour.*

If I esteem the appearance of Christ in my own heart, I shall be so far from having a light esteem of his bodily appearance, and of his being manifest in the flesh, that I shall admire and reverence the *great mystery of godliness*; and bless God for the record given thereof in the Holy Scriptures, which the light of Christ is a key to open; *even the great mysteries of the kingdom*, which men, by their parts and acquirements, cannot attain to. For God hath not made known these great things to the wise and prudent, as we may gather

from Christ's own prayer, *Matt. xi. 25: I thank Thee, O Father! Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.*

My friends, walk in the light more and more, that, by the Spirit of the Lord, you may be acquainted with the Divine operation of the power of Christ, which will bring you from under the bondage of sin and corruption, into the glorious liberty of the children of God. Wait to know this power in your own hearts, *that you may be sanctified throughout in spirit, soul, and body, and justified freely by his grace, through the redemption that is in Jesus Christ. Rom. iii. 24.* Walk in the light, and in meekness and humility, and in the truth. *1 John vi. 7. If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* Many of you have *known the beginning*: go forward, and continue to walk in the truth, that you may know the blood of cleansing; that, as the

apostle saith, *Rom. vi. 22* : *But now, being made free from sin, and become servants to God, ye may have your fruit unto holiness, and the end everlasting life.*



THE PRAYER AFTER SERMON.

Most powerful, everlasting God of life! who art Almighty in thy power, and canst do whatsoever pleaseth Thee, we have cause to bless thy Great Name for thy goodness and mercy, which Thou hast extended to thy people in this day of thy power. Thou hast extended a blessed day of visitation to many that were strangers unto Thee, and unacquainted with the way of life and salvation. Powerful God! we have great cause to bless thy name for thy goodness, and that great love which, in and through thy dear Son Jesus Christ, thou hast extended to us. Thou first lovedst us before we loved Thee. Thou it was who, through the visitation of thy love, didst beget and raise desires and breathings in the souls of many after Thee, and the knowledge of thy living way. And, blessed Father of life, not only so, but Thou hast answered the desires and breathings that Thou hast raised in

the souls of many, and brought them to the knowledge of the way of life and salvation.

And, powerful God! Thou hast been near to all Thine unto this day, that have been truly given up in faithfulness to thy will, and to answer thy holy and blessed requirings. Living God! they that have waited and depended upon Thee to be made partakers of that help and strength that comes from Thee, have been thereby enabled to do thy will; and this is what we wait for, and from time to time draw nigh to Thee for: we wait upon Thee, that we may come not only to know, but to do thy will, and answer thy requirings.

Blessed God of life! we have great encouragement from time to time, to draw nigh to Thee, for that comfortable presence of Thine which we have enjoyed in the midst of our assemblies. Many a time the hungry have been satisfied with bread; and the Fountain of living water hath been opened; and the thirsty have been drinking of it. Praised be thy name for ever, that Thou hast appeared with us, and hast given us some sensible enjoyment of thy living presence.

O Lord ! go along with thy people ; let thy blessing be with us, that we may hold on through the whole course of our lives in this world, and live to the praise of thy blessed name. Thou hast given us to see our own weakness and inability, and that we had need depend on Thee every day for fresh supplies of strength ; that we may be able to hold on in thy holy way, and lay hold on the hope which Thou hast set before us. There are many trials, tribulations, and afflictions, that thy children and people meet with; and the grand adversary the devil, like a roaring lion, is going about continually seeking whom he may devour. Thy people have nothing but Thyself to depend upon ; and there is a secret help and power that Thou givest thine, whereby they are enabled to withstand the enemy in all his wiles, and in all his temptations. Living God ! what we are it is by Thee ; it is by the assistance of thy grace and good Spirit that we know a persevering and holding on in thy way. Living Father ! we pray Thee, let us feel every day the conduct of thy grace and good Spirit, that we may admire thy love, and praise and glorify thy great and excellent Name.

O powerful God ! Thou blessest the assemblies of thy people who meet together in the name of thy dear Son Jesus Christ, for the enjoyment of thy comfortable presence. Lord, bless and prosper all the meetings of thy people every where, and the labours of those whose mouths thou hast opened to refresh the sorrowful, and to bring glad tidings to the poor distressed, needy, and weary souls, that would be glad of rest and deliverance, and those in whom Thou raisest desires and breathings after the knowledge of Thee, and thy blessed ways. Lord, bear up the hearts of those, and strengthen all those good desires and breathings which Thou hast begotten in any, that they may come to the knowledge of that blessed rest, where Thou makest thy flock to lie down at noon, and feedest them with living bread, and openest a living Fountain to refresh and satisfy their thirsty souls ; that they may praise thy great and excellent Name, which is pure and precious above every name. Thou hast brought many to the knowledge of it ; let thy Truth be exalted, and thy everlasting Gospel be still preached in the land of our nativity, and in other nations ; for the day of grace, the time of love, is

now come; and the day of thy power is broken out in the midst of us.

Arise, O Lord! in thy power more and more, and send forth thy light and thy truth, that many may be called and converted, and brought from far, from the utmost ends of the earth, to the knowledge of Thyself and thy Son Jesus Christ, whom to know is life eternal; and let many arise, and praise thy excellent and glorious Name, from the rising of the sun to the going down thereof.

Blessed Father of life! make thy power and the riches of thy grace, in and through thy dear Son Christ, more and more known to the world, that they may be no longer enemies, but be reconciled to Thee, by Jesus, the great Mediator of the New Covenant. Lord, the way is Thine, and the work is Thine; let truth and righteousness be brought in more and more, and bring down the kingdom and man of sin, and the power of darkness, and make thy Jerusalem the praise of the earth. We have seen the beginnings of thy glorious work, and the light of thy glorious heavenly day. Thou hast raised and

brought in many to walk in the light, and to love thy holy way.

Blessed Father of life! our eyes are unto Thee, and our dependence is upon Thee. Whom have we in heaven but Thee? And there is none upon earth that we can desire in comparison of Thee. Therefore our cry is: What shall we do in this world without the enjoyment of thyself? In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

Lord, Thou hast afforded us thy refreshing presence in this our solemn meeting, (glory, and honour, and living praises, ascend to thy Name!) which is as a precious ointment poured forth; therefore our souls do love Thee.

O! Thou that didst open the heart of Lydia, open the hearts of all thy people before Thee, that they may go away with a sense of thy love and kindness towards them. Blessed Father of mercies! bless this opportunity to us all that are here before Thee; and extend thy blessing to the meetings and assemblies of all thy people, wherever they are: one may plant and

another water, but the increase is from Thee. Our eyes are towards Thee; we wait upon Thee; whither can we go but unto Thee, who hast the words of eternal life?

Lord God of life! go along with us when we are separated one from another; and let the sense of thy mercy remain upon our spirits, and be an obligation upon us to walk in faithfulness, meekness, and humility before Thee; that, being led by thy Spirit, we may, when we have finished our pilgrimage, lay down our heads in peace, and know an abundant entrance into that everlasting kingdom which Thou hast prepared for them that love and fear Thee. And for thy mercies and favours, benefits and blessings, which Thou hast made us partakers of, in and through our Lord Jesus Christ, thy dear Son and our alone Mediator, all living praises and glory be rendered to Thee; for Thou alone art worthy, who art God over all, blessed for ever. *Amen.*

SERMON IX.

PREACHED BY MR. JOHN BOWATER.

AT ST. JOHN'S-STREET, MARCH 18, 1693

To as many as have received Christ Jesus the Lord, to them gave He power to become the sons of God, even to them that believe on his Name.

Now, my friends, they that have believed are to wait to receive his power, according to the exhortation of our Lord Jesus Christ to his disciples: *Wait until you be endued with power from on high. Luke xxiv. 49.* Many people make a profession of belief in the Lord Jesus Christ, but do not come to know this mighty power to work sanctification, redemption, and salvation. Let all and every one of you be concerned in waiting upon God, and attending upon Him, that you may receive strength, and power, and ability from Him, whereby you may be enabled to perform your bounden duty, which God requireth of you. *He hath shewn unto man what is good, and what the Lord requires of Him; which is, to do justly, and love mercy, and to walk humbly with God.*

Every one of us that have believed, let us wait for power to perform that which may answer the requirings of God; that we may receive ability from Him to enable us to perform our duty, that we may not only be professors of the blessed truth of God, but possessors of it; that we may not only be professors but possessors of life, whereby we may live to God, through Jesus Christ, and perform our duty acceptably to God.

It is a blessed thing to be found in that which gives acceptance with God. Now there is no acceptance with God, but as we are found in Christ Jesus, in Him that was the promised Seed, whom God promised should break the serpent's head. The serpent beguiled Eve through subtilty. Now God promised that *the Seed of the woman, that is Christ Jesus, should break the Serpent's head.* It is through Him that redemption and salvation is known. It is through Christ Jesus, the Mediator between God and man, that man becomes reconciled to God, and no otherwise. *He tasted death for every man; and He died that He might destroy him that had the power of death, that is the devil.* It is through Christ the Mediator that we are reconciled to God: *and for this, saith the*

apostle, *was the Son of God manifested, that He might destroy the works of the devil.*

Sin, in all ages, hath been the work of the devil; and the devil is the author of sin: but the Lord Jesus Christ, the Mediator, *He is the author of eternal salvation to all them that obey Him.* So that whatsoever your profession may be of God or of Christ, *his servants ye are to whom ye obey.* Now consider whose servants you are, whether you are servants of sin, or bought by Christ Jesus, and redeemed from an ungodly life, and from a vain conversation. We cannot serve two masters; where there is such a contrariety as light is to darkness, you cannot serve them at one and the same time. There must be a cleaving to the one. See that you cleave and join yourselves to that which is good—to that principle which God hath placed in your hearts; and this will season your souls; this will leaven you to God, *Luke xiii. 21. The kingdom of God is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*

God doth give to every man a measure of grace that brings salvation. *This Grace hath appeared to all men, teaching us that, denying*

ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; yet too many people have not had regard to the grace of God given to them, but rather trample upon it, and do despite to the Spirit of Grace. The Grace of God in Christ Jesus is extended to all the children of men, without respect of persons; God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. Acts x. 35.

Now, my friends, we cannot work righteousness but by the ability and assistance of the grace of God. Now this grace is from Christ Jesus. *John i. 17. For the Law was given by Moses, but Grace and Truth came by Jesus Christ; that grace came by Christ which worketh sanctification. Now the Law did not make the comers thereunto perfect, nor purge the conscience; but the bringing in of a better hope did, by which we draw nigh to God. There is no drawing nigh to God but through Christ Jesus, no redemption but through Him; He is a complete Saviour; He doth not only redeem in part, but He saveth to the uttermost, all that come unto God by Him. He is a complete Saviour—He that hath be-*

gotten good desires in our souls, whereby we breathe after Him, and are raised to pant and desire after that which is good ; and as there is a giving up to Him who hath begotten these good desires in the soul, the Lord, in his good time, will answer these desires. See that ye be of humble and meek minds, and lie low before Him, and wait on Him ; and He will, in due time, perfect the work which He hath begun.

Friends, I testify among you at this time, there is not a living desire in the soul to that which is good, but Christ is *the Author of it. He is the Author of eternal salvation to as many as obey Him.* It is He that begun the work ; He met with us by his power and Spirit, when we were strangers to God. For we, as well as others, were in the broad way, going hand in hand with the multitude to do evil ; and we did not seek God, till He did first seek us. We did not desire the knowledge of his ways, till He raised desires in our souls. He met with us in the way of his judgments, causing terror to take hold of transgressors ; so that we could not take delight in vanities and pleasures as we had done, because his terrors took hold of us : blessed be the name of the Lord !

It was good for us that we were afflicted. *Before we were afflicted we went astray, but now we have learned His righteous judgments.* Judgments upon the unjust, we have found to be mercy to the just. Blessed be the Name of the Lord, that did seek us out—that met with us—that put a stop to us in our way, so that we could not delight in vanity as we had done. The Lord brought us to a consideration of our ways and doings; He manifested to us—If I live and die in this way I am in, I am undone for ever. I am miserable for ever, if I do not know redemption and salvation by Jesus Christ. The Lord manifested to us, by the shining of his Divine light in our hearts, that we were in the broad way that leads to destruction. We read of the narrow way that leads to life, and of the broad way that leads to destruction. We read of the narrow way, but we did not know ourselves to be in that way; when we saw the broad way that leads to destruction, this begat a breathing in our souls, and an earnest desire that we might know the way that is pleasing to Him.

And there being many opinions in the world, many of us were hurried in our minds;

and where we saw any thing of sobriety and weightiness of spirit, we were willing to try them all, that we might know the mind of God. Friends, God raised a travail in our souls, and appeared farther to us. *God, that commanded the light to shine out of darkness, shined into our hearts*, whereby a discovery was made of that which is good, and of that which is evil. This the Lord discovered to us by the shining of his divine light and grace in our inward parts; so that we needed not look abroad. We retired inward; we saw that we had business enough at home; we saw that when we had grieved the good Spirit of God we had trouble for it; and when we answered the breathings of the Spirit we had peace within us; so that we must distinguish between that which gave acceptance with God, and that whereby the Spirit of God was grieved from day to day.

Now, my friends, we came under a travail. God by his light and grace discovered to us his way, so that now we are come to a certainty of the way. Christ is the way to God; and *if any man be in Christ, he is a new creature: he is born again, born of the Spirit*. You should all of you be concerned, and consider what you know of a change wrought in you

by the power of God ; whether you have received virtue from Jesus to stop the issues of sin. It is an easy thing to make a profession, and to call yourselves Christians ; but it is a weighty thing to be a Christian, to be so in reality, united unto God through Jesus Christ. To be a Christian, is to be a follower of Christ in the way of regeneration and self-denial : *Except a man be regenerate and born again, he cannot enter into the kingdom of God.*

There are many people would go to God's kingdom when they die, but do not mind to be prepared for it. Many have been pleading for sin in their life, but would go to God's kingdom when they die. Where must people be cleansed from sin, but on this side the grave ? There is no repentance in the grave, nor redemption out of hell. This is the day of your visitation. God hath prepared means whereby we may be accepted of Him. Consider of it. The gate stands open that leads to the holy city ; there is none can enter into God's kingdom in their defilements ; their hearts must be purged, their minds purified ; they must know the work of sanctification, if they will enter into God's kingdom. Now the preparation of the heart and the answer of the tongue are from the Lord.

I do not question but here are many tender-hearted ones, that have tender desires and breathings of soul after God; that desire to know peace with God, and reconciliation with their Maker. Now, my friends, there is not another Mediator besides Jesus Christ. He is the alone Mediator and Redeemer; it is He that gave Himself a ransom for us; it is He that reconciles man to God; and we must be found in Him if we will come to have acceptance with God. So let every one of you consider with yourselves, how far you are broken off from your evil ways. *We are all by nature children of wrath*; consider how far you are broken off from the wild olive tree, from that which is corrupt by nature, and whether you be grafted into Christ. If thou art grafted into Him, thou receivest strength and nourishment and ability from Him; and for this end we have waited after we have believed; we have waited for power.

Many a time we have travelled many miles to a silent meeting. People have wondered what encouragement we could have to travel to a silent meeting. Indeed we have had great encouragement to meet together; and we have travelled in great hazard and

jeopardy, yet we have met together ; and the Lord hath made us living witnesses of the fulfilling of that promise, *Where two or three are gathered together in my name, I will be in the midst of them.* This was that which beautified our meetings ; and we were willing to wait. There was a disposition of soul in us, that if the Lord did hide his face from us we were troubled ; if we did not enjoy the Lord, and find Him in the midst of us, it brought a great concernment upon our minds and spirits ; and we were willing to reflect upon ourselves, and examine within ourselves, what was the matter that the fountain did not send forth its living streams as at other times ; and what the reason was that it was withheld from us.

Friends, this was a great exercise upon our minds ; but the Lord graciously manifesting Himself, appeared to us, causing the cloud many times to vanish away ; and the light of his countenance shined on us ; and our spirits were revived, and we were comforted. And this was a great encouragement to us to wait upon God. Seeing our own weakness to perform that which is our bounden duty, which God required of us, of necessity this

brought a constraint upon us to wait upon the Lord, that we might renew our strength; seeing our own weakness, insufficiency, and infirmity, there was a necessity that constrained us to wait for a Saviour, for a Redeemer. *Isa. xl. 31. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.*

My friends, we have need of supplies from God every day; we have need of our daily bread. And God gives bread to the hungry soul; *He filleth the hungry with good things.* This is what we labour and travail for. Now it is those that are hungry that God takes notice of, and gives bread to; He hath promised that *those that hunger and thirst after righteousness shall be filled.* See what you are hunting after this day. What is it that your souls do desire. You have presented your bodies here at this time, what is it for? Is it to hear what a man can say—to hear eloquence of speech—to hear some novelties? or is it your end to wait upon God? I would have every one of you to wait for yourselves; you that have been acquainted with the mani-

festation of the Spirit, wait in it, feel your minds exercised towards God; wait at his footstool. This was Mary's choice, when Martha was cumbered about many things. Mary attended at the footstool of Jesus; her attendance was upon Him. So, friends, let us all look unto the Lord, and wait upon Him—wait for his appearance, and for his salvation to be manifested to us. Wait that you may know that arm of power which wrought tenderness in you, and did beget desires in your souls after that which is good. Wait that you may be strengthened in that power, that you may be a growing people, that you may grow in grace and virtue, that you may *grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*. There are degrees of grace, and there are several statures and degrees of growth. You may read of several statures, 1 *John* ii. 13, children, young men, and fathers: *I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.*

Now you that make a profession of the truth, see how far you are grown into the life of it; see how far it hath prevailed so as to season your souls, and to make you savoury to God, that you may not only stand in a profession and be professors of life, but possessors of life, of the life of Jesus; that you may receive life and ability from Him every day, so as to be enabled, by his power, to perform what He requires of you: now there is no more required of us but faithfulness according to the ability of grace given. The Lord God hath been free in his love, and hath communicated to us a talent or talents. Now it is those that are faithful in a little that He will commit more unto; but do not expect a greater talent, or more to be communicated, till you have been faithful in a little, which hath already been made manifest to you. See that you be every one concerned for yourselves; mind your travail: *Lay aside every weight and burthen, and the sin which doth so easily beset you; and run with patience the race that is set before you, looking unto Jesus, who is the Author, and will be the Finisher, of your faith.* If thou dost give up thyself to Him, He that is the Author will be the Finisher of thy faith, to the joy and comfort

of thy soul ; He will perfect the work He hath begun in thee.

I would have neither old nor young to satisfy yourselves with an outside profession of the truth of God : but see that you be converted ; that you be *broken off from the wild olive*, and ingrafted into Christ ; see that there be a thorough reformation wrought in your souls, and that you be separated from that which is evil. What doth an outward separation signify, if there be not an inward separation ? 2 Cor. vi. 17. *Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* Wait upon the Lord, and know an inward separation ; for what will it signify to change the name, and retain the corrupt nature, the old nature ; and to live in pride, vanity, lust, covetousness, and other abominations. What doth it signify to make a profession of Christianity, while people live in these sins from day to day ?

Consider how it is with you, how you stand related to God. I do not question but that

all here make a profession of God, and Christ, and true godliness; and are any too much like some, that profess *God in words, but in works deny Him; being abominable, and to every good work reprobate?* I would have better hopes of you that are here present. There are many who make a profession of Christianity, that are vile in their lives, and ungodly in their conversations, more like heathens, than weighty, sober, solid Christians. Their lives do not speak them to be Christians; they have the name of Christians; they are called so, but their lives speak them to be otherwise.

Now, friends, I hope and believe, that many of you here present, do abhor those abominations that are acted among many that are called Christians. You that hate and abhor these abominations, do not you retain that which is evil in the least degree; but now there are some that may abhor to be seen in abominable pride, and yet there may be something of that nature that doth in secret remain; and though they may seek to hide it from men in their profession, yet God will find them out: *If I regard iniquity in my*

heart, God will not hear my prayers. See that you be a clear people, a people redeemed to God. Do not halt between two opinions, that so you may come forth clear for God. You whose understandings God hath opened, see that you be preaching for God. Do not keep correspondency with the spirit of the world, though we may have commerce and dealings among men; be watchful, keep yourselves from the evil of the world, as Christ prayed for his disciples: *John, xvii. 15: I pray not that Thou shouldst take them out of the world; but that Thou shouldst keep them from the evil.* So that we must have a care, that we partake not with them in their sins, lest we partake with them in their plagues.

Take heed of mixtures; this was an abomination in Israel; they were not to sow their land with mingled seed or grain, nor to wear garments of linen and woollen. Take heed of the spirit of the world, do not mix with it, lest you be corrupted by it, and the enemy prevail. Sin will harden a people. The longer they go on in a course of sin, and the longer people take liberty in that which is

vain, the harder they will grow, and the more stupid and benumbed ; if they answer not the call of God to come out of the abomination of the world. God calleth us to purity and holiness ; *for, without holiness, saith the apostle, no man shall see the Lord* : they shall not see God to their comfort, to their joy and consolation.

See that you be found in that holy way which God hath cast up. Many men have been casting up ways of their own devising, but God hath cast up *a way for the ransomed of the Lord, that the way-faring man, though a fool, shall not err therein*. The unclean beasts have not trod in this way ; the ransomed of the Lord, those that are redeemed from their vain conversation, these are they that walk in this pure and holy way, the way of righteousness and truth. See that you be joined to the Truth ; and that will be for your good ; not that God hath need of us, but we have need to be reconciled to Him. Man hath need of reconciliation to God his Maker ; for He hath gone astray from Him, and hath been separated by reason of sin, and had need be reconciled.

Friends, I would have you to prize the mercy of God, and the day of his visitation. He hath stretched forth his hand; and his love and mercy have been extended to us. There were many good people, zealous people, that desired to see the days that we now see, and have not lived to see them; but have died in the faith of this, that God would send forth more of his light, more of his grace, to the children of men; and that the light of the moon should be as the light of the sun, and the light of the sun as the light of seven days. Many good people that are gone to their rest have died in the faith of it, though they have never attained to see the days that we have seen. God hath stretched forth his hand to the nations, and sent forth his servants to declare the glad tidings of peace and salvation, to be perfected through Christ Jesus the Mediator.

Now God hath made us partakers of this grace and blessing; blessed be the Lord our God, who hath made a remnant partakers of it, that have given up their all, that they might enjoy 'Truth, and be professors of the 'Truth. And the Lord hath preserved this remnant through many tribulations, ever

since we have been a people. The love of God, and his Almighty power, have surrounded us ; and He hath gathered us to be a people. Many of us having living experience of the tender mercies and blessings of God : we cannot say that He hath been a bad master ; He hath not laid hard things upon us ; He hath fed his flock like a Shepherd ; He hath gathered the lambs with his arm, and carried them in his bosom, and doth gently lead those that are with young. *Isa. xl. 11.* The Spirit of the Lord hath led us on gently, and hath instructed us according to our capacities. He hath not laid hard matters upon us, when we were as weak children, but He hath nourished us by degrees, and fed us with the sincere milk of the Word, that we might grow thereby ; that we might grow in grace, and in virtue, and goodness, that you may be strengthened in your inward man. The outward man cannot long subsist without food, but the body without food will grow weak and feeble ; nor can the soul live unto God, except it receive strength and nourishment from Him, who *fills the hungry with good things, and sends the rich empty away.*

Wait upon God, that you may be strengthened, and enabled to perform your duty, and

what God requires of you. *Obedience is better than sacrifice, and to obey the voice of the Lord, than the fat of rams.* It is in Christ alone that we have acceptance with God ; and *He is the Author of eternal salvation to all them that obey Him.* Acceptance with God is of great value, and much to be desired. O ! many an honest heart desires to have acceptance with God, and enjoy his favour. Sin, in all ages, hath made a separation between God and us ; sin hath caused man to be driven out of the paradise of God. Thou camest unto separation by sin ; it was sin that separated between God and thee ; *Thine iniquities have kept good things from thee.*

There is a partition wall between God and us made by sin ; but Christ is come to break it down, and to *finish transgression and make an end of sin, and bring in everlasting righteousness.* This every particular man and woman is to wait for, to wait for the salvation of God, and to be in a travail of spirit and soul to know the way of truth. After the truth came to be made manifest to our understandings, that we were at a certainty in the ways of God, we found a straitness in ourselves, a want of power and ability to perform what

God required of us ; a want of enlargedness from God, and of love to Him. According to the certain knowledge we have of God, let us see that we be found faithful to Him, and wait upon Him for strength and ability to perform our duty.

Now, friends, after there were good desires in our souls, we have found ourselves at a loss, for want of watchfulness. The enemy many times hath prevailed upon us, and drawn us to things that were not convenient, whereby we came to have distress upon us ; and many times we were compassed about with sorrow and trouble of mind, in seeing there was such a shortness in ourselves, after we knew the Truth : *for to will was present with us, but how to perform that which is good we found not, until we received ability from God. We found a shortness in ourselves ; but we found a sufficiency when joined to the grace of God. So it was with the apostle Paul : 2 Cor. xii. 7. 8 : Lest I should be exalted above measure, saith he, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, &c. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My Grace is sufficient for thee ; for my strength*

is made perfect in weakness. We have had a sufficiency of Grace to withstand the motions of sin ; when we came to Christ we found Him a complete Saviour—that *He is able to save to the uttermost all that come unto God by Him.*

Be not content, my friends, to sit down under bare convictions, lest your carcasses fall in the wilderness ; but let all of you travel on, that you may possess the good land, the land of rest—that you may know peace with God for your immortal souls. Israel had much of travel in the wilderness after they came out of the dark land, the land of Egypt. Now God showed many signs and wonders for their deliverance ; He fed them and sustained them ; and though they were many years in the wilderness, their garments waxed not old. God supplied them with food ; and *caused manna to be rained down upon them.* *They did eat angels' food ; He sent them meat to the full.* *So they did eat and were filled ; for He gave them their own desire ; they were not estranged from their lust, but while their meat was yet in their mouths, the wrath of God came upon them ; and their carcasses fell in the wilderness ; and, for the hardness of their*

hearts, they never attained to the land of rest ; though they drew near to it, they did not enter into it.

They hearkened not to those that brought good tidings, and brought the cluster of grapes from the brook Eshcol, and said to Moses : *We came to the land whither thou sentest us, and surely it flows with milk and honey ; and this is the fruit of it. Numb. xiii. 30. And Caleb stilled the people before Moses, and said, Let us go up at once and possess it ; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people, for they are stronger than we. And they brought up an evil report of the land they had searched, saying : It is a land that eateth up the inhabitants thereof ; and all the people that we saw in it are men of great stature ; and there we saw the giants, the sons of Anak ; and we were in our own sight as grasshoppers.*

Thus they hearkened to those that discouraged the people ; and their carcasses fell in the wilderness ; and they never went through Jordan with Caleb and Joshua, to possess the land, who were men of noble and

excellent spirits, and followed the Lord fully ; and brought news of the good land, saying : *The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us, a land which floweth with milk and honey ; only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us. Their defence is departed from them ; and the Lord is with us ; fear them not. But all the congregation bade stone them with stones ; though the Lord had done marvellous things in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through ; He made the waters to stand as a heap, and they passed through the sea as on dry land. And the waters covered their enemies ; and there was not one of them left. I will sing unto the Lord, said Moses, for He hath triumphed gloriously ; the horse and his rider hath He thrown into the sea. Ps. lxxviii. 106. Psalm xi. Exod. xv. 1.* These faithful men, Joshua and Caleb, remembered the Lord, were not unmindful of his power ; and the Lord subdued their enemies, and made them as ashes under the soles of their feet ; and they went on and prospered, and pre-

veiled till they came into the possession of the good land.

Though many fall in the way, and though thy exercises be much, as in the wilderness ; and though thou mayest many times question the way, yet God hath prepared a certain guide for man, the Spirit of Truth that Christ promised : *John xiv. 16 : And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth ; whom the world cannot receive, because it seeth Him not, neither knoweth Him ; but ye know Him, for He dwelleth with you, and shall be in you.* Here is a certain guide to lead you into the way of peace and righteousness, wherein you shall not go astray from God ; *He will bring all things to your remembrance ; He will convince the world of sin, of righteousness, and of judgment.* You must know Him as a reprover, before you come to know Him as a justifier.

My friends, God calls upon us : *Turn you at my reproof. Behold, I will pour out my Spirit upon you ; I will make known my words unto you. I have called and ye refused ; I have stretched out my hand, and no man*

regardeth; but ye have set at nought my counsel, and would none of my reproof. Prov. i. 23, 24. Though God poureth out his Spirit abundantly, and maketh known his mind and will, yet many hearken not to the reproof of the Spirit of the Lord; but they harden their hearts, and rebel against the light, against God's Spirit that striveth with them. As God's Spirit did strive with the old world, so God will now be striving with the children of men by his good Spirit. If they will hearken to his reproofs, and turn at his reproofs, He will manifest Himself more abundantly to them. If people will hearken to his counsel, and obey his voice, and turn at his reproofs, He will make known his will to them: *Woe to the rebellious children, saith the Lord, that take counsel, but not of me, saith the Lord; and that cover with a covering, but not of my Spirit.*

Those that walk in the Spirit, shall be covered with it as with a garment, and be led into all truth. As many as are led by the Spirit of God, are the sons of God. Try yourselves, what spirit you are of. There is a spirit of man; but it is the inspiration of the

Almighty that giveth understanding. God hath opened the understanding of many by his grace, and given them understanding to know Him that is true. They that are led by the Spirit of God, shall not only know his way, but have their hearts enlarged in his way. Here is our happiness, to travel on in the ways of God's commandments, with enlarged hearts. God hath sent forth his light and his truth, and hath prepared a certain guide for man, that He might not mistake his way; as He gave to Israel a pillar of a cloud by day, and a pillar of fire by night, to guide and direct them in their travelling and journeys in the wilderness.

Take heed lest the mystery of iniquity work in your minds and spirits, work to a fleshly liberty, to liberty to sin! The Spirit of God works liberty and freedom from sin, and from the bondage of corruption; not to give way to it. *If Christ hath made you free, then ye shall be free indeed. Where the Spirit of the Lord is, there is liberty, a freedom from sin: the lusts of the flesh, the lust of the eyes, and the pride of life, they are not of the Father, but of the world. Many people in-*

dulge the lusts of their own mind, and embrace pride, vanity, and arrogance, those things that are evil ; and so corrupt themselves, and go out of the way of God, reaching after the pleasures of the world and the lusts of it. Here people go astray ; but by keeping to the Spirit, when the temptation comes to us to gratify our flesh, the Spirit of the Lord lifts up a standard against it. We have tried ourselves and our own spirits ; and in our own strength we could never get forward in the ways of God. We have been convinced of it, that though our understandings have been clear to know the way of Truth, yet by our own striving we can never get forward ; by striving in our own wills.

Take heed that in your striving you do not set up self ; but humble yourselves to the dust, and sit at the feet of Jesus ; learn of Him to be meek and lowly. He that is the chief among you, let him be the servant of all. Do not strive for high places, nor for honour and dignity, and to be accounted of among men. If we may have the favour of God, we should be content to dwell in a low place ; to be a door-keeper in the house of God, we shall

think sufficient. I doubt not, will a gracious soul say, but God hath a sufficiency in store for me, whensoever He calls me out of the world. Christ Jesus, my Lord, is gone before to prepare a place for me; and He hath also promised: *I will come again to receive you to myself; and where I am, there shall my servants be.* If Christ be gone to prepare a place for us, we need not question our reward; if the Spirit of God beareth witness with our spirits that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ.

Seek peace with the Lord, seek reconciliation with God in the right way. There are two ways, the way that leads to life, and the way that leads to destruction; the narrow way, and the broad way. Are you in that way which God hath cast up? If you are in Christ, He is the Way, the Truth, and the Life; if you are in Christ, you are new creatures. Consider what you know of a change, of dying unto sin, and living unto righteousness. *Put off the old man with his deeds, and put on the New man, which after God is created in righteousness and true holiness.* Consider

how it is with you : whether you live in sin, or in holiness and righteousness. All sin is of the devil, he is the author of sin : *What fruit had ye in those things whereof ye are now ashamed ; for the end of those things is death ?*

Ye were the servants of sin ; but being made free from sin, ye became the servants of righteousness ; and now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Here is a good change, from being servants of sin to be made free from sin, through the Mediator, Christ Jesus.

Consider of it, I do not design to enlarge. You have had testimonies upon testimonies ; you have been put in mind of these things ; you that make a profession of the truth, there is a necessity and a constraint upon me to remind you of former things, of things that you have been told of and been stirred up to, by the servants of the Lord, to remember. I see a necessity of reminding you of them. There are many that are in a profession of the truth, that do not dwell in the life of it ; they are sunk down into the form of godliness, but they do not mind the power of it ; they do part of the work, they do not go through with

it, they are for sparing some sins, that they will not mortify them. They are like Saul, they make profession of doing the will of God: Saul said to Samuel, *blessed be thou of the Lord, I have performed the commandment of the Lord.* 1 Sam. xv. 14. *And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear. And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God, and the rest we have destroyed.*

Now, my friends, there are many people who are willing to give themselves up to an outward profession of religion. They would not be found in profaneness, in that which is an abomination in the sight of God; they would not be found in abominable pride in the view of God's people; they will not be seen in that which is abominable, and shameful wickedness; they will keep up a profession of the truth, that they may be without rebuke. Though they are not so vain as to be for the fashions of the world, yet they are of the same nature and spirit with the men of the world; and they conform themselves too much

to the vanity and custom, and fashion of the world, though they will not be seen in the height of it.

There are many other things might be mentioned. In short, I would only mention this, whether you have not kept a secret reserve of some sins, and made a fair pretence for the use of them. This will be a sting to you: *He that loveth any thing more than me, saith Christ, is not worthy of me. He that denieth not himself, and forsaketh not all that he hath for my sake, cannot be my disciple.*

When a trial comes, all must be given up; and nothing vain and evil must be reserved, that is contrary to the nature of truth. The mind must be subject to the will of God, and subdued to the power of God; there must be a thorough change and reformation; we must know a mortification of sin, and not do the work only in parts, but we must go through with it. Now that we may do this effectually, *God hath laid help upon one that is mighty.* There are many weaknesses and infirmities do attend us poor creatures, that many times we are ready to faint. Have an eye to Christ; let us look unto Jesus: *God hath laid help*

upon Him, who is mighty, and who is able to save to the uttermost, not only from that which is vile and contemptible, but He is a complete Saviour, that will save to the uttermost, all that come unto God by Him. There is no coming to God, or being reconciled to God, but by Him ; and all that come to God by Him shall have complete redemption for their immortal souls : He is the Author of eternal salvation to all them that obey Him. He is the Author and Finisher of our faith.

He that believeth in Christ will submit to Him, and say in sincerity, Thy will be done. It is an ordinary thing for people to say, *Thy kingdom come, and thy will be done on earth as it is in heaven.* This is a good prayer, that Christ taught his disciples. There are many people that are often saying over these words ; but they do not give up and resign their own wills to the will of God. If any trial, affliction, and exercise befall them, they are very apt to fret and repine. If God shall take away a near and dear friend, or a wife or a child, we must quietly submit to the will of God, who knows best how to dispose of them, whether it be by life or

death. When God is pleased to take children from parents, or parents from children, people must not be discontented at the will of God; but submit to his afflicting hand. God *doth not afflict willingly, nor grieve the children of men. He is not willing that any should perish, but that all should come to repentance.*

God calls upon sinners: *Isa. i. 16, 17: Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Let the wicked forsake his way, and the unrighteous man his thoughts: and turn to the Lord, and He will have mercy upon Him; and to our God, for He will abundantly pardon. See that you accept of his mercy when it is tendered to you, and answer when He calls; for He calls upon the children of men, Return, ye backsliding children, and I will heal your backslidings, and love you freely. God doth not delight in the death of a sinner; but*

rather that He might turn and live, and find favour with Him.

Man hath a day afforded to him by the Lord, and time and strength to do the work of the day; therefore *work while it is day, for the night cometh, when no man can work.* There is a day and hour wherein man is appointed to do his work: some are called at one hour, and some at another; some are called early, some are called at the sixth hour, and some at the eleventh hour. Now those that came in at the eleventh, had their penny, had their reward, as well as those that bare the heat and burden of the day. God will be the rewarder of all them that faithfully give up themselves to Him, and answer his call in the day of his visitation. He that came in at the eleventh hour had his penny, as well as he that came in first.

Delay not, my friends, for time is precious. Those that were first bidden and made excuses, were not counted worthy to partake of the supper. Make not excuses: while God worketh with thee by his power, join to it, and answer when God calls; lest it happen to thee, when thou art in distress and callest upon God, that He answer thee not, and hear

not thy prayers, because when He called thou wouldest not hear Him : *Prov. i. 24-28 : Because I have called, and ye refused ; I have stretched out my hand and no man regarded : but ye have set at nought all my counsels, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh : when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you ; then shall they call upon Me, but I will not answer ; they shall seek Me early, but they shall not find Me.*

The foolish virgins, they had a day and a time ; they made a profession : they took their lamps, and took no oil with them ; *but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept ; and at midnight there was a cry made : Behold the bridegroom cometh, go ye out to meet Him. Then all those virgins arose and trimmed their lamps ; and the foolish said unto the wise, give us of your oil, for our lamps are gone out. But the wise answered, saying : Not so, lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ;*

and they that were ready went in with Him to the marriage, and the door was shut. Afterwards came also the other virgins, saying: Lord! Lord! open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

Friends, you see the foolish virgins came when it was too late; therefore prize your day, and keep your watch. I cannot but admire the mercy of God, that hath extended a day of grace and favour to us. God hath not only striven for a little time, but hath continued striving. Take heed that you harden not your hearts in this day of your visitation, lest it be said to thee: The harvest is past, and the summer is ended, and thou art not saved.

Work out your salvation with fear and trembling; for it is God that worketh in you to will and to do, of his own good pleasure. While it is the good pleasure of God to work upon thy heart, give up thyself in holy obedience to Him; even while the good Spirit of God moveth upon the face of the waters.

The day of your visitation is not yet over; yield up yourselves to the striving of God's Spirit, that you may be found a willing people in the day of his power. There is balm in Gilead; there is a Physician of value there. Prize the love and mercy, and forbearance and long-suffering of God; and bless God that hath not cut thee off in thy sin, and in the midst of thy iniquities; and that thou hast not thy portion with hypocrites, where is weeping, and wailing, and gnashing of teeth.



THE PRAYER AFTER SERMON.

Most blessed and holy Lord God! Thou art full of grace; Thou art the same yesterday, Thou art the same to day, and Thou remainest the same unchangeable God for ever; unchangeable in thy nature, and unchangeable in thy love. Thou hast not said to the seed of Jacob, seek ye my face in vain. Where thy people have been gathered; there thy presence hath been. Where two or three have met together in thy name, Thou hast been in the midst of them. Thou hast not been wanting to us, when we have called upon Thee; but hast been a present help unto us

in the needful time. When we have been under trials and exercises, and when troubles and temptations have come upon us like a flood, Thou hast been with us in all our conflicts, and covered our heads in the day of battle, and stood by us, and preserved us by thy Almighty arm.

Thou art a gracious and merciful God, and hast regard to the work of thy hands. We commit our souls to Thee, as into the hands of a faithful Creator. We pray Thee, watch over us and go along with us; and when we are separated from one another, let us not be separated from Thee. Everlasting God of glory! let thy presence be with us, and accompany us; and lead us into the way wherein Thou wouldest have us to walk, and enlarge every one of our hearts to follow hard after Thee. O infinite, everlasting God of glory! prosper thy servants in their labours and travail, to whom Thou hast given any abilities to speak in thy Name, that they may declare thy Truth as it is in Jesus, and deliver the whole counsel of God to thy people.

O! sanctify those mercies which Thou hast vouchsafed to us at this time, and the blessed

privilege we have had in meeting together, to be partakers of thy grace and favour. We thank Thee for thy unspeakable love, in giving thy beloved Son to die for us, and to redeem us from all iniquity. We desire to magnify and bless thy Name, that Thou hast drawn near to us, when we have drawn near to Thee; and that Thou hast beautified our assemblies with thy living presence. We desire in all humility to walk before Thee, with a single heart and an upright mind; and that we may give Thee, for all thy mercies and blessings through the Son of thy love, the Lord Jesus Christ, praise, honour, and glory, and thanksgiving, not only at this time, but for ever and ever; for Thou alone, O Lord! art worthy, who art God over all, blessed for evermore. *Amen.*

SERMON X.

PREACHED BY MR. FRANCIS CAMFIELD,

AT GRACE-CHURCH STREET, MAY 14, 1693.

MY FRIENDS,

You have often heard by the servants of the Lord that have given testimony to Jesus, the only and alone Saviour—you have often heard the report, and the report is true, that *there is no name under heaven by which any man can be saved, but the Name of Jesus.* And you have oftentimes read also in the Holy Scripture, of this Jesus, the only and alone Saviour. All the holy prophets gave testimony that He should come; and when He was come, all the holy apostles and ministers of our Lord and Saviour Jesus Christ gave testimony that He was come; and they were made able ministers of the New Testament; and their great business was, as instruments in the hands of the great God, *to turn men from darkness to light, and from*

the power of Satan to the power of God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified. You know the Scripture speaks plentifully after this manner.

I hope there are none here but have believed the testimonies that have been given; but the great thing is, for every one to come to a consideration of this. Since you have believed the report, that which is every one's concern now, is, to examine themselves whether or no they are really turned from darkness to the heavenly Light. None come to be turned from darkness to light, but they come to know *repentance from dead works, and faith towards our Lord Jesus Christ.* And as every one comes to know this, they come to know what it is to lay a good foundation. This was the foundation the primitive Christians laid, as you may remember by the exhortation of the Apostle, in the sixth chapter of the Epistle to the Hebrews: *Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.*

Thus you see he presseth them to go on to perfection. That is the business of every one of you that believe in the Name of Jesus, that you keep walking on in the holy way. We that are come to know this holy way, through the riches of the love and grace of the great God to us, it is our main business to walk in this holy way. They that know any thing of true Christianity, know this to be their great concern, to walk in this holy way that leads to everlasting life. Christ is *the Way, the Truth, and the Life*; and every one that comes into this way, and walketh in it, they are going on towards perfection. And they are putting off the old man: they feel in themselves a power at work, that crucifies *the old man with his deeds*; then they go on in the Name of the Lord. This power doth work till every one in their own particular comes to be crucified with Christ. It was the primitive Christians' experience, what the Apostle saith of himself, *Gal. ii. 20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.*

Great is the mystery of Godliness. You that are engaged in the Christian warfare, and that live the Christian life, and are making war in righteousness against the devil, the enemy of your souls, you know that *great is the mystery of godliness.* This mystery is opened among the disciples of Jesus, among the holy offspring of God, *who are begotten again through the word of eternal life; who, as the holy Apostle saith, are begotten of his own will, through the Word of Truth, that they should be a kind of first-fruits of his creatures.*

We to whom God hath graciously manifested Himself in the blessed Son of his love, our Lord and Saviour Christ Jesus, how ought we to walk as becomes the Gospel! O that the serious and weighty consideration of this, might rest upon every one of us! that we ought to have our conversation as becomes the Gospel of Christ, and be going on to perfection. You know what the Apostle speaks: *Phil. iii. 12: Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ.* This I am sure every true Christian man and

woman will do, as the same apostle did, who saith: *I press towards the mark, for the prize of the high calling of God in Christ Jesus.* And as every one comes to grow up in the life of righteousness, they will come to know an increase of faith; they will grow up in faith, and in that hope which hath been as an anchor to their souls, in the day of their deep exercise; and they will remain steadfast and unmovable, as they walk in the holy way. And so every one, as they keep humble and bowed before the God of heaven, they will know his teaching more and more, and have a sensible feeling of it in themselves, every one in their own particular.

And certainly it is the business of us all, to be waiting for the fulfilling of those many great and precious promises, which are recorded in the Holy Scriptures, which were enjoyed by the primitive Christians in the ages that are past and gone; and in succeeding times shall be likewise enjoyed by all true Christian people, as they come to be followers of Jesus. As we have begun well, let us go on towards perfection; *not laying again, as I said before, the foundation of repentance from dead works, and faith towards God and*

the Lord Jesus Christ; for whoever expects salvation by Christ the only Saviour, must be going on to perfection; they must begin at the work of regeneration, and experience in themselves a new birth; for if we *be not born again, we shall die in our sins*. You know our Saviour hath left this upon record; and it remains the same truth to this day.

And therefore how ought every one that makes mention of the Name of the great God, and of our Lord and Saviour Jesus Christ—how ought every such an one to be weighty and considerate, and examine themselves, whether they are come to know repentance from dead works; whether they have turned from the evil of their doings. Some are ready to say: I would gladly turn from the evil of my doings; but I find I am beset with the devil, the enemy of my soul. Well, if thou believest in the light wherewith Christ Jesus hath enlightened thee, then cry to Him, and He will give thee power to withstand the enemy of thy soul.

Praised and blessed be the name of our God, that a remnant can say: As soon as we

did really believe in the Name of Jesus, we received power in some measure, as the primitive believers did who received Christ; we received power to become the sons of God. You that have received this power, let your eye be to the Lord, and cry to Him for Divine assistance; for of ourselves we are not sufficient: we have not power of ourselves to think a good thought or do a good action; but we depend upon the power of God to enable us to *work out our own salvation; for it is God that worketh in us both to will and to do, of his own good pleasure.*

Therefore repentance and remission of sins are preached in Christ's Name; and without the knowledge and Christian experience of this, and believing in the Name of Jesus, we cannot be saved from the wrath to come. Let us wait upon God, who, by our Lord Jesus Christ, saveth all his people from their sins: *Not by works of righteousness that we have done; but, as the apostle saith, according to his mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour.*

Those that have experience of the work of regeneration, and of being renewed in their inward parts where Christ bears rule, when they meet together in the solemn assemblies of the Lord's people, He will be in the midst of them; and they that come to hear the word of the Lord, and wait upon Him, know it to be so. You that are real Christian people, you know this by your own experience; therefore wait upon the Lord your God, that the work of regeneration may go on; and you will find strength more and more ministered to you, and you will feel the pouring forth of the Spirit abundantly upon you. The same Spirit that raised up our Lord Jesus from the dead, and quickened Him, shall quicken you, that you may live to Him here, and with Him for ever hereafter.



THE PRAYER AFTER SERMON.

Most glorious, powerful, and infinite Lord God of life! Thou hast sought out a people to serve Thee, and Thou hast made choice of many from among the sons and daughters of men, to honour thy Name in the land of the living; that we might be capable so to do,

Thou hast opened an everlasting fountain, and the streams of life have reached to us. Thy divine comforts, O Lord! have been our portion from one day to another; and we have tasted thy goodness, and our hearts have been deeply affected with it. Blessed God and Father! when we consider how Thou hast nourished us thy children, and brought us up in troublous times, and made a way for us in the wilderness, and a path in the desert, and brought us through the deep waters; when we were ready to be overwhelmed, when our souls cried to Thee, Lord, to be present with us, then Thou hast been near unto us. When we have been seeking thy face and thy glory, Thou hast refreshed us with the light of thy countenance; when we have been walking in thy way, thy banner over us hath been love. And, Lord, out of the mouths of babes and sucklings, Thou hast brought forth praise and glory to thyself.

O that all who partake of thy Divine goodness, may magnify and praise Thee! this hath been our supplication, O Lord! from year to year. Lord, reach to the nations; gather a people under the shadow of thy wings; secure them from all dangers, and let

them have great delight in thy ways, and let thy word be sweet to their taste. Most tender and everlasting Father of life, and God of all grace! we humbly intreat Thee, gather the inhabitants of this Island, and bring down all haughtiness and pride to the dust; and bring all thy people to humility, and self abasement before Thee, the God of glory; that the knowledge of the Lord may cover the earth, as the waters cover the sea, that thy great Name may be exalted.

Lord, we entreat Thee, gather together those that are broken and contrite, and are as dead and dry bones. Can these dry bones live? Thou knowest, O Lord! Shall I ever be capable of praising the Lord, saith one, by a sense of thy favour to my soul? Lord, Thou canst reach these, and gather to thyself a numberless number, which no man can number, that, everlasting God of power! shall stand before Thee without spot and blemish; in whose mouths there is no guile.

Lord, increase the number of those that seek after Thee, the Living Fountain of all goodness, with tears flowing from their eyes, and sorrow in their hearts. Everlasting God

of life! let the day of our tranquillity be lengthened out; and preserve the land of our nativity, and let no desolation be among us. Father of mercies! many have been visited with dreadful judgments from thy hand in other nations. O! preserve this sinful land; and let thy continued mercies and blessings, and thy long-suffering, prevail upon us, that we may be turned to Thee with all our hearts, and cry mightily to Thee from one day to another—that we may be as so many Jacobs wrestling with Thee to the break of day, that Thou wouldest bless us, and that thy blessing may never depart from this Island.

O Lord! hear the cries of thy people, that are seeking thy glory, and the good of their own souls. Let thy mercy prevail for us, and let thy blessing be with all thy servants that cry unto Thee. We beseech Thee, for the sake of Jesus Christ, let not thine anger be kindled against us, lest we perish. And, O Lord! let thy judgments which are impendent be diverted; and stir up thy people to wrestle with Thee with all their souls—that Thou wouldest save this nation—that England may live in thy sight. Cover us under the shadow of thy wings; and let the hearts

of all thy people be turned to Thee, and turned from sin to righteousness, that they may be preserved in thy fear and love, and partake of the Fountain of Life, and may be delivered from the snares of death.

Father of Life! preserve all thine that have waited on Thee. Thou art a God that changest not; therefore we are not consumed. Glory, honour, and praise, be rendered to Thee, for all thy love and favour, blessings and benefits, vouchsafed to us, and for all the opportunities which we have had for our souls. Break and soften the hearts of all thy children; and kindle in their souls a sacrifice of praise and thanksgiving—that we may say, it is the Lord's doing, and it is marvellous in our eyes—that we may rejoice and triumph in thy great salvation, through Jesus Christ, who alone is worthy, and God over all, blessed for ever and ever. *Amen.*

SERMON XI.

PREACHED BY MR. GEORGE WHITEHEAD,

AT GRACE-CHURCH STREET, OCTOBER 4, 1693.

The great God who made heaven and earth, the God of our salvation, He hath prepared a sacrifice for Himself in the hearts of a remnant, whom He hath gathered by the Arm of his Mighty Power; and He hath kindled that sacrifice that is of his own preparing, and this, to a remnant, is a manifest token of the love of God, and of his Divine and special Providence, for their safety and preservation that trust in Him, and that are sincerely devoted to his service and fear, and that walk in humility before Him. And this, my friends, is matter of weighty and tender concernment upon my spirit, to remind all of you that come to our meetings, and hear the Truth declared from time to time, that you seriously consider the great work which the Lord is about to bring to pass, which every one should wait for; that they may feel his

mighty Power preparing their hearts for Himself, and raising up breathings and supplications to Him, who is a God hearing prayers that are offered in uprightness and sincerity, from a broken heart and a contrite spirit, which are sacrifices that the Lord hath regard to.

Of old, *Manoah took a kid with a meat-offering, and offered it upon a rock unto the Lord, and the angel did wondrously, and Manoah and his wife looked on; for it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar; and Manoah and his wife looked on, and fell on their faces to the ground; and Manoah said to his wife, We shall surely die, because we have seen God. But his wife said unto Him: If the Lord were pleased to kill us, He would not have received a burnt-offering and a meat-offering at our hands, neither would He have shewed us all these things.* He would not have manifested so great love to us, surely a remnant may say at this day, from a sense of the great things that the Lord hath shewn us, and of his blessed power working in their hearts and inward parts a tenderness and

subjection to Him, that we owe obedience to the Lord, but that, we believe, the Lord intends good to his people; in that He will exalt his Name in us, and prosper his own work of righteousness—that righteousness may be exalted—that many may come to behold the great things; and the worthy things, which the Lord our God will bring to pass in our day.

These things have been foretold, for the encouragement and for the strengthening of the faith of those whose faces are Sion-ward, whose eyes are turned towards the Lord their Maker, who have tasted, in some measure, of the power and of the goodness of the Lord our God—that they may continue in the faith, whereby their hearts may be drawn after the Lord—that those who have been made partakers of the true and living faith of the Son of God, in his Name and Power, may keep the faith, and not let go the faith—that they *may hold fast the profession of their faith without wavering*—that the enemy may not be suffered, upon any account, either to weaken or destroy the faith of any, who have known some degree of faith in the work of God, and concerning his goodness, and care, and providence, for the safety and for

the preservation of them that fear Him; who are the called of the Lord; who are chosen out of the world, and out of the corruptions of it, that they may be a living and a *peculiar people, and a chosen generation, to show forth the praise of Him that hath called them out of darkness into his marvellous light.*

He hath called us, and chosen us for that very end, that in our lives and conversations we might answer his call of Grace, and the Truth which we are made partakers of, and thereby shew forth his praise. And such now have cause to bless the Lord, and praise his holy Name for all his mercies, for preserving them, and helping them in their way, and in their spiritual journey and progress that they are brought into.

Therefore, dear friends, be ye concerned and be inward with the Lord, and attend upon Him without distraction—that nothing may hurry, discompose, or distract your minds, or turn them about from the faith, trust, and confidence you have in the Lord, which He hath gathered his people into—that every one may be exercised in a watchful state, and in lowliness and humility, and look unto, and

depend upon the Lord for strength, for help, and power to enable us to stand against all the wiles of Satan—that none may be led into any extreme from the sense of truth, and from a feeling of that power that doth prepare the heart for God, and fix it upon Him—that none may be drawn out either into carelessness, negligence, slothfulness, or presumption on the one hand: or into diffidence, distrustfulness, or despair on the other; but that all may *look unto Jesus, who is the Author and Finisher of their faith*—that they may be sensible of the benefits of his death on earth, and his intercession in heaven, of the effect and benefit of his prayer unto the Father—that their faith when they shall be tried and tempted may not fail—that all may witness and partake of this which He told unto Peter: *I have prayed for thee, that thy faith fail not. Satan hath desired to winnow thee, (to toss thee and blow thee about,) but I have prayed for thee that thy faith may not fail.*

So, my friends, and friendly people, let your faith stand in that power that hath gathered you, in that arm of the Lord that He hath made bare, and stretched forth, to bring a people to Himself; that every one

may live by faith, and have their dependence upon the Lord for strength and for relief—that they may partake of the immediate influence of his Spirit, which He is ready to minister and communicate to those that are given up to serve the Lord—that your prayers and supplications may be in the spirit, to that God who poureth out a *spirit of grace and supplication upon his people*. And He is daily pouring out his Holy Spirit upon his people, that their prayers and supplications may reach to Him, who is a *God hearing prayers*—that they may be prevalent with God for the preservation of themselves and others, and for the good of all nations—that they may awaken many to repent, and *seek the Lord while He may be found, and call upon Him while He is near*—that they may be turned from the evil of their ways, and from the many provocations whereby the inhabitants of the earth have greatly incurred the displeasure of God—and that they may be sensible how ready the Lord is to turn away his wrath from them.

This is the desire of the hearts and souls of a remnant, on the behalf of many whom the Lord will yet visit and reach unto, and call

out of the dark ways and by paths of sin and corruption, that they may be brought into a capacity to know the way of truth, and righteousness, and peace. And, my friends, while people are sensible that there are true breathings and desires after God, and that there is a particular travail of soul for the good of a nation, and for the converting of sinners from the evil of their ways, this is a sign that God is waiting to be gracious. He may visit a people and a nation with chastisements and judgments ; yet I am sensible it is for his people's sake, even a remnant that He hath gathered out of the empty professions and forms which are in the world : that the Lord is still waiting to be gracious, and extending his patience and long-suffering, that He may convince them, humble them, and overcome them with his love. And when He corrects and punisheth, yet He hath reserves of mercy for them, if they will repent and turn from sin, and humble themselves under the mighty hand of God, that He may in due time exalt them, and bring them from under the weight of their iniquities, and the guilt of their transgressions ; that they may receive mercy for his Name's sake, and for his dear Son's sake.

This is the breathing and the travail of the souls of a remnant; and we may truly say, the Lord hath left a Seed, a small remnant that look to Him and trust in Him, though a people and nation have sinned against the Lord, who otherwise had been as Sodom and Gomorrah, if God had not left us a Seed: yet, for the sake of a little seed, even for the sake of the worm Jacob, that wrestled with Him by prayer and supplication, the Lord hath spared many, and waited to be gracious to them. They are truly a people that are a praying people, that have the advantage of all others; yet I do not condemn all forms of profession. There are some that have a secret sincerity, and a fear of God, and a desire after the Lord, that are as sheep scattered upon the barren mountains, whom yet the Lord will gather. There are those that have a secret longing and thirsting after the Living God, that desire to know the things that belong to their peace: *There are other sheep of Christ which are not of this fold; them also will He bring home*, that they may know where the green pastures are, and be led by the still waters, and find relief and refreshment from the Lord.

Therefore all those that the Lord hath gathered, and preserved and kept to this moment, and helped them, and continued his mercy to them, should be thankful and sensible of his loving-kindness, who by an invisible power hath given them comfort and refreshment, while they have been waiting on Him. Let their minds and hearts be still fixed upon the Lord, and staid on Him; and He will preserve them in quietness and peace; and they shall know He will shew his Providence with them, that their bread may be sure, and their waters may not fail. The Lord will preserve them to the end of their days, in humility and lowliness, wherein they may be capable of instruction; and, by his Holy Spirit, He will lead them in the way they should walk. Those that come unto the Lord with weeping and supplication, the Lord will lead them by the rivers of water, in a plain way, where they shall not stumble. The Lord our God hath prepared a sacrifice; and He will accept that sacrifice which is of his own preparing; and this, I say, to a remnant, is a manifest token of his love.

God Almighty preserve you, and bless the labours of his servants among you, who labour

in the word and doctrine, and in the Gospel of your salvation, whilst they are among you; that you may know the goodness of the Lord, who waiteth to be gracious, and have renewed experiences of his love, and observe for your encouragement, the tender care He is pleased to manifest towards his heritage, both in this and other places. We have great cause humbly to be thankful to our God for what favours we enjoy, and to be diligent to make the best improvement we can of all the seasons of Grace, and opportunities for working out our salvation, which the Lord is pleased, in his abundant mercy, to afford unto us.



THE PRAYER AFTER SERMON.

Glorious and blessed God, who art the God of all grace and mercy, and of all our helps and preservations! unto this moment Thou hast been with us; unto this day we have had thy gracious presence with us, even in the needful time. Thou hast gathered us to be a peculiar people unto Thee; thy presence is the very life of our meetings, and the beauty and glory of our assemblies, wherewith from time to time Thou hast succoured, and

relieved, and revived thy people ; whose eyes have been towards Thee, and whose expectations have been from Thee, to be supplied and saved by thy bountiful hand, with those living, Divine, and heavenly supplies, wherewith Thou hast from time to time relieved thy people, the poor and needy ; those whose souls are bowed down in deep humility in thy sight and presence. So that, powerful Father of life ! we have great cause to remember Thee in thy ways. We have cause to fear Thee, O Lord ! and to think upon thy Name. We desire to call upon Thee, and cry to Thee, and breathe after Thee, and trust in Thee.

We bless Thee for the continuance of thy love and goodness ; for thy renewed blessings and multiplied favours, we have abundant cause to bless, and praise, and honour Thee, O Lord ! to magnify thy great and excellent Name for thy love and great goodness, for making bare thy mighty Arm, and stretching it forth to help the helpless, and to relieve and support the poor and needy, whose trust is in Thee, whose confidence Thou hast raised up by thy power, to stand in thy presence.

O righteous, powerful Father of life ! gather thy people more and more into an inward sense, and feeling, and experience of thy power and goodness, that their hearts may be engaged to thyself, to walk before Thee in an holy awe and reverence, and with such sincerity, humility, lowliness, and tenderness of heart, as becomes those that have the enjoyment of thy presence ; and as becomes our solemn meeting and appearing before Thee from time to time ; that all thy people who are called by thy grace, who are convinced and persuaded of thy blessed Truth, may be truly and livingly awakened, and stirred up into a sense of thy glorious power—that they may know what it is to appear before Thee, and how they ought to come before Thee, the most glorious, and most high, and holy God, who inhabitest eternity, who dwellest in the highest heavens ; and yet hast a place in the lowest heart, in the hearts of those that, with a true reverence, and holy fear, desire to worship Thee with such a frame of spirit, and temper of mind and heart, as Thou requirest in all them that approach thy presence.

We beg the influence of thy Grace and Divine Spirit, that we may be thereby com-

forted and refreshed. And vouchsafe unto us, O Lord! such sweet incomes of thy love, and such renewings of thy blessing, as may settle and establish our minds and hearts in a sense of thy goodness, and of thy power and presence; that we may not be shaken in our minds, nor weakened in faith and confidence in Thee, by any temptation whatsoever—that, Lord God eternal! the hearts of thy people may be fixed, trusting in Thee, and in thy blessed Name and Power, and may find safety and preservation—that all thy people every where may be sensible that Thou art their dwelling place, as Thou hast been in all generations. And so, Lord God eternal! let them dwell in Thee; and do Thou dwell in them, and say, this is my habitation, for I have desired it—that, blessed Father of life! they may be sensible of thy love in it—that no calamities, nor distresses, nor sword, nor famine, nor necessities, nor afflictions, nor angels, nor principalities, nor powers, nor things present, nor things to come, may be able to separate them from thy love in Christ Jesus.

O Lord! thy people may say to Thee, as Israel said of old. If it had not been the

Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, and the stream had gone over our soul. Our help is in the name of Thee, O Lord! that made heaven and earth. Thy Name, and thy Power, and thy mighty Arm, hath appeared for us, and compassed us about. Thou hast surrounded thy people with thy favour, as with a shield; and hast preserved them for the praise and honour of thy Name, and the exaltation of thy holy Truth.

And the confidence and trust of a little remnant is, that Thou wilt still be with them, for their confidence is in thy Name, which is a strong tower; and their dependence is upon Thee. Thou wilt not cut off a people whom Thou hast appointed for thy praise; Thou wilt not destroy them, but surround them with thy mercy and salvation, as with walls and bulwarks about them. This is the belief and the confidence that Thou hast raised in the hearts of a remnant. Therefore, O Lord! we have cause to wait upon Thee, and continually to trust in Thee, and breathe and cry unto Thee for thy whole heritage, for all them

whom Thou hast gathered by the arm of thy power; that they may be preserved faithful to the end of their days—that they may be saved from the evils and pollutions and corruptions of the world—that they may be obedient to thy call, and to thy heavenly counsel—that they may come to wait upon Thee, and hearken to thy voice, as those that are willing to obey, and not to touch any unclean thing; but, being sensible of thy goodness, that Thou wilt turn away thy wrath from them that turn from their provocations. For this end Thou hast raised desires and breathings, and begotten a travail in the souls of a remnant of the sons and daughters of men, particularly for the land of our nativity.

We pray both for high and low, rich and poor, rulers and people, that, by thy powerful visitation, they may be excited to seek the Lord, and to wait upon Thee, and walk in humility in thy sight and presence—that they may desire none in heaven but Thee, and none upon earth in comparison of Thee. Work an effectual deliverance and salvation for us, both inward and outward, that our confidence may not be in any thing below Thyself. Let every one of us have an under-

standing, and an eye opened for the light of truth, that we may look unto Thee, and expect salvation from Thee, by Jesus Christ, our Mediator and Redeemer. Remember all thy people here and elsewhere, that are recommended to Thee. Keep them in a sense of thy power, and in humility before Thee, that they may receive comfort, and wisdom, and instruction from Thee. And do Thou graciously establish their goings, and keep them in the way wherein they are to walk; the way of truth and righteousness, life and peace. Be Thou known in the assemblies of all thy people, and revive and strengthen them. And be with all thy people, in their respective families, that they may be engaged to serve Thee, and fear Thee in sincerity and humility, and call upon thy Name—that Thou, Lord God everlasting! mayest take care of them, and thy special Providence may watch over them. And let the angels of thy presence pitch their tents about all them that fear thy Name.

Blessed and everlasting Father of Mercies! dwell among us; hide and secure us under the shadow of thy wings, that we may enjoy

communion with Thee, through Jesus Christ, thy dearly beloved Son, and our alone Saviour ; and may offer up living sacrifices of praise and thanksgiving unto Thee, the God of all our mercies, blessings, and deliverances ; for Thou alone art worthy, who art God over all, blessed for ever and ever. *Amen.*

SERMON XII.

PREACHED BY MR. JOHN VAUGHTON.

AT GRACE-CHURCH STREET, APRIL 1, 1694.

It is a great mercy and kindness, that God hath been pleased to open the way of life and salvation unto the souls of many people, that, in this our day and generation, were in great distress, for want of the knowledge of it; and this knowledge is given unto us through the blessed appearance, and revelation of the power and Spirit of our Lord and Saviour Jesus Christ, to which, my friends, blessed be the name of the Lord! we have been turned in our day and generation.

For the message and testimony that God raised up his servants to bear among us, in our day and time, who came in the Spirit and power of our Lord Jesus Christ, having been made the monuments of God's mercy, through faith in Him *that died for our sins, and rose*

again for our justification—that blessed message and testimony which they bare among us, *was in evidence and demonstration of the Spirit and power of the Lord Jesus.* For they came indeed to preach the Gospel of life and salvation; and the way which they took to preach the Gospel to us in our day, was the same way that the holy Apostle Paul, in his day, was sent to preach the Gospel, who said, *We are sent of God, to turn people from darkness unto light, and from the power of Satan unto God.* The holy Apostle proposed the end for which they were sent, to turn the sons and daughters of men, *from darkness to light, and from the power of Satan to the power of God; that they might receive remission of sins, and an inheritance among them who are sanctified, through faith which is in Christ Jesus.*

O friends! this faith in Christ, is a living faith: it is a *faith of the operation of God.* God worketh it in us by his own Spirit and power. There are many that pretend to have faith in Christ, that are strangers to the operation of the power and Spirit of our Lord and Saviour Jesus Christ; and so do not know, neither are made partakers of that *faith,*

which worketh by love, that giveth them victory over the world, and preserveth them, and keepeth them out of the evil of the word.

Now, friends, it is my desire that you may *turn from darkness unto light*;—that you may all believe in Christ and walk in Him—that you may be sensible that the *blood of Jesus Christ*, the dear and blessed Son of God, *cleanseth from all sin, from all unrighteousness, and from all filthiness of flesh and spirit*; that so the end of the labour, travail, and testimonies of all the faithful messengers and servants, whom the Lord hath raised up in this our day, and sent *to turn men from darkness unto light, and from the power of Satan to the power of God*—that their labour and travail, I say, may not be in vain; that we may all come to *believe in the light*; that *we may be children of the light and of the day*; that so we may come to walk in the light. And then, my friends, we shall all come to be brought into an heavenly fellowship: *If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, the dear Son of God, cleanseth us from all sins.* And this is a work that will

be profitable for all to know, seeing *no unclean thing shall ever enter into the kingdom of God.*

Friends, our justification is indeed in, and through, and by the Lord Jesus Christ; for his sake, not our own. Any thing that we have done or can do, will not have a tendency to make our peace with God, seeing that *we can do nothing ourselves that is acceptable and well pleasing to God.* Therefore we cannot in the least, as hath been unjustly charged upon us, disesteem, or put a light esteem on, what the Lord Jesus Christ hath done for us, in his own person without us, nor upon what by his own power and Spirit He hath wrought in our hearts. But we believe in the Lord Jesus Christ, both as to his outward appearance, as He was **GOD MANIFEST IN THE FLESH**, and also in his inward and spiritual appearance in our souls.

We believe in Him that hath appeared by his Light, and Grace, and Truth in our hearts; and we know *the effectual working and operation of his Divine power, to sanctify, and cleanse, and purify our souls.* And thereby we come to have a real sense of the benefit

and advantage that the souls of the children of men have, in and by the death and sufferings, resurrection and ascension, of our Lord and Saviour Jesus Christ.

Till people come to believe in his spiritual appearance by his light, and grace, and truth in their hearts, and to receive Him and entertain Him, and let Him have a place in their souls, that He by his power may purge away sin and transgression ;—while men remain rebellious and stubborn, and will not let Him in, *when He stands and knocks at the door of their hearts*, that He may come in and sup with them, and they with Him ;—when men rebel against his heavenly Light within them, and turn away from his Divine Grace and Holy Spirit, and *turn the grace of God into wantonness, lasciviousness*, and run into uncleanness, drunkenness, pride, envy, malice, and bitterness, and into those things that are abominable and evil in the sight of the Lord ;—these men have no real advantage or benefit by the death and sufferings of our Lord Jesus Christ, and the *satisfaction and atonement He hath made for our sins, by that one offering and sacrifice of Himself*. And they do not truly know the blessed end and design of his

appearance and coming into the world : *For this purpose was the Son of God manifested, that He might destroy the works of the devil ; that He might finish transgression and make an end of sin, and bring in everlasting righteousness.*

My friends, the end of the working of the invisible power and Spirit of Christ, is, that He may have a place in all your hearts, and that you may entertain Him. For the Lord will draw a line of judgment upon all that go under a profession of Christianity, and own what the Lord Jesus Christ did without them ; but will not receive Him, entertain Him, and believe in Him, as He doth spiritually appear and shine into their hearts, by his Divine Light, Grace, and Spirit.

My friends, remember the sore judgments, miseries, calamities, and distress, that came upon the Jews, because of their rejecting Christ in his outward appearance, in that prepared body in which He came to do his Father's will. They would not own Him in his bodily appearance, but rejected Him, and set Him at nought. *They crowned Him with thorns, and crucified the Lord of Life and Glory.*

He said unto them : Except ye believe that I am He, ye shall die in your sins ; and if ye die in you sins, whither I go you cannot come. And thus He spake to Jerusalem : O Jerusalem ! Jerusalem ! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold ! your house is left unto you desolate ; for I say unto you, ye shall not see me henceforth, till ye shall say : blessed is He that cometh in the name of the Lord !

He tells them of the calamity and distress, that should come upon them and overtake them ; and so it came to pass, because they rejected the love of God, which in Christ Jesus was extended to them, when He would have gathered them, and brought them into a state of reconciliation and peace with the Living God, but they would not.

So now, my friends, in this day of Christ's inward and spiritual appearance, you have had the testimonies of those that have been sent to you in the name, and power, and Spirit of the Living God ; and yet many will

not believe in the Lord Jesus Christ, nor receive Him inwardly and spiritually appearing in their hearts, nor give way to Him, nor wait and attend upon Him, to do that work in them and for them, which they cannot do for themselves. What work is that? the work of sanctification. For none come to be *justified freely by the Grace of God, through the redemption that is in Jesus Christ, as the Apostle speaks, Rom. iii. 24, but they are also sanctified by the Spirit of Christ, and made partakers of the Divine nature.* So that it is absolutely necessary for us to know Christ's power and Spirit, to renew and sanctify our souls, and purify and cleanse us.

When we come to believe in the inward and spiritual appearance of Christ, and to know the work of sanctification, we cannot have a slight esteem of, nor disbelieve or undervalue, what the Lord Jesus Christ hath done with us, in his person; for we shall come to find the benefit, gain, advantage, and profit of it, redounding to our souls, *through that one offering, when He offered Himself, through the Eternal Spirit, as a Lamb without spot.* He offered Himself once for all; and we have the benefit of it, when we come to receive

Him, live in obedience to Him, and answer his requirings, and walk in the Spirit. And then, as the Apostle saith, *If we walk in the Spirit, we shall not fulfil the lusts of the flesh ; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world ; and the world passeth away, and the lust thereof, but He that doth the will of God abideth for ever.*

Therefore see to it, you that make a profession of it, see that, as you have received the Lord Jesus Christ, you walk as He walked, that you live in the Spirit, and walk in the Spirit, and fulfil not the lust of the flesh ; that you live not in malice, envy, or bitterness, and so grieve the good Spirit of God, and bring a burthen upon the souls of the righteous.

We that are come to the sight and vision of heavenly things, and have *the mysteries of the kingdom of God* opened to us, we are come to be partakers of the gift of charity, which is *a more excellent way* ; if this be wanting, all is wanting. What doth the Apostle say ? *Though I speak with the tongue*

of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to the poor, and though I give my body to be burned, and have not charity, it profits me nothing.

These things have been often said and declared to you, friends, and I have now this general testimony to give, in the dread and fear of the Lord God: they that *love God above all*, will *love their neighbour as themselves*; they will love those that are the friends of God, and of his people; nay, it is a duty incumbent on them. *A new commandment*, saith our Saviour, *I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another*: and we are not only to love one another, but to love our enemies. This our Lord Jesus Christ commandeth us, *Matt. v. 44: But I say unto you, love your enemies; bless them that curse you, do good to*

them that hate you ; and pray for them that despitefully use you and persecute you ; that ye may be the children of your Father which is in heaven ; for He causeth his sun to shine on the evil, and on the good ; and sendeth rain on the just, and on the unjust.

Now, my friends, that you may keep in this love of God, and love to one another, is the desire and breathing of my soul ; that so *your faith may stand, not in the wisdom of men's words, but in the power of God.* This power will bring down every high thought and imagination into subjection and obedience to Christ ; that we may walk before Him to all well-pleasing ; that, when we come to die, we may lay down our heads in peace, and be found of Him in peace without spot, and blameless ; and, at the end of our days, we may receive the end of our faith, the salvation of our immortal souls.

Friends, to the Grace of God I commend you : the Lord God of life preserve and keep you, that you may be safe in the hands of God, and abide under the shadow of his wing, and be surrounded with his Almighty Arm, which hath hitherto preserved us in all our solemn

meetings and assemblies, when the enemies of God's truth have risen up against us. The remembrance of it should be sweet and pleasant to us. *When the floods of the ungodly* were mustered up against us, and they sometimes haled us out of our meetings to gaols and prisons, for bearing testimony to the Truth of God in our day, O! the sweet and comfortable presence of the Lord that then attended us! Blessed be his Name, *He waited to be gracious to us*, and did work manifold deliverances for us; and praise and glory be given to the Eternal and Almighty God, whose Divine power and providence hath brought a calm over the nation, so that now we enjoy our meetings without trouble and molestation. O that we may be sensible of the wonderful love and mercy of God to us!

And, friends, it greatly concerns us to be careful in the whole course of our lives, that we may not give any occasion for the obstructing or hazarding of the present peace and liberty we enjoy. O! there should be a serious care and tender regard to God's glory, and the honour of his great and excellent Name; and also a care and concern for the reputation of our religion, and religious

societies, that none may have any occasion or just ground to bespatter and reproach us, and render us odious to the government under which we live.

Blessed be the Name of the Lord, for the freedom and quiet seasons we enjoy, and that are continued by the mighty arm and power of the Lord! Let all our souls bow before Him, and let us walk and live in a continual subjection to his Divine wisdom and will, that our souls may be *all bound up in the bundle of life, that we may serve the Lord with sincerity and perseverance to the end of our days*; that then, an abundant entrance may be ministered to us, into the everlasting kingdom of our Lord and Saviour Jesus Christ.



THE PRAYER AFTER SERMON.

Glorious God of life! the visitations of thy love in thy day of grace and salvation, are very sweet and precious to the souls of thy children. O Lord! we have cause to bless thy Name, that Thou hast extended a day of mercy to us, a day wherein Thou art visiting the sons and daughters of men, a day wherein Thou hast caused the heavenly, Divine light

of thy Son Christ Jesus to shine into our hearts. Thou hast given a remnant to believe in it. The eyes of our understandings have been opened by it ; and we have come to see and partake of the visitations of thy tender love to our immortal souls. O ! the shining of this Divine light hath made us see our way out of darkness ; and the day of thy glorious power hath dawned upon us, when many have been in the region and shadow of death ; and Thou hast manifested thy loving-kindness to the souls of men, in and through our Lord Jesus Christ.

O Lord ! be Thou graciously pleased to be nigh to thy people. Preserve them and guide them in thy way, the way of holiness and righteousness, which Thou hast led them into. O ! that they may persevere therein ; and obtain salvation to their immortal souls.

O eternal God of life and glory ! we humbly pray Thee, send forth thy Light and thy Truth ; and open the eyes of the understandings of the sons and daughters of men ; and make them willing, in this thy day, to embrace the appearance of the dear Son of thy love, in the shinings of his light, and

grace, and truth in their hearts; that they may be sanctified and purified, and made a peculiar people to thyself, zealous of good works.

O eternal God of power! let the souls of the children of men come to enjoy thy presence, that their bodies may become living temples for Thee to dwell in. O eternal God of life! exalt thy own Name and Truth, and make thyself known more and more to the nations of the earth; that they may come to believe in thy dear Son Christ Jesus, and that they may come to know redemption and salvation, and the things that belong to the everlasting peace of their souls.

O Lord! we pray Thee, be with the families of thy children and people in all their exercises, in all their afflictions, and in all their temptations; be Thou near to them to preserve them, and keep them, and uphold them by thy free Spirit, that Thou mayest guide them by thy counsel, and afterward receive them into glory. O Eternal God of life! be with the young generation of the children of thy servants, that they may serve Thee in their day; and keep their hearts, O

Lord! by thy mighty power, and let them receive the Word of thy Truth in the love of it; and seal them, by thy good Spirit, to the day of redemption.

And, O blessed God of life! let thy work prosper in the midst of the earth—and subdue all that is contrary to thy pure mind and heavenly will, and exalt the kingdom of thy dear Son; and let his Name be known and trusted in among all the nations of the world, that they may believe in Him, who is the Author of eternal salvation to all them that obey Him; that so glory, and honour, and everlasting renown, and pure praises, and living thanksgivings, may ascend to Thee; and let all thy sensible ones offer them up to Thee, through Christ the dear Son of thy Love, in whom Thou art well pleased; for Thou alone art worthy to receive all glory and praise, who art God over all, blessed for ever and ever. *Amen.*

SERMON XIII.

PREACHED BY MR. WILLIAM PENN,

AT WHEELER-STREET, APRIL 13, 1694.

It is the great cause and work of God in which you are all concerned this day. Now that all of you may see how you quit yourselves before the living, eternal God, your Maker, and answer the visitations of his love in the discharge of your duty—that you may feel an answer of peace in your own bosoms, and find yourselves nigh who were afar off—that you may all know yourselves nearer than when ye first believed, nearer to the Lord, nearer to his love, and more in his favour—that you may perceive your interest to grow and increase, your Divine, your eternal interest, that which will out-last the world, for it centres in that which shall never have an end—O friends! see to it this day. It is the redemption of your immortal souls, that the Lord God hath visited you for. It is in order to this; and all the religions in the world,

articles, creeds, confessions, and professions that leave out this, they are all imperfect and insignificant, and will not avail men in the great day of account.

Therefore see to it how the work goes on, the work of redemption and salvation. Do you feel yourselves near to the Lord? Do you find yourselves to have more power over your souls? Do you know yourselves advanced in the work of God? Are ye come to die daily to that which is contrary to the Lord? For as you die daily, you live that life which you *live in the flesh, by the faith of the Eternal Son of God, Christ Jesus, who hath redeemed you from all iniquity, and called you to glory and virtue.*

Now, that you may all be faithful stewards of the grace, and mercy, and heavenly talents which God hath bestowed upon you, and be all found working, not idle in the market place, Christ Jesus the Lord hath not been wanting to you. He hath piped to you; have you danced? He hath mourned; have you wept? He hath called; have you answered his call? See to it this day, for the glorious power and presence of that God who visited

you in the beginning, is here this day. It is his heart-reaching power, his heart-melting power, his Divine, sweet presence, which brought us out of Pharaoh's house, and out of Egypt's land, and took us by the hand and led us peaceably to walk by the rivers of God's pleasures. I say, see to it this day, that you may answer the great love of God, that the Lord doth vouchsafe his heavenly presence in the midst of you, and lift up the light of his countenance upon you, that ye may be found answering his love in his renewed blessings; that, as He reneweth his mercies, you may renew your obedience; and as He renews his loving-kindness, you may renew your thankfulness; that your souls may be filled with high praises, for it is a day of praises for the Lord. They who have obtained a deliverance by God's mighty arm and power, that brought his people out of Egypt's land into the wilderness, and through the Red Sea and over Jordan's river, unto the banks of salvation—they who have received a marvellous deliverance from their spiritual enemies, they do not hang their harps upon the willow, but rejoice and praise the Living God. They resolve with the

prophet : *Although the fig-tree shall not blossom, neither shall fruit be in the vine ; the labour of the olive shall fail, and the field shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls, and although there be plague, sword, fire, desolation, and destruction : yet we will rejoice in the Lord, we will joy in the God of our salvation.* Is it so with you this day ? Are you come into this divine fellowship, into this intimacy with the Lord ? have you this holy frame of soul ?

O ye sons and daughters of the morning ! the everlasting day of God hath dawned upon you, that you may look into your hearts, and see how it is with you, and see your experiences, see the things that your eyes have seen, and you hands have handled. You have tasted the good Word of God, and known the operation of his power. These are things that they have that are children, not empty notions but experience. If we travel on, we shall be enabled to overcome ; and if we take unto us the *whole armour of God*, we shall be enabled to *stand in the evil day ; and having done all, to stand.* And what is the reward of them that overcome ?

They shall eat of the fruit of the tree of life, that grows in the paradise of God. As many as are fed from this tree, they are not to be standing idle, but *work the works of God*; and are brought into the paradise of God, and enjoy the delights of God in the presence of God; and the Lord will fill and satisfy them with his Divine goodness; and they shall grow and increase in the Divine life more and more.

Consider, how doth the work go on? consider, the Lord Jesus came in our natures, before He cometh into our hearts. Now *Christ Jesus within us is the hope of glory; and the mystery that was hid from ages and generations is now revealed in us: Christ is now come*, not only into our natures but into our hearts, into our inward man; and all those at the door of whose hearts He hath knocked, if they have opened to Him and received Him, He hath come to sup with them, and He hath given them the bread of life, and the cup of salvation; and they have come into Divine fellowship with Him. And so they have eaten his flesh, and drunk his blood, and fed upon that bread that comes down from heaven; and all that open the

door and let Him in, they come to eat of this bread, and they come to see Him that is *the desire of all nations*, and the Light of the world; and they walk in his Light.

This is an ancient testimony. When you were first turned to the light of Christ, it was not a natural but a Divine light that you were turned to, the light of Jesus manifesting Himself in us: in this light you received Him, and I desire to know what you have tasted; what further joy is there? what more excellent object, what more excellent mark than this—than the Light of the nations that we are come to walk in?

Here is divinity; here is that which was before the world began; here is made known the Divine nature. It is testified here that you might be partakers of it—that you might be a *chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should shew forth the praises of Him who hath called you out of darkness into his marvellous light.* See how this work advanceth in every one of you, that you may be faithful and improve your talents—that you may be able to give up your account to the Lord *with joy, and*

not with grief. When you shall hear a voice saying: Come, come away; there is no more time; the glass is run—then how joyfully wilt thou hear that voice, if thou hast not been idle, but working out thy salvation, and answering the call of God, and adoring Him for his love to thy immortal soul; if thou art not, like *Martha, cumbered about many things;* but mindest *the one thing needful, that good part which shall not be taken away from thee.* If you thus work out your salvation, it will be said unto you: *Well done—not, well taught—not, well disputed—but, well done, good and faithful servants, enter you into the joy of your Lord.*

My friends, time goes apace, and we are wearing off, and in a little while we shall be here no more; time will be gone, and the day of your visitation quickly over: the thought and consideration of this hath affected me many a time. Look, friends, that you be all travelling on in your heavenly journey as a faithful people—and that the work of your salvation is carrying on—and that Christ is a Redeemer to you—and that He doth deliver you from the dominion of sin, and the bondage of corruption. Art thou free? who hath made thee free? If the Truth hath made thee

free—if the Son of God *hath made thee free, then art thou free indeed.*

If thou art made free, thy knowledge will be accompanied with experience, and not notions only: you want not notions, but possession of inward freedom and liberty. Doth your knowledge of truth make you free from sin? O the tumblings and tossing that thy soul was in! O the covenant-making, and the covenant-breaking! there was no peace, no rest, because you were fallen, and because you did not know dominion and victory over sin, which is only by the life and Spirit of Christ Jesus, which will lead you into the path of obedience. Then you will know that in *Christ there is Life, and this Life is the Light of men; and the light shineth in darkness, and the darkness comprehendeth it not.* You have life only in Christ, and you have it in Him as in the fountain. This you must know, that you may be delivered from sin. By this saving knowledge of Christ, and believing in Him, the all-sufficient Saviour, you will come to reign as kings and priests, and *sit with Him in heavenly places.* This will bring you to the general assembly and church of the first-born, which are written in

heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Whatever your hand finds you to do, do it with all your might; and work out your own salvation with fear and trembling. Live as those that are concerned for heaven and eternity. Be faithful and diligent in your generation, that you may be rich towards God, rich in the love of God, and in peace with God. These are heavenly treasures, which moth and rust cannot corrupt, nor thieves break through and steal from you. Walk in the way of righteousness, and in the paths of judgment; that you may have your fruit unto holiness, and the end everlasting life.

My friends, that which should exercise your minds, and which all should have an eye unto, is this, that your hearts be fixed upon God, and *your affections set upon things above; that walking in the Spirit, you may be led by the Spirit of God, as the children of God, and heirs of God, to the*

inheritance above, where you shall be for ever with the Lord.

Friends, this is my exhortation to you, that you will keep near to the Lord, and live under his guidance and government, and rely upon Christ alone for salvation; and live in the Light, as becomes children of Light. Trust to nothing that will fail you in the day of your dissolution, for then you will be under an everlasting disappointment. See that it be a true foundation that you build upon, and see what it is that you build upon it; that it be not hay and stubble that cannot stand the fire. Build upon a right foundation, the eternal word of God; and build right things upon it—that you may be always under the guidance, and power, and government of the blessed Spirit of the Living God—that the exercise and desire of your hearts be towards the enjoyment of his living presence, of his pure power, and quickening Spirit.

This is a building which will abide the fire. This is a building upon a right foundation. What is that? The Light of the Lord, the Lord Jesus Christ, who is the Light of the world. Here is the right foundation; let us

be found in Him, and keep close to the Lord Jesus Christ, who is *the Author of eternal salvation to all them that obey Him*. This is the way to be preserved.

You that have got into a good state and condition, keep in it, and live near to the Lord; and you will feel his daily, his refreshing presence, and his assisting power, to carry you on and conduct you in your travel and pilgrimage; that you may not faint in the way, but, in the end, reap the crown of immortal glory, that God hath laid up for those that fear Him.

My friends, it was the glorious Light of the Lord, and the Spirit of the Living Eternal God, by which you were visited in your early days. Nay, all the sweet enjoyments we have often had in this place, are from the good Spirit of the Lord, and the light of Life shining among us. Praised and magnified be the Lord's everlasting power, that hath been extended to us. The Lord grant that that which was our Alpha may be our Omega—that that which began to turn our hearts and minds God-ward, may watch over us, and continue with us—that we may be kept as an

experienced people, a holy *peculiar people*, *zealous of good works*—that God may have *all the honour and praise*, to whom it belongs, who is God over all; who is worthy to be praised, adored, and magnified by us and all his people, henceforth and for ever and ever. *Amen.*



THE PRAYER AFTER SERMON.

Most glorious and infinite God of heaven and earth! in thy great and unspeakable mercy, 'Thou visitest the children of men, and extendest thy love from one generation to another; and yet, in this age in which we live, thy day of grace and mercy reaches unto our souls; and we have been called by Thee unto righteousness and holiness, that so it might be well with us, when we shall be removed out of this world, and be no more seen of men.

Everlasting God! if we consider aright thy dealing towards us, the exceeding riches of thy grace in Christ Jesus, it may provoke us and constrain us to love Thee, and fear Thee, and serve Thee in our generation. Lord,

thy visitation hath been effectual upon the hearts of many of the children of men, who are devoted to thy fear and service, and give up themselves to worship Thee in the beauties of holiness. Lord, Thou hast gathered a people to Thyself; and Thou hast brought them through many trials and exercises, and refined them by a Spirit of judgment; and they have been baptized with the Holy Ghost and with fire.

O Lord God of life! thy mercy is exceeding great, and thy love unspeakable in all the dimensions of it. We pray Thee that Thou wilt be pleased to grant, according to the riches of thy glory, that we may all be strengthened with might by thy Spirit in our inner man, that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and depth, and height, and length, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God.

Blessed Father of mercies! deliver us from this present evil world, and the corruptions

and pollutions that are in it. Let us not live as the children of this world, as those that are of it; but as those that are hastening out of it, to the coming of the day of God; and help us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, who hath redeemed us from all iniquity; not with corruptible things, as silver and gold, but with his own precious blood, as of a Lamb without blemish and without spot; that we might live to Him that died for us, and be holy in all manner of conversation.

O! let the Lion of the tribe of Judah deliver us from that roaring lion of hell that goes about seeking to devour us. Make it our delight, O God! to do thy will; and let thy law be written in our hearts, that, by patient continuance in well doing, we may seek for honour, glory, immortality, and eternal life; and that, while we are engaged in the Christian warfare, we may take unto us the whole armour of God, and resist the devil, and overcome the world; and be more than conquerors through Christ who hath loved us; that, having fought the good fight of faith, we may lay hold on eternal life.

And, blessed and heavenly Father! for all thy abounding mercies and blessings vouchsafed to us and all thy people, and for the refreshing we have had from thy presence in our present meeting, we desire to render praise, honour, renown, and thanksgiving, to thy great and excellent Name; for Thou alone art worthy, who art God over all, blessed for ever and ever. *Amen.*

SERMON XIV.

PREACHED BY MR. JAMES PARK.

AT RATCLIFF, APRIL 19, 1694.

They that come to wait upon the Lord, and draw nigh to Him, and diligently attend upon Him, they shall receive wisdom and strength from Him, and power to enable them to do the will of God—to fear the Lord, and to call upon his name—to love the Lord Jesus Christ in sincerity—and to work righteousness in their time, day, and generation: knowing Him in whom they have believed, and whom a remnant are come to; and are baptized into Him, and walk in Him, as they have received Him, by whom they have been taught.

All are to receive the Lord Jesus Christ, and to walk in Him, who is the Lord's anointed, the Judge of quick and dead. All are to have a certain knowledge of Him, by receiving and embracing Him. Did we ever

know God aright, and the Lord Jesus Christ his only begotten Son, till we received Him, and knew Him to be *in us the hope of glory*? Many of us have received the Lord Jesus Christ, and walked in Him as we have received Him; and then we came to know the witness of Him in ourselves. Such as know Him experimentally, can set to their seals that God is true. We have known God the Father at work in us, and his Son Christ Jesus working mightily by his Almighty power; in and through whom we come to *work out our own salvation with fear and trembling*. This causeth a great fear of God to come upon man. I have known in my time a great trial come upon man; and then He came to serve the Lord with fear; and that is good service, and that undoubtedly will manifest a good servant, when a man comes to *serve the Lord with fear, and to rejoice with trembling*; not with an exalted mind, not with a puffed up mind. Keep out of that, beware of that.

Friends, I beseech you all, in the name of the Lord, and in the fear of God, wait all in God's fear, and then you will be capable of drawing nigh to God. It is written in the

epistle of James, *Draw nigh to God ; and He will draw nigh to you.* Then will you feel the Lord to work in you mightily, and to *wash you and make you clean ;* and then, by the help of the Spirit of the Lord, you will *put away the evil of your doings, cease to do evil, and learn to do well,* and endeavour to please God in all things. *The children of God are all taught of Him,* and their peace is great, and they are established in righteousness ; and they have a living experience of that promise of the Lord by the prophet, *they shall be all taught of God,* their heavenly Teacher. And you that are taught of Him shall find Him near you ; that Teacher cannot *be removed into corners.* There shall be an invisible eye, a heavenly and spiritual eye opened to you, that you may see the Lord near you : *Draw near to Him in faith, and with a true heart and with full assurance ;* and you will certainly know, and you will see clearly, that *God is no respecter of persons ;* but that, *in every nation, he that feareth God and worketh righteousness is accepted of Him.*

God is no respecter of persons ; his love is of large extent with respect to the sons and

daughters of men : *Those Thou gavest me, saith our Saviour, I have kept ; and none of them is lost, but the son of perdition, that the Scripture might be fulfilled.* The mercy of God, through Christ Jesus the Son of his love reacheth all ; there is *good will towards men.* (*Luke ii. 9, 10.*) *The angel of the Lord came upon the shepherds abiding in the field, and watching over their flock by night, and said unto them : Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people ; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.* And suddenly there was with the angel *a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.*

And the prophet Isaiah tells us : *For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder ; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* You shall have Christ Jesus for your Lord, and King, and Counsellor, and Instructor. Christ Jesus the Son of the Highest, He will instruct you, and counsel you safely, and then great will be

your peace. Who can disturb the peace of such an one, or bereave him of it? Such an one is also established in righteousness, and Christ is *made to them of God, Wisdom, Righteousness, Sanctification, and Redemption*; that they may be all *endued with that wisdom which is from above, which is pure, and peaceable, and gentle, and easy to be intreated.*

Let the same mind be in you, saith the Apostle, which was in Christ Jesus, that great Lord, and King, and peaceable Saviour. Let us come unto Him, and learn of Him that is meek and lowly, and we shall find rest to our souls. Come unto Him that hath a good will to all, desiring that all may be saved and come to the knowledge of the Truth; and this is life eternal, to know Him that is the only true God, and Jesus Christ whom He hath sent. The children of God desire the saving knowledge of the true God, above all the idols of the world, and to be made partakers of that life which is eternal, which never shall have an end. They will always fear the Lord, and think upon his Name.

I beseech you, in the tender love of God, consider this; it is our great duty to fear the

Lord, and think upon his Name ; wherever we are, that is good. They that fear God always, they are blessed of God, they receive Divine wisdom from God, how to *order their conversation aright*, and so more and more daily partake of God's salvation. For the arm of the Lord is stretched forth, and made bare to save those that trust in Him, and neglect not that great salvation, which the Lord Jesus Christ, the Eternal Son of God, hath purchased and procured for us, *not with corruptible things, as silver and gold, but with his own precious blood, as a Lamb without blemish, and without spot ; for He was a man of sorrows, and acquainted with grief, his visage was marred more than any man ; whom the Jews slew and hanged on a tree. Had they known it, they would not have crucified the Lord of glory. He was the Lord's anointed whom they slew—the Lord of heaven and earth, who had all power committed to Him ; and He gave commission to his apostles and ministers to go and teach all nations, and observe all things whatsoever He commanded, saying to them : Lo, I am with you alway, even unto the end of the world. And saith our Lord Jesus Christ to them : Behold, I send the promise of my Father upon you ; but tarry*

tarry you in the city of Jerusalem, until ye be endued with power from on high. And they had power given them to work miracles, and to tread on serpents and scorpions; and nothing should be able to hurt them. A mighty, blessed, and glorious power did preserve them, and fit and prepare them to preach the everlasting Gospel.

So now, my friends, my counsel from the Lord to you is, that you will be faithful to what the Lord our God, in his dear Son Jesus Christ, hath manifested and made known to you, be it more or less. You that have received much, of you will more be required, and they that are faithful in a little, shall be made rulers over much; they shall *enter into their Master's joy, that joy that the stranger doth not intermeddle with.* This spiritual joy, this heavenly joy of the Lord hath been our strength; it hath been comfortable to the children of God from time to time, and from day to day. How joyful will it be to hear that sentence from Christ hereafter: *Well done, good and faithful servant, thou hast been faithful in a little, I will make thee ruler over much; enter thou into the joy of thy*

Lord. Then shall the redeemed of the Lord sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ! just and true are thy ways, Thou King of Saints !

Now, my friends, hearken and incline your ears from time to time, unto what the Lord shall say. *He will speak peace unto his people and to his saints ; but let them not return again unto folly.* Whoever you are that are true, real Christians, you have peace with God, through Christ Jesus the peaceable Saviour. *We are accepted of God in the Beloved,* and have peace with God, in and through Christ Jesus, who is the great peacemaker and *Prince of Peace.* It is by his meritorious death, and sufferings, and satisfaction made to Divine justice, that we are reconciled unto God. I never did desire to hear any thing, or speak any thing, that had the least tendency to undervalue the death, sufferings, satisfaction, mediation, and intercession of our Lord Jesus Christ ; but have always owned, believed, and preached these great truths.

So, my friends, I beseech you all to have an eye to the Lord. *If you will draw to Him, He will draw nigh to you.* If we keep to the Lord, and joy in the Lord, we shall find the Lord near to us, answering our desires. *He will keep us in the hollow of his hand, and in the secret pavilion; then will your bread, your heavenly, living bread, be sure, and you will know the breaking of it, and the eating of it; that bread which Christ gives, is that whereby we are comforted and refreshed.*

So, my friends, the Lord God Almighty be with you. It is not in my mind to say much at this time; though many things were upon me to speak to you in the light of the Lord; and in the love of the Lord, I shall at present commit you to the Lord Jesus Christ, to *cast your care upon Him at all times*: in all your afflictions, distresses, trials, and troubles whatsoever, keep your eye steadfast, and your hearts fixed upon the Lord, and you need not then be *afraid of evil tidings.* *Trust in the Lord at all times*; not for a day, or a week, or a year, but for ever. *Cast your care upon the Lord, for He careth for you.* If thy faith be tried, murmur not, but rejoice; *for the trial of your faith is much more precious than*

of gold that perisheth, though it be tried with fire; that it may be found unto praise, and honour, and glory, at the appearing of Jesus Christ, in whom though now you see Him not, yet, believing, ye rejoice with joy unspeakable and full of glory. If trials, and sufferings, and tribulations come, do not stumble at them: Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you; but rejoice, in as much as ye are made partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

Friends, happy are you, if the Lord shall be pleased to try your faith in the Lord Jesus Christ, and to try your love and your patience. Verily, I say unto you, in the Name of the Lord, we have all need of it in our spiritual travail and progress, and heavenly journey: *Ye have need of patience, that after ye have done the will of God, ye may receive the promise; the patient and the meek shall inherit the earth, and have an inheritance reserved in heaven. Seek the Lord, my friends, that you may be hid in the day of his wrath, that you may be among his hidden*

ones. When his indignation shall break out against sin and wickedness, would not you be hidden then? and preserved then? would not you have the Lord to spare you then, *as a man spareth his son that serveth him?*

The Lord will have mercy upon Sion, and spare his people in the day of his fierce anger, until his indignation be overpast. The walls of Sion are the walls of salvation; and they are a bulwark to God's people. When did these walls and bulwarks fail you? Have you not been preserved in your day and generation? If these walls of salvation had failed, we had not been preserved in Christ Jesus; we had not now been a people. We have stood the brunts; we have been kept safe in the *strong city, where salvation is for walls and bulwarks.* And so I shall commit you to the Lord Jesus Christ, *the Lamb of God, that taketh away the sins of the world.* I desire you all to look to Him, and fix your hearts upon Him, who is *the Author of eternal salvation to all them that believe in Him and obey Him;* to Him be glory, praise, and dominion, who is God over all, blessed for ever. *Amen.*

THE PRAYER AFTER SERMON.

Most blessed Lord God ! Thou art Lord of heaven and earth, infinite in love, and life, and glory ; the God of the spirits of all flesh, in whom we live, and move, and have our being ; who art near to every one that draweth near to Thee, and calleth upon Thee in truth. Thou openest thy bountiful hand, and refreshest our hearts with thy mercy and blessing.

O Lord God of power ! thy mercies are manifold, and they are over all thy works ; and the works of thine own hands do all praise Thee ; and thy saints bless Thee, and magnify thy excellent Name. Thou art pleased to magnify thy law, and to send forth thy light and truth, and to make it honourable in the hearts of many, in the day of thy love, in the day of thy power. Thou art redeeming thy people from iniquity, and purging away all their dross, and taking away all their tin.

O Lord God of life and power ! let all that believe in thy Son Jesus Christ be purged and purified more and more ; let them be washed and sanctified—that all that may be

done away, and removed out of their hearts, which is contrary to Thyself—that the glory of thy truth may arise and shine in their souls. And let all feel the power of thy Truth, and be sensible of it, and believe it, and obey it, that they may follow the leadings of thy Holy Spirit, and answer thy requirings, and glorify thy Name, and do thy will on earth as it is done in heaven. Let us all receive our daily bread from Thee, and have the light of thy countenance to shine upon us. Comfort the hearts of all thine every where; be Thou their strength and stay, and a present help in trouble; and solace their souls with the sense of thy love, which is better than wine; and with thy favour and loving-kindness, which is better than life. Strengthen the weak hands that hang down, and confirm the feeble knees, and succour those that are tempted, and comfort them and relieve them.

O righteous Lord of heaven and earth! make known thy mighty power in working upon the hearts of thy people, here and every where. Make known thy Name and glory throughout the whole earth. Let thy glorious, everlasting Gospel, be sounded forth and

preached in all nations of the world ; and let thy renown go forth, and thy fame be spread abroad in all nations. Let all the enemies of thy people be scattered, and all that make opposition against thy Truth be conquered and overcome by the power of it, and submit themselves, lest they perish in their opposition. And let thy people receive thy Truth in the love of it ; and become willing, in the day of thy power, to serve Thee in the beauties of holiness ; and to gird up their minds, and be kept sober and vigilant, and hope to the end, and live in love and unity with one another, and keep themselves in the love of God ; and, by patient continuance in well doing, seek for honour, glory, immortality, and eternal life.

Let us delight ourselves in Thee, that Thou mayest give us the desire of our hearts. Whom have we in heaven but Thee ? and there is none upon earth that we can desire beside Thee. Thou hast many times refreshed us with the sense of thy love in Christ Jesus ; and Thou hast brought us into thy banqueting house, and thy banner hath been spread over us ; we have been satisfied with the fatness of thy house, and drunk abundantly of the

rivers of thy pleasures ; we have sat under thy shadow with great delight, and thy fruit hath been sweet to our taste.

Bless us and all thine every where, and mind us of our latter end, that all the days of our appointed time we may wait, till our change come, and be so prepared for our great account that we may give it up with joy, and not with grief.

Now, blessed God of heaven and earth ! for all thy mercies and favours that we have received ; and the blessings and benefits, which Thou hast bestowed upon us, and continued to us ; and for preserving us, from time to time, by the arm of thy power ; and for opening our hearts at this time, to receive the word of thy Truth, and the influences of thy Spirit ; take Thou the honour and glory, thanksgiving and praise, which we humbly and sincerely offer up to Thee ; for to Thee it doth belong, and Thou alone art worthy, who art God over all, blessed for ever and ever. *Amen.*

SERMON XV.

PREACHED BY MR. FRANCIS STAMPER,

AT DEVONSHIRE-HOUSE, MAY 3, 1694.

*God hath laid help upon One that is mighty,
to save to the uttermost all that come unto
God by Him.*

This Mighty One, that the Almighty Lord Jehovah hath laid help upon for man, is the Lord Jesus Christ, the Son of his love; and they are blessed of God that come to partake of the help that is in Him, who said to his disciples and followers in the days past, *Without me ye can do nothing.*

Friends, this is a deep and a very near word; and it stands us all upon to consider whether we have Him or not; for we all owe service, a duty and a worship, to the everlasting God; and of ourselves we cannot perform it, without the help and assistance of his beloved Son, the Lord Jesus Christ; and the

comfort of all that believe in Him and love Him is this, that He is not only *able* to help, but *willing* to help.

Blessed be the Lord God for ever! may all you say that have been made partakers of his virtue, and of his power, and life; that have found a willingness in Him to assist you in all your troubles, in all your exercises, in all your afflictions, in all the bowings of your souls and spirits before the Lord; who have said in your prayers and supplications: Lord, lend me thy help; let me have thy gracious aid and assistance. Without this help of the Lord Jesus Christ, we cannot do that good that sometimes we desire; but we are even like to poor Israel when they had forgotten the Lord, when they had been cleaving to that which led them in those steps, the end whereof was destruction. The Lord thus complained by his prophet: *O Israel! thou hast destroyed thyself; but thy help is in me.*

And, O friends! what greater love could the Lord God have shewn to the lost sons of Adam, than to have sent his Son, his only begotten Son, from the bosom of his heavenly love, to redeem man up to God again—to

restore man again—and bring him back again out of that alienated state, and out of that undone condition, that He was fallen into by his disobedience and transgression against the Lord. *God hath laid help upon One that is Mighty, mighty to save.*

Is there any poor soul here this day that wants the salvation of God; that wants to be saved from sin, that so it may be saved from hell, saved from woe, saved from distress, saved from misery? O! come and lay hold on Him by faith, whom God hath laid help upon.

My friends, turn your minds inward this day; have an eye and a regard in yourselves, to that pure and divine manifestation of his light, and grace, and Spirit vouchsafed to you; in that light, look unto Him. Holy men and holy women, godly men and godly women, waited for this in the days of old; and one of them expressed his joy and satisfaction, even old Simeon. When he saw the Lord Jesus Christ brought into the Temple, *he took Him up in his arms, and blessed God, and said: Lord, now lettest Thou thy servant depart in peace, according to thy word; for*

mine eyes have seen thy salvation, which Thou hast prepared before the face of all people, a Light to lighten the gentiles, and the glory of thy people Israel; that He might be for salvation to the ends of the earth. Now here Simeon beheld and saw that which he had long waited for and desired after; and he had this manifested to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; he saw Him and beheld Him, that he might see He was come.

So some souls, at this day, that are now under another dispensation, they have waited long, and cried to the Lord, and said: Lord, when will the time come? when will the day come that Thou wilt open to me that which my soul hath longed for? Lord, I have sinned against Thee, when will the time come that I shall have help and power against sin, and find strength against sin, and receive power from on high against my sins, and to resist and overcome temptations, and obtain thy favour; and, through Jesus Christ, be reconciled to Thee whom I have offended?

Friends, you that have long waited for the *consolation of God's Israel*, hold fast your

hope, *keep your confidence unto the end, keep your faith and patience.* Remember the words of Christ to the Church of Philadelphia: *These things saith He that is holy and true, Thou hast a little strength, and hast kept my word, and hast not denied my Name; because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

My friends, the hour of tribulation is coming apace, and hastening; it is even at the very door, therefore lay hold on Christ, whom God hath laid help upon. O my friends! that you may find this help extended to you, in this day of your trial and temptation; that they who are the hindmost of the flock may come up, *the poor in spirit*, who are poor in body too, they that are groaning, and crying, and mourning in solitary places, that they may come according to the words of Christ into his sheep-fold. *John x. 16: And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.*

This one Shepherd is present here, my friends! pray hear his voice this afternoon.

His voice is sweet and lovely, and pierceth the very heart, it calls upon you : *Open to me, my well-beloved*. It calls you out of sin, and out of iniquity, and out of that which offends the Lord. O friends ! this voice calls, *Open to me, my beloved*. You that are turned from this world, from the love of vanities and pleasures, from those vain delights that perish in the using; and the desire of your hearts is, that you may be more acquainted with Him that is the good Shepherd of your souls, that saith, *I call mine own sheep by name* ; blessed be you that have this new name.

I go before them, and they follow me, and I will give to them eternal life, saith Christ. What greater gift can you have ? What better reward can you have ? you that have the help of the Lord—you that have the strength of the Almighty—you that have your dependence upon Him—you that can truly say, the Lord hath laid help upon One that is mighty. I feel his mighty Arm, and his mighty power, that hath helped me, and overcome great things, that I thought I could never overcome. Open the door of thy heart, saith Christ, and I will overcome that by which thou hast been overcome. All praise, glory,

and thanksgiving be returned, through Christ, to the living God and Father of all.

O my friends! feel your minds gathered into a sense of God's love, into a pure exercise of his heavenly life and love, that in this we may go on and travel together—that in this we may be exercised together for the glory of God, and the good, and peace, and welfare of one another.

Friends, God's care is over his people; his Divine Providence is daily extended towards them, in a plentiful and wonderful manner. There is one promise of the Lord that comes into the view of my mind, even that promise made to them in ancient times: *My people shall dwell in a sure dwelling, and shall rest in a quiet habitation.* Let us pray that every one of us may be of the number of God's people that have a sure dwelling; for, my friends, great disappointments, great exercises and trouble, will overtake the habitations of the wicked, that are hard-hearted and forgetters of God.

Let us keep humble, and tender, and reverent, in the sight of the God of heaven.

All our strength will fail us, and all our own wisdom, if we do not keep faithful to Him whom God hath laid help upon. What are we poor worms in comparison of the Almighty! *He can do in heaven and earth whatsoever He pleaseth.* Man is to be wrought upon according to his Divine will and pleasure; we are to submit to Him, and to be resigned and given up to the Lord God of heaven and earth; and to lie low before Him, and to come to that in practice which people have been speaking of in words.

It is part of that prayer which our blessed Lord taught his followers and disciples, wherein He said, *Thy will be done in earth as it is in heaven.* 'There is no man or woman can really come to Christ, but those that have their wills submitted to the will of God. *This is the will of God; your sanctification.* It is the will of God that we should all be sanctified; that we should be holy and pure; then the blessing of the God of heaven will be upon us.

Among the many blessings that Christ uttered on the mountain, one was this: *Blessed are the pure in heart, for they shall see God.*

It doth bespeak this, that the sight of God shall be very clear, to those that are pure in heart, that come to have their hearts and minds subjected to the will of God; *for He worketh in them, both to will and to do, according to his good pleasure.* O! then they shall know the virtue of this purity of heart; they shall see God. O! how precious a thing is it to have that purity which can behold the Lord! no confession or acknowledgment will be sufficient.

Thus it was when Nicodemus, a Pharisee and a Ruler of the Jews, came to Jesus by night. He said unto Him: *Rabbi, we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest, except God be with Him.* Here was a large confession, that Christ was the teacher of the way of God aright; yet that would not serve, for *Jesus answered and said unto him: Except a man be born again, he cannot see the kingdom of God.*

Friends, it is a near word that should come home to us, and convince us of this truth of God, that we fall not short of this regeneration, and of having our hearts and spirits

renewed by the God of heaven : *except we be born again, we cannot see the kingdom of God.* This new birth is that by which the blessings of the God of heaven are conveyed to the soul, and that through the Lord Jesus Christ. *God hath sent his Son to bless us, in turning every one of us from our iniquities, and from the evil of our ways ; from our sin and vanity, from our corruption and wickedness, to the pure everlasting God.* They know it to be thus who come to fear God, and be partakers of that wisdom which leads to righteousness, *Prov. viii. 20: I wisdom lead in the way of righteousness, in the midst of the paths of judgment ; that I may cause those that love me to inherit substance ; and I will fill their treasuries.* Can the treasury of any heart be better filled ?

O that these words of wisdom might take impression upon every one of your hearts ! that you might feel the love of the mighty God shed abroad upon your hearts by the Holy Ghost—that your desires and breathings *may ascend like incense, and be a sweet smelling sacrifice to the Lord this evening !* O that every one was so qualified as to worship the living God aright ! that, in the conclusion

of this meeting, every one's heart may burn within him, and may come, with tender breathings and inflamed affections, unto God's altar, and find acceptance!

My friends, the goodness of the Lord hath been very great towards you; and his long-suffering and patience hath been largely extended: *He willeth not the death of a sinner; but desires that they should repent, return, and live. As I live, saith the Lord, I delight not in the death of a sinner: turn you, turn you from your evil ways; why will ye die, O house of Israel!* Now if thou sayest—I would fain turn from the evil of my ways; I would fain have power and strength to do good and overcome evil; then come to Him that is Mighty, upon whom *God hath laid help, who is able to save to the uttermost*; not from one or two sins only, but from all pollution and wickedness, in all those that come unto God by Him. *I am God Almighty, saith God to Abraham, a faithful servant that followed Him; I am the Almighty God: walk before me, and be thou perfect.*

But, say some, that is impossible. But pray consider, *God hath laid help upon one*

that is mighty ; and thou mayst do all things through Christ that strengthens thee. By his Divine power working in thy heart, He can effect that work in thee, which Thou canst not do in thy own strength ; that work which He will accept of, the work of righteousness, holiness, and purity ; in which state the blessing of the God of heaven is conveyed to thy soul : Blessed are the pure in heart, for they shall see God ; their eyes being opened to look unto Him in whom salvation is. In vain do men look for help and salvation from the hills and from the mountains ; look unto me, saith the Lord, and be saved, all ye ends of the earth, Mal. iii. 6. For I am the Lord, I change not ; therefore the sons of Jacob are not consumed.

O ! here is a good encouragement for you who are wrestling with the Lord God, to receive a blessing from his Divine hand ; here is good encouragement for you to wrestle. Jacob was a wrestler : *and he wrestled with God, and as a prince he prevailed ; and he said : I will not let Thee go except Thou bless me.* Will you be wrestlers with the God of heaven for a blessing from his Divine hand ? Labour to be gathered with a pure mind into

the will of God, as humble, lowly, and meek creatures, submitting yourselves to Him, being sensible of your unworthiness, and that you are *less than* [*not worthy of*] *the least of all his mercies*. Say—Lord, what am I that Thou shouldest be mindful of me? What I have received Thou gavest me: I have no breath, no good thing, but what Thou gavest me. I depend on Thee for all; and will give Thee the praise of all that I have, and hope for.

Thus you must labour to keep yourselves humble, meek, and tender, and in a self-denying frame, that you may be fit to follow the Lord Jesus, who invites such to come to Him: *Come unto me, all you that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burthen is light. Learn of me, saith Christ, for I am meek and lowly.* It is as if He had said—Be you so too; learn that lesson, and you shall find rest to your souls. What more excellent reward than to have peace with the eternal God! and not only so; but in all our trials, afflictions, and exercises in this life, to be kept in a quiet and peaceable

frame; when the soul can throw itself upon God, and say: Lord, I will cast all my care upon Thee; for Thou carest for me.

My friends, look unto the Lord; there will be great need for it. Many have been the warnings given to the inhabitants of this nation, and of this city, of the dreadful judgments of God, that He will certainly bring upon the wicked and hard-hearted, and upon the stiff-necked and rebellious; and I hope that, through the Divine workings of the Divine Spirit and power of the Lord Jesus Christ, and through his Divine and heavenly light, that hath attended these warnings and testimonies, many will be stirred up to repentance.

And I have this more to say, that the Lord God in the opening of his Divine word hath commanded me: This say to my people in the city of London, and elsewhere, where I have ordered thy lot, Be of believing hearts, for the vials of my wrath shall be poured out upon the transgressors. Therefore charge the daughters of Sion, that they touch not with the daughters of Babylon; and tell them that *if they partake with them in their sins, they*

shall partake with them in their plagues, and in the punishments that God will pour down and execute upon the workers of iniquity; and greater will be their condemnation if they do not repent and believe, than of those that have not had such opportunities.

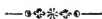
Therefore, children of Sion, look unto the Lord Jesus Christ, that Mighty One, upon whom *help is laid*; in whom is Divine strength and power; and from whom you may have Divine assistance, that we may perform the good which is required at our hands, and which is incumbent upon us, and which we owe to our Creator—that we may worship Him from day to day, and from one time to another. They that perform this service in the strength of Christ, they will feel the savour of his life upon them, and find the sweetness of joy and peace in their souls. And when we are in our employments, and callings and business, we shall feel the savour of Divine life going along with us; and in all our converse and communion one with another, and in our families, we shall instruct, and correct, and direct our children; and bring them up in *the fear of the Lord*, that they may not do as the children of Israel when

some of their Judges were dead: *Every one did that which was right in their own eyes. Let them do what they will, saith Joshua, choose you this day whom you will serve ; as for me and my house, we will serve the Lord.*

O ! get your wills subjected to the will of God, that you may obey his righteous law, and feel yourselves engaged in his service, and have the powerful working of his Holy Spirit in your souls. God will by his own Almighty arm and heavenly grace enable you to do what He requires, and what is pleasing in his sight: *He will work in you both to will and to do of his own good pleasure. By grace ye are saved, saith the Apostle, not of yourselves, it is the gift of God. To this Divine gift we are all recommended. Now the Lord God Almighty gather you all into a sense of it.*

The apostle, when he wrote to the churches, committed them to *the grace of our Lord Jesus Christ*, for guiding and governing them in the whole course of their conversations—that they might live in the pure fear and love of God, and obedience to Him, and in love and concord one with another—that *God, in*

all things, may be glorified; and praise, and honour, and thanksgivings, may be offered up to Him, through Jesus Christ his beloved Son, and our alone Saviour, who alone is worthy, who is God over all, blessed for ever and ever. Amen.



THE PRAYER AFTER SERMON.

Blessed God of life! who art the Fountain of all our mercies, the God from whom we receive all the good we enjoy, our eyes are unto Thee; and we wait and attend upon Thee. Thou art pleased, O Lord! to give unto us all things that we stand in need of, which should engage us always to have an eye unto Thee; for thou never failest any that put their trust in Thee. Many a time, O Lord! have thy people cried to Thee in the sense of their wants, and have bowed before Thee, and lifted up their supplications to Thee; and, Lord, Thou hast had regard to them many a time; and for the cry of the poor, and the groaning of the distressed, Thou hast risen, and been a present help unto them. So that, O Lord! we have had encouragement from time to time to draw near to Thee; for that Thou dost appear in the midst of the

assemblies of thy people, that do meet together in thy Name, and in thy holy fear.

O powerful Father of life! we have cause to bless thy Name, for that we have a real taste of thy goodness and of thy mercy to our souls. Thou, O Lord! it was, who didst appear in the time of thy love, and visitedst the souls of many that were strangers unto Thee, and unacquainted with the way of life and salvation. Thou, O Lord! it was who hadst mercy upon us in the day when there was none to help us; when there was none that could save and deliver, then didst Thou make bare thy Almighty arm, and didst bring many to the knowledge of thy living way; and all thine, whose eyes have been to Thee, Thou hast crowned them with thy loving-kindness and tender mercy. Praises, praises be to thy great and excellent Name, who livest for ever and for evermore.

Living God of life! let all thine be preserved, by thy eternal Arm of power, that they may live in the world to the honour of thy great Name. Powerful God of life! our eyes are unto Thee; and Thou hast given us to see Thee, and to have the light of thy

countenance lifted up upon us. Father of mercies! we are not able to keep ourselves and preserve ourselves; but the eyes of all thine are unto Thee, that they may be acquainted with Thee, and have that Divine help and strength which Thou affordest to thy people and to thy children; that they may be enabled to run on in that race which Thou hast set before them; that, at the end of their days, they may come to lay down their heads in peace, and have an abundant entrance into that everlasting kingdom which Thou hast prepared for those that love and fear thy Name.

Blessed God of life! be with all thy people here and every where, draw off their minds from the love of this world, and the spirit of it, that they may be brought nearer and nearer to Thee in their love and affections.

Blessed God of life! we have been waiting upon Thee; and Thou hast graciously appeared in the midst of us; blessed be thy Name. Thy living presence is the comfort of all thine that wait upon Thee. How poor, and empty, and hungry, and thirsty, have we come into thy presence! yet Thou dost not

send us empty away ; but Thou hast filled the hungry with good things, and opened a living fountain, that the thirsty souls have known the drinking of. Our souls are constrained to offer praises to Thee this evening, that we have found comfort and refreshment from thy blessed presence.

Lord God of life! go along with us, and bless us, and keep us in the fear of thy holy Name, that we may live in the world to the praise of thy Name. Lord, bless the present opportunity to all that are here before Thee, that we may go away rejoicing, in the sense of thy love and goodness to us, and be engaged to walk in humility before Thee. Lord, let our cry come up to Thee ; keep us every day, and preserve us, and pity and help all those that are crying to Thee, that are under exercises, temptations, afflictions, trials, and weaknesses of body and mind. Be near to them to help them in their distress ; and save and deliver them and us from the enemy of our souls, that goes about like a roaring lion, seeking whom He may devour. O powerful God of life! be with all thine every where, and bless them, and keep them while they are in the world, from the evil of

it ; that, living Father of life ! both they and we, for all thy mercies and blessings, which, in the dear Son of thy love, Thou hast bestowed upon us from time to time, may render living praises unto Thee. And for thy affording us thy presence at this time, and for all the seasons and opportunities we have enjoyed for the benefit and advantage of our immortal souls, we desire to return Thee praise, honour, and glory, through thy beloved Son Jesus Christ, in whom Thou art well pleased ; for Thou alone art worthy, worthy, worthy, who art God over all, blessed in Thyself for ever and evermore. *Amen.*

The following Sermons appearing calculated to further both the original and present design of this Volume, are thought deserving of a place in the present edition.

All of them, except the one by Thomas Story, which is pointed out as being extracted from a different volume, are taken from an 8vo. pamphlet, which, from the date of the Preface, appears to have been published in the year 1738. The Editor signs himself J. A. and, like the individual who first published the preceding Sermons, appears not to have been a member of our Society; but to have been impressed with the propriety of preachers of the Gospel attending to the openings of the Spirit of Truth, rather than confining themselves to one particular subject; because, as he observes, “All true ministers of the Gospel ought only to preach when they are called thereto by the Spirit of God, who only knows what are the wants of an assembly, and is therefore only able to supply them. But let their ministers beware of falling into the same formal and customary way of preaching, which they have condemned in others, but wait, in faith and patience, for the appearance of our Lord Jesus Christ; that, when He appears, they also may appear with Him in glory.”

SERMON XVI.

PREACHED BY MR. THOMAS STORY,

AT GRACE-CHURCH STREET MEETING.

Being an Exhortation to *Behold the Lamb of God, who taketh away the Sin of the World, &c.*

John the Baptist, the greatest of Prophets, and more than a Prophet, being the immediate fore-runner of our blessed Lord and Saviour Jesus Christ, was sent and commanded of God, to preach repentance to the people; and being in company with some others of the servants of God in that day, and communing about the Dispensations of God which then were, and of things holy and divine, and seeing the Lord Jesus coming toward him, and walking before them, he, through the *Eternal Spirit*, and *Divine Light*, of which he was a witness and preacher, knew the Son of God, who He was, and for what end He was sent into the world;

and therefore, in a holy regard to the Lord Jesus, and preference of Him to himself, that great prophet cried out, with awful admiration, and divine joy, "Behold the Lamb of God, that taketh away the sin of the world!" *John* i. 29, 34, 36. Without any manner of question, it was a very delightful sight, a very satisfactory view indeed.

There were abundance of people in that day who saw the Lord Jesus, but not in that same light in which that great prophet and the true believers did see Him, and in which those who believe in Him now behold Him; he saw, and they now see, the exceeding excellency of Divine goodness and mercy in saving mankind, as the great end of his coming; it was to take away the sin of the world. As He comprehended the world in one word, including all mankind, so likewise in one word He comprehended all the sin of and in the world. There is no sin therefore (except that which is never to be forgiven) but what the Son of God is able to take away; and the whole world being here comprehended, it fairly implies that all mankind have sinned; and if all have sinned, there must be some law universal manifested which

we have transgressed ; for where there is no law there can be no transgression.

This cannot be any thing written without mankind, whether in tables of stone, in rolls, in books, or verbally commanded : for there never was any law universally dispensed in any such way ; and therefore it cannot be referred to any other than that which God mercifully promised he would write in the hearts of mankind. (*Jer.* xxxi. 31, 33, 34. *Heb.* viii. 8—12.) which is the restoration of that very same law which all mankind had during the old world, (the neglect whereof brought destruction upon them,) the manifestation of the Holy Spirit of God, revealing and exerting Himself in the mind, at certain times and seasons, as it pleaseth Him.

And mankind being relapsed since the flood, and departed from the Spirit of God, as the old world did, it is necessary that we should be redeemed, and the same law restored and increased ; which is accordingly done by the mercy of God, through Christ, in all who believe in Him. And it is proposed unto us, as our director and guide in the various vicissitudes of life, with regard to matters of

religion, in things pertaining to the knowledge and worship of God, to moral conduct in this world, and with respect also to those things which are eternal; that, being rightly conducted and governed thereby, in our duty to God and man, during our abode in this world, which is a time and place of probation for another, by adhering to this eternal law of God, the Law of the Spirit of life restored by Jesus Christ, believing therein, and acting according to the openings, manifestations, and dictates of it, we may all be set free from the law of sin and death, (*Rom. viii. 8.*) reconciled unto God, and have holy communion with Him in this world, in such manner and degree, as the present mode of our being will admit; and, in that which is to come, in the full fruition of his glorious presence, and in joy and consolation unspeakable in Him, without intermission, for evermore.

That we may be reconciled unto God, I say; for according to the testimony of Holy Writ, (*Jer. xxxi. 33.*) and the manifestations of this Divine Law in our own hearts, (*Heb. viii. 10.*) we have, at one time, or in one thing or another, if not in many and often, missed our way, and acted contrary to the Law of

God, and become transgressors of it : and yet we see, that notwithstanding this, the Most High is infinitely merciful unto us, as He is infinitely just : just to convince us of our sins by this law made manifest in our own hearts, and merciful to forgive us, as we believe in Him, and for the future obey his law.

The Almighty is absolutely perfect in all his attributes : perfect in wisdom, in power, in justice, in mercy, in goodness, in truth, righteousness and holiness. When therefore we act foolishly and wilfully, we sin against his Wisdom. When we distrust his power, we sin against his Omnipotence. When we do that which is unjust, we offend his Justice ; and the unmerciful sin against his Mercy : and if we do no good the image of his Goodness is defaced in us. Whosoever is false and insincere, sins against his Truth. The unrighteous and unclean offend against the Righteousness and Holiness of God ; for if we mortals do defile ourselves in any respect, in body or mind, we offend the Lord. And he that sinneth against any of the attributes of God, is guilty of the whole ; for the same who is most merciful, is likewise most just and true. In a word more, there is no sin but it is

against God; and he that sinneth defaceth the image of God in Himself, and becometh unlike unto his Maker.

We therefore do want a Saviour; we want a powerful Redeemer; we want such an one to take away our sins, and here the Son of God is He: *Behold the Lamb of God, that taketh away the sin of the world!* Love towards the creatures of God affecteth the mind of man, being excited by his senses; and the images of the objects we affect being impressed upon our imaginations, our desires after them become inflamed, whereby our love towards God is lessened, and gradually alienated from the Lord, and wholly placed upon self and other creatures and things, so that we become dead to all sense of God, or real knowledge of Him: as it is written: *Lust conceived bringeth forth sin; and sin when it is finished bringeth forth death. James i. 15. 1 John ii. 16.*

Again, according to the doctrine of Christ: "There is nothing from without a man that entering into him can defile him; but the things which come out of him defile him; for from within, out of the heart of men, pro-

ceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, false witness, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." *Matt.* xv. 11, 19. *Mark* vii. 15, 21, 22, 23.

But some will say, How and by what means does the *Lamb of God take away the sin of the world*? The Son of God, knowing what is in man, begins at the thoughts of his heart, where sin is first conceived. And, as by his doctrine, so likewise by his Holy Spirit, the law of the Spirit of Life, He manifests and condemns it there. Every sin, from the greatest to the least, which we mortals are capable of committing, defileth the heart, and produceth impurity in the mind.

In every sin there are two parts; first, there is the lust or desire conceived in the heart, and the consent of the will; and secondly the act of sin, which is contrary to the law and will of God; and the Saviour of the world taketh them both away. The act of sin, which is against the known law of God, is pardoned through faith in Christ, and sincere

repentance and amendment. And the defilement by sin is done away by the operation of the Spirit of Christ, inwardly revealed or made manifest in the heart, where sin is; according to the doctrine of the Apostle John, where, writing unto them who at that time had believed in Christ, and were saved by Him, he saith, "He is the propitiation for our sins;" and immediately enlargeth the expression abundantly, and saith, "And not for ours only, but also for the sins of the *whole world*." 1 *John* ii. 2.

In what state was the unbelieving world at that time? It was dismal indeed; for the same Apostle also saith, concerning himself and the redeemed in that day; in the first place, We know that we are of God; but in the second place, That the whole world lieth in wickedness. 1 *John* ii. 2. and v. 19.

Christ therefore was sent, in the love and mercy of the Father, to declare, by that one offering of Himself once for all, the free pardon of the sins of the world, upon the reasonable terms of faith and repentance; and not only to declare the pardon of sin, but also to save the world from the power and defile-

ment of it inwardly contracted and reigning ; for saith he : “ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John i. 9. and iv. 14. And again, “ He hath, by one offering, for ever perfected those who are sanctified.”

The power and virtue of the Holy Spirit of Christ is so communicated into the minds and hearts of all that believe therein, that all the inward defilements, all the impurities of the mind, are taken away ; the heart that was defiled is sanctified, made holy, pure, and clean. The man that hath been unrighteous is now made righteous ; he who hath been unmerciful is now made charitable and compassionate. The liar now is reformed, leaves off that wicked practice, that heinous sin against God and man, and is made just and true ; speaks the truth to his neighbour, and praiseth God for so great a change, wrought in his heart by the grace of God, through Christ the Lord. The false accuser also repents of his false, malicious, detracting accusations ; and the false witness of the wrong which he hath done. The envious man is healed of that destructive evil ; his false,

defaming, slandering, reviling tongue, which he could not tame, is now become gentle and still, by the reformation of his heart by the same grace, to the glory of Him of whom is the power, and to whom also the praise. What sin, evil, depravity, or defilement is there, or can be in the children of men, but what the Spirit of the Son of God is both able and willing to take away and reform, in all those who believe in his power, as inwardly revealed or made known?

None of us have seen the son of God at any time outwardly, as that great prophet did; yet we have believed his report as we find it written in the Holy Scripture; and through the grace of God, and the effectual operation of his Holy Spirit, we have an eye opened in us, by which we can see and have seen and beheld the Lamb of God to take away our sins; as many have, through the infinite wisdom, mercy, and power of God, from the foundation of the world; and many yet shall to the last period of all time.

Behold therefore the Lamb of God, this morning, all you whose eyes are opened to see Him, who to every impure mind is in-

visible: blessed and happy are all they, who see the Lamb of God taking away their own sins, and easing them of a load so insupportable as the soul-sinking weight of sin; for He taketh away all sin and all the condemning effects and remembrance of it, out of the hearts and minds of all who believe and trust in Him.

And this faith is given into the hearts of mankind, through the motions, operations, and inward discoveries, of the Spirit of the Holy One, Jesus, to whom John the Baptist pointed, as with the finger, that all might go to Him who taketh away the sin of the world; Who came not to condemn the world, for the world is condemned already; but that the world, through Him, might be saved.

Blessed and happy therefore, I say again, are all souls in this meeting this morning, or wheresoever they may be throughout the world, who *see the Lamb of God taking away* their own sins; and such also see Him taking away the sins of mankind every where, to the endless glory of his own wisdom and power.

Look into your own hearts and minds; abundance of you, I believe, have heard the

everlasting Gospel of the kingdom of God preached freely, faithfully, and purely, and with his authority; and yet this will not save, unless you believe in Him who is preached. This is the first work of the heart, the first step in return toward God, to believe in Him whom God hath sent. Have you so looked into yourselves as to behold the Lamb of God in this administration—as He is an Eternal Spirit, as He is the Eternal Word, Wisdom, and Power of the Father, according to the testimony of the Holy Scriptures? This is the true and living faith, and this is the only proper Object.

I doubt not but that you are all Christians by profession, and go under that holy Name; but have you known the Son of God so as to take away your sins? Have you received faith in Him by the work of his power in you, as He is the Word of God? I think it is worthy of your strict inquiry, every one for one: What have I seen? What have I known? What experience have I of the Son of God taking away my sins? Or another question may arise: Have I ever at all found the weight of my own sins? Have I seen sin as become exceeding sinful? All who have thus seen sin

In themselves become exceeding heavy and unbearable, will cry unto God, with strong cries, from the bottom of the heart, from the very centre of the soul, in true anguish and sincerity in the sight of God, unfeignedly, and not in formality or mockery: "A Saviour, O most merciful, true, and lively Lord God! a Saviour, or I am undone and miserable for evermore."

Till it come to this it will not do. There will be no answer of prayer till then; and then the Lord will hear; this cry will affect his merciful ear, and He will then answer.

Mankind take the things of the highest importance by tradition only; by hear-say they are sinners; by hear-say there is a God; by tradition He is merciful. But this only will not do; we must become sensible of our sins; they must become extremely loathsome, and exceeding sinful unto us; and then we shall repent and forsake them, and cry unto God for mercy; and then we shall find Him merciful in Truth, by a happy experience; for He will open unto us the way of salvation and deliverance, and the eye of our understandings, to see and *behold the Lamb*

of God taking away our sins, and washing us clean from all our transgressions; being merciful to our unrighteousness in the time of ignorance, and remembering our sins no more, by the sanctifying and justifying work of the word of his power. And then we are saved and redeemed indeed; and then, according to the saying of Christ, we bring forth the holy fruits of redemption: "First make the tree good and the fruit will be good also. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. A tree is known by its fruit;" so are men by theirs.

We therefore, in a state of nature, in the first Adam, are opposers of the Spirit and will of God, doing our own wills, and following our own spirit in its lusts and imaginations, contrary to the holy motions and discoveries of the mind of God in our own hearts; and thereby we become transgressors of the law of God, until the Lord Christ be divinely revealed in us, by whose power the tree is made good; and then the fruits we brought forth in our first and natural state are done away: all those defiling, condemning evils are destroyed and at an end, and

that saying brought to pass in truth : “ Trees of righteousness they may be called, the planting of the Lord ; that He might be glorified. And the old wastes shall be builded, and the former desolations shall be raised up ; and the waste cities repaired ; and the desolations of many generations.” *Isa. lxi. 3, 4.*

Here men begin to experience what the Son of God said in the days of his flesh, as we have it upon record in the Holy Scriptures, “ Except a man be born again, (or from above,) he cannot see the kingdom of God.” *John iii. 5.* See likewise *1 Pet. i. 23.* The word man here is an indefinite term, comprehending all mankind, and admitting of no exception ; and as man cannot bring forth this work in himself by his own power, he must believe in and receive Christ, the power of God, who alone is able to effect this great and needful work, and bring forth this wonderful renovation.

It is by the operation of this power we are enabled to believe therein, as the immediate object of the same faith in our minds, and to see Him who, to the natural mind, is invisible. This faith we may rely upon. In this there

is certainty; in this we see the Holy One; here we perceive Him near; and though He is not visible to the eye of the body, yet the mind being of a spiritual nature, and created anew, or rather begotten of God, and purified from all corruption, she then sees the Holy One, and becomes enamoured with his Divine beauty, and loves him freely in his own holy love. There is nothing wanting but purity of mind; nothing hinders us to see and enjoy Him who is invisible, and the only true good, but our own shadow, the gross darkness of our own corruptions, and carnal minds. For we may observe what the Lord Jesus saith, as we have it in the fifth chapter of the evangelical account of Matthew the Apostle: "Blessed are the pure in heart; for they shall see God."

It is the Lamb of God, as inwardly revealed, that takes away all our impurities, the sin of the world, and qualifies our minds to see, or perceive God. Perception, as alluding to the certainty of the senses, being the same with the true knowledge of God, by the operation of his own power, as it is written, concerning all nations: "That they should seek the Lord, if haply they might feel after

Him, and find Him, though He be not far from every one of us ; for in Him we live, and move, and have our being." *Acts* xvii. 26, 27, 28. See also, *Ephes.* iv. 17, 18, to 24, &c.

We cannot feel God with our hands, for He is an eternal, incomprehensible Spirit ; but when the mind, which is a spiritual being created of God, is sanctified, made pure and clean from its own innate corruptions, by the enlivening virtue of the Word of life, then she can feel and enjoy the Divine presence in the Lord Jesus Christ, the Mediator appointed of the Father of Spirits to that great and glorious end, and then we have communion with God through Him, and one with another in Him ; every soul according to the degree of purity attained.

I make no manner of question, nor am in any doubt at all this morning, but that there are a great many here in this meeting, sitting in holy silence, who have a sensible inward communion with the true and living God, through the Spirit of Him whom God hath ordained and appointed, in whom we may draw near unto Himself, and worship Him in a way acceptable ; and in whom He is well

pleased ; and I could wish, with all my heart, that every soul here were now in sensible communion with the Lord, and that not one might be destitute of a real testimony of his good presence, by the Divine influence of his grace in their own hearts.

Whatever the world may think of us who are called Quakers, or what we mean by sitting together in silence, professing at the same time, and from time to time, under that circumstance, to worship God, we then wait for Him, and upon Him, in the inmost of our hearts, that we may be made sensible of the pure incomes and influence of his living and life giving presence ; that we may all perceive and enjoy Him, in a state of reconciliation with Him.

This reconciliation is not an acquirement of our own, by any thing we have done, or could do, in our own wills or power ; it is the work of God in our hearts, by his own wisdom and power, through his mercy and goodness, for the manifestation and illustration of his own glory, and the unspeakable consolation of the souls and minds of them who believe and obey his word, even Christ the Lord.

Man may, in his own will, oppose the work of God in Himself;—he may reject his grace, and the holy work and teachings of it in his heart;—he may do and follow his own will, and the dictates of his own corruptions, to his final desolation and destruction;—he may do his own works to his own honour, and self praise, and glory; but he can never, in his own will, time, or strength, acquire this state of regeneration and reconciliation, wherein alone there is, or can be, communion with God, or the enjoyment of his presence.

This, I say, is the work of God by Jesus Christ: for this end was the Son of God made manifest, that He might destroy the works of the devil. By the works of the devil are commonly understood all defilement and filthiness of flesh and spirit, as lying, falsehood, hypocrisy, envy, hatred, malice, with all its evil fruits and consequences, gluttony, drunkenness, pride, vanity, with all the vain glory and other evils in the world, as arising from that secret root of evil in the hearts and minds of mankind.

But, in the love and mercy of the Father, the Son of God is come, as well at this day as

in that generation, and will, from age to age throughout all generations, while sin is in the world, still come, to destroy the work of the devil, and take away the sin of the world, and to bring forth mankind in his own nature and image, in righteousness and true holiness. As it is written, "God was in Christ reconciling the world unto Himself; of two making one new man, and so making peace." *2 Cor.* v. 19, and *Ephes.* ii. 15. And He is doing the same likewise now, and ever will do, till the whole work of redemption and end of his coming be fully accomplished; as it is also left upon record, as his own word: "I am come that they might have life, and that they might have it more abundantly." *John* x. 10. The aboundings of eternal life therefore come by the Son of God, as He hath said of old: "He that drinketh of the water that I shall give, the same shall be in him a well of living water, springing up unto life eternal." *John* iv. 14.

And therefore you who have thus believed in the Son of God, whose eyes are opened to behold Him, march forward after Him, and with Him, under the banner of his power, in the way of regeneration, toward eternity, in

that state and condition the Lord hath brought you unto; and He will increase your holiness, and finish the work of his righteousness in you, and clothe you therewith completely, in his own due time, to the glory of the Father, and his own due praise, and your ineffable consolation.

But to you who have not believed, I cry this morning in the *Word of Life*: open your hearts to the Lord, for He is knocking at the doors thereof: and give Him entrance, according to what is written concerning Him in the Book of the Revelations of John: "Behold I stand at the door and knock," *Rev.* iii. 19, 20. What door does the Son of God knock at? Do you think is it at the doors of your houses? No, it is at the doors of your hearts; at the heart of every man: "If *any* man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me."

The Lord knocks by his Eternal Word, which is as a hammer that breaketh the rock in pieces. And though he thereby reproveth, rebuketh, and chastiseth the transgressor, it is in fatherly love and mercy, that the sinner

may be made sensible of his sins and repent ; for he that sees not his sins can never repent nor forsake them, and therefore, in a gospel sense, cannot be a Son of God. Take then the council of wisdom : “ Despise not the chastenings of the Lord, nor faint when thou art rebuked of Him.” *Prov.* iii. 11.

And I recommend also to your consideration what the Apostle saith on the same subject : “ If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the Father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye not true born sons. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of spirits, and live ? for they verily for a few days chastened us after their own pleasure ; but *He, for our profit, that we might be partakers of his holiness.* Now no chastening for the present seemeth joyous, but grievous ; nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them who are exercised thereby.” *Heb.* xii. 7, 8, 9, 10, 11.

You may here see the great advantages of a due attention and right use of the inward chastisements of the Holy Spirit of the Son of God, to which the churches were directed of old, and are so still: "He that hath an ear let him hear, what the Spirit saith unto the churches." *Rev.* ii. 29. and iii. 22.

Open therefore the doors of your hearts freely to the Son of God; believe in Him; bear his chastisements in you; forsake the evil of your ways; shew your zeal for his glory and your own salvation, by a sincere repentance, and a forsaking of every evil way; then, and not till then, shall you be admitted to the communion of the saints of God, the sanctified in Christ Jesus. Would you come to the holy Supper of the Lord; to the most excellent entertainments at his holy table—then open the doors of your hearts unto the voice of the Son of God, obey his powerful call there. "If *any* man hear my voice and open the door!" O the universal love, mercy and goodness of the Most High, through Jesus Christ his Son, unto mankind!

When the Spirit of the Son of God is putting us in remembrance of any of our failures

or offences—when He is reprov^{ing} and convinc^{ing} us of our sins in our own understandings, then is He knocking at the door of our hearts, and then is the time to receive Him and let Him in, by turning out and forsaking all his enemies for ever. This is the way, neighbours and countrymen, to let Him in, and to sup with Him and He with us.

There is much talk of the Supper of the Lord, and of the holy communion ; and many have obtained great power, worldly riches and honours, under pretences of it, who never knew the Lord, nor opened unto Him, nor have set at his table ; but have set up idols of their own making, and have worshiped them as the true God, and Christ the Lord. They have worshipped they know not what ; a piece of bread instead of the Living God ; and yet there is nothing to be done or required in order to partake of the Supper of the Lord, but to hear his Divine voice, to believe therein ; open the door of the heart, let Him in, and forsake sin ; these are the terms proposed by Himself, under which He hath thus promised, “ He will come in and sup with us, and we with Him.”

The voice of the Spirit of Christ is inward ; He speaks to the understanding by demonstration : the Supper of the Lord is inward, in the heart and in the mind, where He Himself appears. And blessed be his holy Name, there are many here this day who know this by happy experience, through the mercy of God, that the promise of the Son of God is fulfilled in them ; “I will come in to him, and will sup with him, and he with Me.” You may observe that supping with the Son of God infers friendship and entertainment, liberty, and mutual conversation, and intimacy. And it strongly implies a real, and delightful, nourishing and supporting substance, to be partaken of and enjoyed. And the Lord cometh not empty handed, but bringeth with Him the delightful dainties of the Father’s house and table, Divine grace, a feast of immortal love.

He brings with Him the soul-supporting bread of life eternal, and new wine of the kingdom, completely delightful to every soul who hath ever tasted that the Lord is gracious, and truly good. The Lord brings with Him that which is meat indeed, and drink indeed. The entrance of this word gives

life; and all his words are spirit and life to the soul; for in them is a cogent, powerful, Divine virtue and life.

He bringeth Himself, and with Him, all that is good, and desirable, and delightful; that Divine peace and satisfaction, which the world and all things cannot give.

There is a natural substance, and a substance likewise which is spiritual. He told his disciples of old, that "except they did eat the flesh and drink the blood of the Son of man they had no life in them;" but said likewise, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words which I speak unto you they are Spirit and they are life. He that eateth my flesh, and drinketh my blood, dwelleth in Me and I in him. *John vi. 53, 56. 63.*

The soft, gentle, yet powerful words of the Son of God are Spirit and life now as well as then, and ever will be throughout all generations: this is the Lord who standeth at the door and knocks, and enters the willing heart, but not without his divine and living substance.

Again, "I am the Bread of Life," *John vi.* 48. "This is the Bread which cometh down from heaven, that a man may eat thereof and not die," *ver.* 50. "I am the Living Bread which came down from heaven; if any man eat of this Bread he shall live for ever; and the Bread that I will give, is my flesh, which I will give for the life of the world." *John vi.* 48, 50, 51.

And again, "Whosoever drinketh of the water that I shall give him shall never thirst; but the Water that I shall give him, shall be in him a well of water, springing up into everlasting life." *John iv.* 14.

And also, "If any man thirst, let him come unto me and drink. He that believeth on Me, as the Scripture hath said, *Deut. xviii.* 15, out of him shall flow rivers of Living Water; but this spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified." *John vii.* 37, 38, 39. *Isa. xlv.* 3.

Now all these Divine things the Son of God brings with Him in his Spiritual appearance,

and in a Divine and Spiritual sense, into every heart which hears the voice of the Holy Spirit. Believe therein ; open the door and receive Him.

The life of the Divine Eternal Word ariseth and springeth up in such a mind, as a living fountain for ever and ever, and *He is Eternal Life* in his own nature. And if we open the doors of our hearts thus to receive Him, He will come in, according to his promise of old, which is ever new unto all them who believe.

This is a real experimental thing ; there are many living witnesses of it at this day, through the Divine goodness, and to the sole glory of the Lord, by whom and from whom this blessing of blessings is come unto his people. All these excellent things, I say, the Son of God brings with Him in his Spiritual appearance ; and there are no *other conditions imposed, or any other thing required to be done by man to obtain them, but to give ear to the voice of the Son of God*, so as to open the door of his heart and let Him in. And he who thus receiveth Him, with Him receiveth all things. *Rom. viii. 32.*

The Spirit of Christ sanctifies and justifies the heart of man from all sin and impurity; and according to the degrees of holiness we perceive Him, and enjoy his Divine and Living Presence, from time to time, as it pleaseth Him; as saith the Holy One: "Blessed are the pure in heart, for they shall see God." *Matt. v. 8.*

But some there are who have come often to meetings, and gone from meeting to meeting, and place to place, to hear and learn one notion of religion after another, of men; and yet have not heard the voice of the Son of God, nor opened unto Him, and therefore are ready to conclude, *there is no such thing*; and so sit down and rest for a time, in shadows and symbols only, in which life and virtue is not to be found; or proceed in the conduct of their own blind reason or imagination, until the time of the visitation of the Son of God come, and his call and invitation be heard in the heart; and then that soul begins to live, and can rest no longer there, where the living bread is not to be found, neither the living water, nor the wine of the kingdom; and therefore hungereth, thirsteth, and seeketh

after the eternal, living Substance. To such I have this exhortation in the words of the Apostle : "Let us not be weary in well doing ; for in due season we shall reap, if we faint not. *Gal. vi. 9. 2 Thess. iii. 13.*

And learn also with him, and of the same Master, "In whatsoever state we are, therewith to be content ; how to be abased, and how to abound ; both to be full and to be hungry ; both to abound and suffer need : " as in naturals, so in spirituals, "to do all things through the power of the Grace and Spirit of the Son of God." *Phil. iv. 11, 12, 13.*

A sense of want is an evidence of life, the dead have it not. There is certainty in sense, or else we know nothing ; not even that we live or have any being. And if so in that which is natural, then how much more are we certain in that which is spiritual. We are more abundantly so, by how much the mind, quickened by the voice of the Son of God, and living in Him for ever, is more excellent than the natural body of flesh ; in which, being aptly organized, the natural senses reside.

Sense of want therefore, of hunger and thirst, is a foundation for true desire; an evidence, I say, of a degree of life; that the soul is living toward God, though dying to itself, and to the inventions and traditions of men; and though it is without much formal knowledge or speculation, in the many, needless, and unprofitable things, by which true religion hath, through many ages, been loaded and obscured. For a little child in nature desireth the breast, and seeketh after it, though he cannot reason, or assign any cause why it is so; and yet, being obtained, is thereby nourished, and increased from stature to stature, and one degree of strength to another, till capable of stronger food, and thereby becomes able, in time, to do work and service. *Thus* in naturals, and so in spirituals.

The outward and visible creation, which revolveth and changeth, is, in that respect, a representation, as in a glass, of the various vicissitudes, revolutions, and states of the mind of man, in her progress through time, until she resteth in her peaceable habitation, in the immovable and immutable eternity. For which she is fitted, in this life, by the invisible

yet *sensible operations* of the eternal, invisible, all-forming Word of God.

I say again, That a sense of want is a sure evidence of life. A man naturally dead hath no sense of want or plenty, nor hath he any desire; but he who is alive, he who hath tasted of the goodness of God, as it is in Christ the Lord, through the Holy Spirit, sometimes suffers want. He does not always abound with the sensible flowings of Divine life in his heart and mind; and yet, continuing to desire after it, he is in a state of the blessed, and in due time, shall obtain the desire of his soul. He shall be more plentifully filled, and yet not in his own time nor way; for thus it is written, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." *Mat. v. 6.*

So long therefore as a man believes in the Son of God, and desires his appearance in his heart, he is in a degree of blessedness, and shall be filled with the Word of Life, the righteousness of God; with the light and life of the Lord our righteousness, the Lord and giver of life, the Prince of Peace, who ruleth and reign-

eth for ever, in eternal and never changing love.

Again, When we are under a sense of want, we have an opportunity to exercise our faith and hope toward God and our Lord Jesus Christ ; not forgetting love, and the duties of social friendship one toward another, nor the acts of charity also toward mankind in general. In that state we reflect upon our own ways, and consider them, and wherein we may have missed the right path in any instance—or by any offence have given cause to the Lord to hide his face from us—or how we have unfitted ourselves for the sense or enjoyment of his blessed presence.

In this state of poverty of mind we may exercise all the graces of the Holy Spirit wrought in the heart, and especially patience ; seeing that when we have done the will of God that is still needful. And then the Lord will appear again in his own time, with the increase of Divine life, and will give her the cup of blessings, the new wine of his kingdom, which cheereth and establisheth the heart above all other cordials.

And blessed are they who thus eat and drink in his presence ; and yet more especially happy are they who continue to do so to their lives end. Then all our troubles will be ended for ever ; and we shall rejoice in the blessed presence and open vision of God and the Lamb, and rest with the Son of God ; behold his glory, and be entertained by Him with an everlasting feast, and regale of things unspeakable ; where all our tears shall be wiped away, our enemies seen no more, and our sorrows and travails here in this world forgotten for ever. As it is also written, “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 *Cor.* ii. 9. *Isa.* liv. and v. 4. to the end.

And that you and I may so behave ourselves in the sight of God, through his grace, during our stay in this world, that we may all arrive at a happy eternity, is the full desire of my heart and soul, through the love of God in Christ Jesus, this morning, among you.

SERMON XVII.

DELIVERED AT THE

MEETING-HOUSE, GRACECHURCH-STREET, LONDON,
SEPTEMBER 25, 1737.

This Sermon was printed in a work entitled “DISCOURSES delivered in the Public Assemblies of the People called *QUAKERS*, by THOMAS STORY. Taken in short-hand; and, after being transcribed at length, examined by the said T. Story, and published by his Permission.—London: sold by T. Cooper, at the Globe, in Paternoster-row. 1738.

And to the Work is prefixed the following CERTIFICATE:

“Having examined these Discourses, I find them agreeable to what I delivered in the Meetings, to the best of my remembrance.

“THOMAS STORY.”



As I was waiting upon God this evening with you, my friends, I observed the most kind, the most merciful, beneficent invitation of the Most High unto all mankind, to return from the evil of their ways to himself, and be saved. And as I have considered the invita-

tion, and the universal extent of it, I have reasoned in myself from hence, and I think with very great clearness, that God hath not precluded *any* soul from everlasting life by any act or decree of his, since all mortals upon the face of the earth are included in this invitation, which I have occasionally read in the Holy Scriptures not long ago ; and it is after this manner, “ There is no God else beside Me, a just God and a *Saviour* ; there is none beside Me. *Look unto Me, and be ye saved all the ends of the earth* ; for I am God, and there is none else.” *Isa.* xlv. 21, 22. The ends of the earth here are put for the whole inhabitants of it, and not restricted to any age or time ; and where all are invited, there is not one excepted. If therefore there be any soul here under distress with regard to salvation, or any manner of doubt or question about it, that soul is certainly included in the call of God, in this merciful invitation to salvation.

Is there any one here at a loss, how, and where, and after what manner, to look unto God? I should be very glad, if, through the grace of God, I might be enabled this even-

ing to help and rightly direct any one in this point. I say then, that though in our natural state we are all ignorant of God, yet, that we may gradually come to the knowledge of Him, and live with Him for ever, He hath given us natural senses, faculties, reason, and understanding, that, in the use of them, casting our eyes upon the great book of the Creation of God, we may, with infallible assurance, determine that it hath an Almighty, All-wise Author and Supporter; and accordingly the apostle Paul, in his Epistle to the Romans, i. 19. 20. speaks very rationally, as well as divinely, on that subject; for he was, in a particular manner, a minister to the Gentiles, and they being inured to the exercise of their natural reason and understanding, he took them in their own way of thinking, in order to the beginning of the knowledge of God, saying: "Because that which may be known of God is manifest in (or to) them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead. So that they are (or may be) without excuse."

Here the Apostle reasons from the effects to the cause, and infers an undeniable conclusion: The things that are made, of whose beings we are infallibly assured, even by our senses, that they are, that they have real existences, the sun, moon, and stars, the innumerable host of heaven, the earth and all things therein—and our own being, of which we are certain; these being realities, and not fantastical appearances, beings noble and stupendous, declare themselves in their own still, yet loud and well-known language, even by their own nature, to have an eternal, almighty, all-wise, unlimited Power and Being for their Author; and if mankind be not become altogether without thought, irrational and stupid, (if any one can be so,) they must needs know, that an eternal incomprehensible Power hath produced all these things. We may and ought therefore to look unto God in the things which He hath made, and thereby understand that He is, and is eternal, without beginning or end of his Being; that He is Almighty in power, All-wise, Omnipresent; that He hath given being to all things, and supports and continues them; that He is infinite in love, goodness justice, mercy, beneficence,

and truth ; that He is so likewise in righteousness, and the Author of all those properties manifest (so far as they are manifested) in mankind. This therefore is the first and most obvious way we can look unto God, as rational creatures, by the things that are made.

We have been some of us more, and others less time in the world, and have seen, at least in a superficial manner, the things that are made ; let every one of such therefore consider, with respect to himself, Have I at all looked unto God according to this invitation ? Have I at all been able to perceive Him in his works, or to look upon his works only, without any due regard to Himself, or consideration of the things that are made, or the greatness and divine properties and attributes of the Almighty Author of them ?

And, as we all grant that God is invisible in himself to all coporeal eyes, the next way whereby we may look unto Him with further admiration is, in the constant course of his Providence, whereby He upholds and continues all his works in succession from generation to generation, and provides for them

all, from the highest to the lowest, from the greatest to the least, without losing or neglecting any one species or particular which He hath made; by which we may learn his endless goodness, and that He still regards them all, and ever will.

And we, and all the ends of the earth, have yet still a more excellent way to look unto God for the glorious end of that gracious invitation, the eternal salvation of our souls; that is, by the Divine light of his Son, the Spirit of Christ, who is before all works and worlds, and was with God when He laid the foundations thereof, under the character of Wisdom, and so declared to be in the Holy Scriptures, where Wisdom saith: "The Lord possessed me in the beginning of his way, before his works of old; I was set up *from everlasting*, from the beginning, or ever the earth was. When there were no depths, *I was brought forth*; when there were no fountains abounding with water. Before the mountains were settled, before the hills was *I brought forth*; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When *He prepared the heavens, I was there*; when He set

a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea his decree, that the waters should not pass his commandment; when He appointed the foundations of the earth; *then I was by Him, as One brought up with Him.* And I was daily his delight, rejoicing always before Him, rejoicing in the habitable part of his earth, and my delights were with the sons of men." *Prov. viii. 22—31.*

Again, "Wisdom, which is the worker of all things, taught me; for in her is an understanding Spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having *all power, overseeing all things,* and going through all understanding, pure, and most subtile spirits. For Wisdom is more moving than any motion; she passeth and goeth through all things, by reason of her pureness; for she is the breath of the power of God, and pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her, for she is the

brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she *can do all things* ; and remaining in herself, she *maketh all things new* ; and in all ages, *entering into holy souls*, she maketh them *friends of God and prophets* ; for God loveth none, but him that *dwelleth with wisdom* ; for she is more beautiful than the sun, and above all the order of stars : being compared with the light, she is found before it."

This is thus written of the Lord Jesus Christ, the *Wisdom* of God, the eternal, essential Light, the Covenant of God with the Gentiles, the Word of God and *true Light*, that lighteth every man that cometh into the world.

And for a further instrumental help to mankind, to *look unto God for salvation*, He hath also given us the Holy Scriptures. They were not all written at one time, but occasionally, at several different times and ages, by the Divine inspiration, and cogent force of the influence of the *Holy Spirit of Christ*, which is *Eternal Wisdom*, and is *before all worlds*. and before all *Scriptures*.

God doth much good unto man by man, as fallen man is an evil instrument for the hurt of man; as saith the Scripture: "For since by man came death, by man came also the resurrection of the dead. As in Adam all die, so in Christ shall all be made alive." 1 *Cor.* xv. 21. 22. So God makes use of man, some for the help of the rest, according to his good will and pleasure; and qualifies one and another, and so many as He pleases, from age to age, and generation to generation.

The Scriptures then were thus written for the instruction of those ages wherein they were written, and to whom they were delivered; and being preserved by the special Providence of God, and presented by the same unto us in our own language, they are for our learning also.

And we may see what a high esteem and notion the Jews had of the Scriptures of the Old Testament, the value and use whereof was likewise confirmed by Christ Himself; by the evidence and manifestation of whose Holy Spirit they had been written, long before He came in the flesh, according to the

predictions therein contained. Yet they carried their esteem too high; they conceived an expectation from the Scriptures which God never gave them; it was their own imaginations and misunderstanding that carried them to that exorbitant expectation; yet the Lord Jesus Christ made a right use of it, in order to draw or direct them to Himself, saying: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me; and ye will not come to Me, that ye might have life." *John* v. 39, 40. Certainly no people could have a higher esteem for the Scriptures, or expect more from them than eternal life; yet their expectations were wrong, for eternal Life was not, neither is it, in the Scriptures, but in Christ Himself, of whom they only testify. He owned that they testified of Him; but then here was the neglect, shortness, and loss of that people, "Ye will not come to ME, that ye might have life." They would not look unto God in Him who was accompanied by Almighty Power, by which He commanded all distempers, healed all manner of diseases by his word, and raised the dead in his Father's power.

Their error was not in searching the Scriptures, for they were written for their learning, and that thereby they might have hope of a Saviour, by the predictions and promises of God contained in them, and they are ever worthy to be searched, believed, and regarded; for they testified and do testify of Him. The Power of the Father testified of Him, in all the miraculous works done by Him in their sight, upon which He put the test of the truth of his mission as the Messiah, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works." *John* x. 37, 38. xiv. 11. Yet they would not believe Him.

And He likewise told them, "He was come that they might have life, and that they might have it more abundantly." *John* x. 10. And yet they would not come unto Him for it; they would not look unto the Father in Him; they would not accept the invitation, and therefore they missed of that great salvation, and have not attained it unto this day, because they *will not come unto Him* that they might have life, but are

banished from the *Land of Promise*, and trodden under foot of all nations.

It is now several ages since our progenitors had the Holy Scriptures of both Testaments translated into our own language, strictly and exactly enough, with respect to all points necessary to salvation; and they had, and we still have, the free use of them; a great blessing, of which some of our neighbouring nations are hitherto deprived. Have we read them with diligence and attention? Have we duly considered them, and made a right use of them? What advantage have we reaped thereby? Are we come unto God, whose invitation is recorded therein, and unto Christ, of whom they abundantly testify in every dispensation? What end have we had in reading the Scriptures? Hath it been only to furnish ourselves with certain texts thereof, whereby to fight one against another, to aggravate one another, and exercise our passions upon one another, and to support this, that, and the other notion and opinion, true or false; and never regard the moral precepts, holy examples, or great and necessary gospel truths and doctrines they contain, so as to bring them into practice? This would be an

ill and perverse use, or rather abuse of them, and a great neglect.

Have we indeed looked unto the only true and Living God, of whom we read in the Holy Scriptures, with desire and hope of salvation by Him? Have we looked, with sincerity, to the Lord Jesus Christ, of whom they testify? The Creation of God declares that He is, but we cannot find Him there with all our search, we cannot know Him thereby. "No man by searching can find out God to perfection." We all know, who have so searched, we cannot find Him thereby, we cannot see Him fully and clearly there. They testify of Christ, and are clear and full in their testimony of and concerning Him in all points; but alas! I am afraid the same charge is too true at this day, against the generality of people professing the Christian faith and religion, which was justly uttered against the Jews in that day, "*You will not come unto Me:*" *You might, but you will not come to the Son of God, that you may have life, and know the aboundings of it in you, by Him, "even as a well of living water, springing up unto life eternal."*

The Scriptures give a sure report of Christ the Son of God, and that all that is to be known of the Father is revealed and manifest in Him. They testify that He is the *Eternal Word, Wisdom and Power of God*; that He was born, as to his bodily appearance, of the holy Virgin Mary; that the power of the Highest overshadowed her, the holy Divine Influence came upon her, by which she became pregnant, in order to that wonderful production conceived in her thereby, that holy thing called the Son of God: of which she being premonished, by the Messenger of the Most High, she believed the message, and by faith conceived the true promised Seed, the Redeemer of the world; that all men might believe in Him, and be born of the Spirit of Him, who was thus, by the Spirit conceived in the flesh; for in Him alone is the promise of God fulfilled: "The Seed of the woman shall bruise the serpent's head."

And what do the Scriptures further testify concerning the Son of God? They bear testimony of Him in more points abundance than I have either time or strength, or is needful, at this time to go through; because most of you now in my audience, (of several persua-

sions,) have read the Holy Scriptures, I do not doubt ; yet I desire and exhort you young men and women especially, not only to read them, but consider them, that you may understand them, and be more fully informed in those points and others by them ; waiting, in the mean time, for the inbreathing of the Life and Light of the Lord Christ, by the influence of whose Spirit they were first written, without which they are not rightly to be understood, or the true end of them attained. *Luke xxiv. 45. John xx. 22.* Yet the concern and influence I am now under may carry me further on this subject, for your sakes, than I am now aware of.

The Lord Jesus was concealed from the people till about the twelfth year of his age, and then a glimpse of the Wisdom of the Father shone in Him, and through Him, among the wise and learned in that day among them ; yet He was not made manifest as the Messiah, until the Divine Influence of the same Power which operated in his bodily production, did anoint or fit him to preach the Gospel of Salvation unto his people. And then He was made manifest, not only by wonderful works, but by his doctrines which

He published among the people; yet though He spake as never man spake, with respect to that wisdom and power in which He did speak, few there were who understood Him; so that they were still short, at that time, of the true and full end of his appearance; for He was to be made manifest, not only to the Jews, but universally unto all nations, (in a nearer and more divine and excellent way than his outward appearance was, though that was indeed glorious,) but by degrees, from one dispensation to another, according to the prophecy of Isaiah, the evangelical Prophet, where he speaketh of the Son of God, as man in the state of a Servant of God, and even, in a manner, as such (a servant) in the sight of men, and in which He did indeed first appear in the flesh; that is to say: "Behold my Servant whom I uphold, mine ELECT, in whom my soul delighteth; I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles. *Isaiah* xlii. 1. Again, *verses* 6, 7. I the Lord have called thee in righteousness, and will hold thine hand, and will keep Thee, and give Thee for a Covenant of the people, for a Light of the Gentiles, to open the blind eyes, to bring out the prisoners

from the prison, and them that sit in darkness out of the prison-house.”

This prophecy was uttered and recorded several hundreds of years* before the Lord Christ came to that people. We may see plainly by this, there was a fore-promise of Him to all nations, as a Light to enlighten them. The Most High is invisible, he dwelleth in divine eternal Light inaccessible. No creature can behold Him as He is; there is therefore a medium and qualification needful to us, whereby we may approach Him, *come unto Him*, and be saved with an everlasting and glorious salvation; and therefore he hath *sent forth his WORD*, clothed with a reasonable human mind and human body, to declare Him, according to that saying: “Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast Thou not required: then said I, Lo! I come: in the Volume of the Book it is written of me; I delight to do thy will, O my God! yea, thy law is within my heart.” *Psa.* xl. 6, 7. *Isaiah* i. 11. *lxvi.* 3. *Heb.* x. 5. This Son of the Highest, thus

* About 712 years before Christ.

clothed with humanity, is the Mediator between God and all other men, by whose holy Spirit and power the mind of man is washed, sanctified, and qualified, so as, through this veil, to behold the inaccessible glory of the Father, and live.

Now the Word Himself is the glory of the Father thus veiled, and is Light in men, variously proportioned in point of manifestation, and proposed as the object of the faith of all men, as He is Divine Light; the "true Light, which lighteth every man that cometh into the world." And it is said, "The Gentiles shall come to this Light, and kings to the brightness of his arising. *Isa.* lx. 2, 3. And in his Name shall the Gentiles trust." *Matt.* xii. 21. iv. 16.

The Father hath sent his Son Christ, that all mankind may believe in Him, and look unto the Father in and by Him; and there is not another way. Mankind were in darkness, in ignorance, they had lost the knowledge of God; and we likewise by nature are all ignorant of God, and can never come to the knowledge of Him, and look to Him so as to be saved by Him, till we look unto Him in his own Light.

The first thing therefore that we mortals must do, in order to this salvation, is, to believe in this Light, and the power that dwelleth therein, "For without faith it is impossible to please God," or to be born of this Light, or become a child of God, who is Light. This Faith is called the Faith of the operation of God, because it is raised in the heart by the manifestation of the Light and Power of the Spirit of Christ in the mind. There the Scriptures testify that He is: "The Word is nigh thee, in thy heart, and in thy mouth, that thou mayest hear it, and do it:" and again, saith Christ of Himself: "I am the Light of the world; He that followeth me shall not abide in darkness, but shall have the Light of Life."

Again; we must believe in Him, and receive Him, as He is the Word of God, and as He is God; for the Scriptures so testify of Him, "That in the beginning was the Word, and the Word was with God, and the Word was God. In Him was Life, and the Life was the Light of men." So then this Evangelist plainly declares the Lord Jesus Christ to be the true God, manifested in the proper nature of man. Does the Evangelist therefore teach

that the Divine nature was changed into the human? No! Or that the human nature was become the Divine nature? No, truly! but that the human nature, a reasonable soul, clothed with a human body, was assumed by the Divine Word, the Wisdom and Power of God.

And Jesus Christ being the Eternal Son of God, is not made, but begotten; neither was He made, as He is man, with respect either to body or mind, but begotten by Divine Influence; and under this consideration, and by virtue of this union, the Lord Jesus Christ, as One with God, is properly and truly called God, being denominated according to his superior nature, and, in that sense, is God. And He is also the Holy Ghost, the Spirit of Truth; *John* xiv. 6, the Comforter, in his spiritual nature clothed with humanity, and leadeth into all Truth: and in this union He is also the Light of the world, who could never have beheld Him in his unveiled Deity.

We must therefore not remain in a bare report of God and Christ, though we find it in the Holy Scriptures, and that testimony is for ever true; but we must look unto God

through Christ the Mediator, near unto ourselves, as Christ said of his own Spirit. *John* xiv. 17: "He dwelleth with you, and shall be in you; I will not leave you comfortless; I will come to you." Again; "He came unto his own, and his own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on his Name," as He is the Word of God, and not only as man.

The Jews were his own in a more particular manner than other men, by a covenant of works, made with their fathers by the mediation of Moses, the servant at mount Sinai; but they rejected Christ as a deceiver, though He is the Son of God, and Mediator of a more excellent law and covenant, which shall endure for ever; yet there was a remnant of them that believed and received Him; and to them, but not unto the unbelievers, He gave power to become the sons of God. Not by eternal generation, as the Son Himself is, 1 *Peter* i. 32. but by regeneration in time, whereby they are made partakers of the Divine Nature: as it is written, "Forasmuch then as the children are partakers of flesh and blood, He (the Son) Himself likewise took

part of the same, *Heb.* ii. 14. So then the Son took part of the human nature, that we might be made partakers of the Divine nature in Him, through faith in his power, and thereby become the sons of God; not by creation only in the first Adam, but as begotten of God by Christ, the Word of his Power, who is the Second Adam, the Lord from heaven, the Lord and giver of life, and quickening Spirit, clothed with humanity, like unto us in all things, sin excepted: that as He was a little lower than the angels, for the suffering of death for us, so we, by Him the Son, the First-born, might be presented before the throne of the Father, perfect in heaven, with the innumerable company of the holy angels of God, and spirits of the just, who on earth *looked unto God*, from all the ends of the same, through the Son; and by Him obtained this great salvation.

Now friends, to you in particular do I direct this, who are the offspring of those who are glorified in heaven, through faith in the Son of God, and that grace by which they did believe, having been faithful in their day, and having known this glorious work of regeneration. It is not by blood, as their

descendants in nature ; for of flesh and blood can come only flesh and blood. Nature can bring forth nothing but her own likeness. We are all the descendants of the first Adam by procreation, according to the ordinance of God in nature, and of our next immediate parents after the flesh ; but we must all believe in the Spirit and Power of Christ, in his immediate operation in our hearts, that we also may be regenerated, and born in the image of God, and Divine nature of the Lord Jesus Christ, in whom we have likewise believed in our day ; for if we should receive all the doctrines of truth which they received, and be in the practice of all the establishments settled among them by the Wisdom of Truth, by way of tradition only, without the Life and Light of Truth *revealed in ourselves*, we shall fall short of salvation in the end, notwithstanding.

But as we are all likewise called of God by his universal grace, and none excluded, we must comply with the means which God hath appointed, in order to obtain this salvation ; that is, to believe, follow, and obey the Lord Jesus Christ, the Word of Life, as He is divinely revealed and manifested in us ; and

I trust many of you of this age have already so believed.

And as He is God, He is omnipresent, and therefore very near unto all mankind, and in us, though we cannot perceive Him in our natural state, because of our want of proper qualifications : we are blind by nature, as to the things of God, and want eye-salve from Him. Saul, through a furious blind zeal, was persecuting the Church of Christ, till "Light from the Son of God from heaven shined around Him, and with a voice from above confounded him, saying, "*Saul ! Saul !* why persecutest thou Me?" For which unreasonable work he could offer no reason, but humbly submitted to the just judgment exercised upon him from above.

We may see then how this great persecutor was convinced of the error of his ways by a light from heaven, and the voice of the Son of God. Oh ! the blind zeal and wickedness of foolish and furious man, in persecuting the children of God ! as saith the Scripture, "They that are born after the flesh always peseecute them that are born after the Spirit," until God, in goodness and mercy unto his

own seed, confounds and rebukes their enemies by his voice from heaven, by his Divine and powerful Word, and puts a stop to their fury and rage. There is a cogent energy in the voice of God above any other power: this persecutor was overcome thereby, and, of a furious persecutor of Christ in his members upon earth, in the spirit and power of the the priests and rulers of that day, became a noble instrument for Christ and the glory of God, through those qualifications wrought in Him by the Spirit of Christ, which also attended him in his ministry, whether in publishing the truths of the gospel revealed unto him, given him in charge, or in working of miracles, according to the dispensation of God in that age of the world. We may see therefore in this great instance, how soon the Lord can work so great a change in the hearts and understandings of mankind: but to witness a real change in ourselves, and the completion of it by the same power, is what all ought to wait for, and not rest contented in hearing what the Lord hath done for others, though we may firmly believe it.

“Who art Thou, Lord, that I persecute?”
I observe further upon this, that at that time

the Son of God was exalted at the right hand of the eternal Majesty on high ; glorified with the same glory that He had with the Father before all worlds, far above all principalities and powers, out of the reach of all persecution in Himself ; yet we may see He takes the persecutions exercised upon those who believe in his Name on earth, and are born of the same immortal Power and Word of Life, as done unto Himself ; for He is not ashamed to call them brethren. What great and glorious privileges then have they who believe in the Son of God, and stand for the glory of his Name, in doing and suffering according to his holy will ! Those still *look unto* God for salvation at last, through and out of all persecution and sufferings for his Name's sake and Gospel, and they are not disappointed.

And we may also see, with thankfulness to the Lord, how by his Wisdom and Power He hath cut down the spirit of bloodshed and persecution in this nation, in a good degree, in this last age : and I do believe, nay I am assured of it, that the Lord will cut off that evil spirit by the root, and leave neither root nor branch of it, in his own due time.

The name of Saul being changed into Paul, and his heart greatly changed and turned unto the Lord, he was sent on a better errand; for his mission was, "To bear the Name of the Lord before the Gentiles, and kings, and the children of Israel: he was filled with the Holy Ghost, made a minister thereby, and sent unto the Gentiles, to open their eyes, and "turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and an inheritance among them who are sanctified by faith in the Son of God." *Acts ix. 15, 17, 20. xxvi. 16, 17, 18.*

Now what Light is this the Gentiles were and are to be turned unto, in order to the forgiveness of their sins, sanctification of their hearts, and inheritance among the sanctified? He is even the same that I have mentioned unto you already, when the Father said unto the Son: "I will give thee a Light of the Gentiles, and a Covenant of the people;"—unto Him who saith of Himself, "I am the Light of the world;"—unto Him who is the Word of God, the true Light which lighteth every man that cometh into the world;—to the true and Eternal God, who is that Light.

This is the sum of the Gospel, and of the mission of the apostle, and of all the apostles of Christ in that day, and of every gospel minister now, and throughout all generations ; that all mankind, believing in this Light, and being turned unto Him, may have remission of sins, and inheritance among them who are sanctified through faith in Him ; without which faith, turning, and sanctification, there is not, nor ever was, or shall be, any such inheritance, by any soul who hath known the visitation and manifestation of it, in any measure, and rejected it.

This Light hath shined in darkness from the first lapse of mankind, and doth still shine there, and ever will, throughout all ages. Man, in his natural state, is, in comparison of this Light, but darkness. This is that darkness of which the Son of God gives this caution : “Take heed therefore that the Light which is in thee be not darkness. If the Light that is in thee be darkness, how great is that darkness !” It is even total darkness. The natural mind, with all its reason and faculties, is but darkness, with respect to the knowledge of God, or the things of God pertaining to his kingdom, according to the apostle who said to

the believers in that day : “ Ye were sometimes darkness, but now are ye Light in the Lord. *Ephes. v. 8.* Walk as children of Light.” Again said the Lord Christ unto his believers and followers in that day : “ Ye are the Light of the world.” *Matt. v. 14.* And this is still the same in all that dwell in the Light and Life of the Son of God, in every age of the world.

We may see the great change then that is made in mankind by turning from Satan, the prince of the power of darkness, and from mankind themselves, who are by nature that darkness, unto the Son of God, who is that “ true Light, which lighteth every man that cometh into the world.” He is always in the world, a witness for the Father against the world, and the sins and corruptions of it; a reprover and condemner of the world, until they believe in Him, turn unto Him, and repent, and forsake the evil of their ways, themselves, and the evil One: and then that Divine Light shineth out of that darkness—the blind eye is opened—the deaf ear is unstopped—and mankind behold the beauty of the Lord in holiness and in truth, and hear the sure voice of salvation by Him.

To open the blind eye, &c. This is the work of the ministry which God Himself is the author of, who are raised up and qualified by the Word of Truth working in them to that end, and by no other way. And though they preach Christ the Light of the world, in the demonstration of his Spirit and Power, and these truths and doctrines which tend to the opening of the eyes of the understandings of mankind, yet still it is God Himself who worketh this great work, where it is wrought: his ministers are only co-workers with his Holy Spirit therein, or as feeble instruments in his hand, by whom He Himself bringeth to pass so great works and salvation; as the apostle saith of the redeemed in that day: "We are his workmanship, created in Christ Jesus unto good works." *Ephes.* ii. 10.

“The Scripture (saith the apostle, *Gal.* iii. 22.) hath concluded all under sin.” Was it that mankind should be settled in sin for life in this world, as fools have taught? No, by no means! He speaketh more excellent things, *Gal.* iii. 22. “That the promise by faith of Jesus Christ might be given to them that believe:” so that it is only declaratory of the

state of the natural man until He believe in Christ. How then must mankind believe in Christ? According to the promise, I will give thee a Light of the Gentiles; that all mankind might believe in the Son of God, the Light of the world, according to this promise, and come unto the Father by Him who is Light, and be saved from darkness, and from him who hath power in the darkness, which is the devil. Christ is the Wisdom and Power of God, and, as such, is God: his Wisdom and Power is one, and is Himself. He is that Wisdom and Power; and the same is the Word: God is One. The human mind is not God, nor is the human body; the human mind and body are effects of that Divine Wisdom and Power. The cause is before the effects; they are subsequent: yet because the humanity is taken unto the Divine nature, absorbed therein, and inseparably united therewith, Jesus Christ, who is that holy and Divine Man, is called God in the Holy Scriptures, because of the super-excellency and pre-eminence of the Divine nature, with which the human is annexed inseparably for ever: so that the Wisdom and Power of the Father, in this humanity and union, are one Christ, the Messiah, the Saviour of the world, under

the character of Jesus Christ; and therefore let all the world *look unto the Father by Him for Salvation*; for there is no other Name given under heaven, or ever shall be, but the Name of Jesus, by which mankind ever were, are, or shall be saved. “He had a vesture dipped in blood; his Name is called ‘The Word of God.’” And at the Name of Jesus, whenever, or in whomsoever the Father nameth this wonderful, powerful Name, then shall every knee bow, and every tongue confess unto Him, the Judge of the world, either in a day of visitation in mercy to life eternal, or in condemnation unto punishment.

Now the Lord Jesus Christ, having a real human body, subject unto death, as ours are, He was crucified therein, according to the Scriptures, as a propitiation for the sins of the whole world, declaratory of the love and mercy of the Father to mankind universally, who sent his Son into the world, not to satisfy a vindictive justice, as that which is of man, which exacteth the utmost farthing, or else no satisfaction or forgiveness; but in the will of the Father, who sent Him in love, to declare his love, goodness, and mercy, and forgiveness of sins unto all mankind, upon condition.

of faith in this Messenger, and repentance from dead works: "I will have *mercy* and not sacrifice." *Matt.* ix. 13. xii. 7. *Hosea* vi. 6.

But though the human mind of Christ was separated from his body upon the cross, and so remained for a time, which is the common death; yet the word and mind were never separated from the time of their first union, nor ever can be, for then the whole Christ must have been dissolved, and ceased; and the same Word, in the same human mind, resumed the same human body; as saith the Lord Jesus: "No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment I have *received* of my Father." *John* x. 18.

And as the separation of the mind and body is the natural death, even so is the separation between the soul [of man] and the Divine Life of the Son of God, the death of the soul, by which she becomes totally corrupted, though not mortal in the manner that the body is; but [the soul] remaineth in this death, and yet liveth a sensual life in this corruption, until this cor-

ruptible put on incorruption, and this mortal put on immortality; until the breath of life from God, in infinite mercy, return into her, and restore her unto life, through faith in his Almighty Word: for in Him still is life, and that life is the Light of men; as it is also written, "Awake, thou that sleepest; arise from the dead, and Christ shall give thee Light." *Ephes. v. 14.* By this it appears, that though this Light is in all mankind, as a saving gift from God in the nature of it, yet we are not sensible of it, as such, until we are quickened, in some degree, by the powerful voice of the Son of God; according to that saying, "The hour cometh, *and now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live." *John v. 25.*

It is remarkable, that the Son of God yielded up his life upon the cross, and was dead, before his blood was shed; (*John x. 18. Isaiah liii. 10, 12.*) ere the spear, in the hand of the soldier, made that large incision in his holy side, sufficient for the reception of a man's whole hand, piercing Him to the heart, whence issued both blood and water; as an infallible proof, that He was really dead, and

of the Eternal and Almighty Power, which, under that natural impossibility, raised Himself from the dead.

But before He departed, and as He was upon the cross between the two thieves, He said to the believing and penitent one: "This day shalt *thou* be with *Me* in Paradise;" from which we may receive great instruction.

First, that at what time soever man believeth in the Son of God, confesses his sins before Him, and repents, he shall have mercy and forgiveness; and, if not in a dying hour, if he perseveres in faith and obedience, shall have a place of rest and divine pleasure with the Lord for ever. And seeing that Christ was that same day in paradise, and the thief there with Him; when the body of Christ lay in the sepulchre till the third day after, and the body of the thief was broken upon the cross, after the manner of criminals in that part of the world in those days—what was that *Me* in Christ, and that *thou* in the thief which were in paradise that same day they were crucified? It could not be in the bodies, and it is impossible that saying could fail: we may therefore learn thereby—

Secondly, that the union of the Godhead and manhood of Christ, was not dissolved or separated, by the death of his body, but remained perfect notwithstanding.

Seeing then, that the union of the divine and human natures constitute one Christ and Saviour, the Lord Jesus remained to be that Saviour, after the death of his body, and whilst it remained in that state, as well as before, and since ; and so will remain to all eternity.

Thirdly, that though the body of the thief was dead, yet the mind was at the same time with Christ in a state of salvation, divine pleasure, and glory ; and so he will remain for ever. According to that saying of the Lord : “ I am the resurrection, and the life : (*John xi. 25.*) He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.” From hence we may clearly infer, that though the natural man be ignorant of the life of Christ, and dead to all sense of the knowledge of God, in trespasses and sins, yet by faith in the Son of God, who is the resurrection and life eternal, he shall be raised

in this world, into the sense and enjoyment of that life, be united with it, and continuing to believe therein, shall never die with respect to that life; he shall not be separated from it any more, but shall live with God and the Lamb therein for ever, though his body shall die: for this saying of Christ cannot be understood to relate to the temporal life or death of the body.

The doctrine of a spiritual and eternal life, by Christ who is that life, thereby established, is further illustrated by what Christ said to the thief upon the cross as above; and that the minds of men are united unto Christ, by the invisible work of regeneration, and by Him unto the Father, as Mediator of the new and everlasting covenant of light and life, and die no more for ever, though the earthly houses and tabernacles, their bodies, be dissolved and be no more.

But as the body of Christ was raised again, by the same Divine power, by whose holy influence it was formed or begotten of the Virgin, and the same human mind thereunto re-united, as the Scriptures testify, and as-

cended as they likewise declare ; some in this last age, apostatizing from the truth and light of the Son of God in themselves, after they had been once enlightened thereby, and being ignorant of his humanity, with respect to his human mind, have opposed his bodily appearance to his spiritual ; saying, “His light within (or in man,) is not sufficient for salvation, without something else ;” meaning the body of Christ only, as if that were the whole humanity of Christ, not regarding his soul ; raising also curious and presumptuous questions, and disputations, about the body of Jesus, as Satan of old about the body of Moses, not for promotion of religion and edification, but for strife, debate, envy and mischief : asking us if we believed, “That Christ is now in heaven, glorified in the same body that he had on earth, and therein sitting on the right hand of the Father ?”

This they intended as a test of their own forming, concerning the truth of our faith in Christ. To some of whom I have answered, that though we believe whatsoever is written of Christ in the Holy Scriptures, yet we do

not presume to take upon us to determine concerning the mode of the being of that body in Heaven, it not being declared in the Scriptures; only that it ascended out of the sight of those who saw it ascend, and much more is it out of the sight of them who did never see it. Neither could those busy-bodies, and untaught querists, conceive any idea of it, much less transfer any adequate notion of it to any other; but thus much the Scripture saith, (*Ephes. iv. 9, 10.*) "Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all Heavens, that He might fill all things." Seeing Christ ascended in his bodily appearance, (of which the apostle here writeth,) and filleth all things, how can He remain in the same manner of existence? A circumscribed and material body, as that of Christ was, cannot fill all things, and retain a corporeal mode. And Christ, as the Word of God, filled all things ever since they were created; and being present every where, at all times, there is no place where He can ascend or descend, so that this saying of the apostle is applicable to his human ascension only.

This put all such as I met with in those days, on this subject, to silence ; and our doctrine was by many brethren maintained, that Christ being God, and the Word of God, and the true light which lighteth every one that cometh into the world, and clothed with his true humanity, and inseparable from it, He is altogether sufficient for the salvation of all mankind, without any thing else, or further knowledge of his holy body than what the Scriptures declare ; He having done and suffered therein whatever was appointed Him of the Father, and so far answered the end of its being and preparation. And that He is the same Saviour, and altogether sufficient, in his inward appearance, without that body (where and in what manner soever the same now exists) is clear, where it is said, “ Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.” *James i. 21.*

Then, as the evangelist said, such of the sons of men, who believed in Christ, as He is the Word of God, and is God, became to be the sons of God ; not by generation, nor the

traditions, impositions, and inventions of the wisdom and wills of men, by which they make the commandments and establishments of God of no effect to themselves and to others; but as they believed in the Word of God, the true light which lighteth every man that cometh into the world, by the effectual operation of the measure of grace received, by faith therein, even in Him, out of his fulness, in whom it pleased the Father that all fulness should dwell. So that it was not any thing of their own acquiring, by any abilities of theirs, that they believed in Him; but they were made sensible of the Word of reproof, by its own actions and motions in their hearts, manifested there, as the immediate object of their faith, wherein believing, and being thereby sanctified, they then became sensible, by blessed experience, of the flowings of his divine love, virtue, and power. As in the case of the distempered person who secretly believed in Him, (yet durst not own it, as if she meant to steal a cure from Him,) and that if she could but touch the hem of his garment, she should be whole, He said: "There is virtue gone out of Me."

Again; we may observe further upon this passage, concerning the penitent thief upon the cross, that this *thou* of which Christ spake, which the same day should be with the soul of Christ in paradise, in a state of salvation and divine eternal pleasure, was the mind, the soul of the man, and not the body; from which it followeth, that the mind is the man, without his earthly tabernacle, and that himself is a spiritual body, into which is breathed divine eternal life, by Jesus Christ, the second Adam, as He is the quickening Spirit, the Lord and giver of life eternal, to all that believe, and follow Him, in the way of regeneration.

The heart and mind of mankind, even in this life, is capable of a good degree of divine consolation and pleasure, in a state of reconciliation with God through Christ, and in faithfulness to known duties; as many in this age, by happy experience through the grace of God, do know; and so remaining unto the end, are sure of the ocean of the fulness thereof, as soon as they depart out of their earthly bodies; their minds themselves remaining spiritual bodies, alive by the life of Christ for ever.

And that it may be so with this whole audience, now and to all eternity, is my sincere desire and prayer to the Lord God, who hath thus mercifully invited all mankind to look unto Himself, and be saved. *Amen.*

SERMON XVIII.

SAMUEL SCOTT'S TESTIMONY

AT GRACIOUS-STREET, THE 27th OF NOVEMBER, 1737.

Concerning the Necessity of timely Preparation for Death.

MY FRIENDS,

In my waiting upon God amongst you at this time, there hath been brought to my remembrance, that solemn message which the prophet was sent with to declare unto the King of Israel, when he was visited with sickness from the Lord; the tenour whereof was, that he should set things in order: *Set thine house in order, for thou shalt die and not live.* I would have us consider that such a time, or such a message hath come to many of our friends and acquaintances of late; and will certainly come, and ought to be expected by all mankind, of all degrees and stations of life, from the King upon the throne to the

meanest subject. We may remember, that this was a very solemn and humbling message to good King Hezekiah, as it will certainly be to every one of us, if we are favoured with our reason and understanding.

The great God, in whose hand is our life and being, He is yet sparing and favouring us with time and opportunities, and visitations of Divine love and mercy from on High. O! that we may be induced thereby in time to consider of our ways and be wise! I remember the kingly prophet David, when at a certain time he was under the afflicting hand of the Almighty, he entreated the Lord in a very humble manner; for when the afflicting hand of God is laid upon men, it is of an humbling nature; they are frequently brought down into due and proper considerations of themselves, and of their inward state and condition of soul. O, spare me, said he, that I may recover strength before I go hence and be no more! This I take to have been his concern, that the Lord would spare him, and give him so long time, that he might be fitted and prepared for his change; that his soul might be fitted and made ready to pass out of time into eternity.

O dear friends and people! I am concerned, in the love of God, to put you in mind of your latter end, that if you find yourselves in a sinful and polluted state, you may implore Divine mercy to be spared yet a little longer, that you may come under the work of Divine grace, in order to be prepared, and to witness your sins going before hand to judgment; for as the apostle declared, some men's sins go before hand to judgment, and some men's follow after, which shews an all-seeing Eye takes cognizance of mankind, from the highest to the lowest, of their ways and actions, who will render a recompence to every one according as their works shall be; as they are in His sight, who judgeth truly and righteously, and will not acquit the guilty, nor condemn the innocent.

Therefore happy and blessed are they, whose sins are going before hand to judgment, that are crying out, like the servant of the Lord: O spare me yet a little longer, that I may recover strength! That I may be made whole and holy, by being washed and purified from all filthiness of flesh and spirit, that I may obtain help from the Lord, and be enabled to perfect holiness in thy fear.

O friends ! It is a circumstance not to be dallied with, delayed, or put off to another time ; but now is the time to come under these serious considerations.

It is not a bare professing, or talking of religion only that will avail, but, how are we walking and acting, as in the sight of the Omniscient Lord God ? This good King Hezekiah, had attained to the blessed assurance of the favour of God, when this solemn and humbling message was brought unto him, yet we read he turned his face to the wall ; he turned from all visible objects. They who have the greatest share of worldly possessions, what comforts will they administer at such a time ? Nothing will avail but the mercy of God through Christ, and the evidence of the Holy Spirit bearing witness with our spirits, that we have been walking in the fear of God, as Hezekiah did, who made his address unto the Lord, and said : *Thou knowest, O Lord ! how I have walked before Thee in Truth and with a perfect heart, and have done that which is good in thy sight.*

And we find the Lord owned him therein, and spared him, he receiving the message with

weeping, and humbling himself before the Almighty.

O! This is the way to find favour with God, for the lofty ones to come down, and the proud to be abased; so that all flesh may be humbled in the presence of the God of heaven; for all flesh is compared to grass, and man, in his greatest strength and beauty, to the flower of the field, which soon withereth and fadeth away, as we poor mortals do; but the word of the Lord endureth for ever—this word of the Lord that is revealed in men's hearts, and is to be known and witnessed as a fire, a hammer, and sword, to burn up the briars and thorns—that which hath choked the precious Seed; to break the hard heart that hath been hardened through repeated transgressions, though pride, arrogancy, and walking in the evil way; to cut and hew down all superfluity of naughtiness, and to separate between the precious and the vile; that thereby men's hearts may come to be prepared, and they may recover health of soul, through the operations of the Divine Word and Spirit of God, which in mercy is come thus nigh unto men, that they might be prepared thereby to live to his glory while on earth, and spend their

few uncertain moments in his fear; that when the solemn message comes, that we are called hence, to be no longer stewards, but must give an account of our stewardship before the tribunal of the Majesty on High, it may be with joy.

If we have known the work and operations of this Divine Word, and have waited on and submitted thereto, then have we had our fruit unto holiness, and have been bowing before the Lord in our meetings. When there has been no verbal testimony amongst us, we have had recourse to the inward law written in our hearts, we have humbled ourselves, and been saying, as one did of old: *How shall I come before Thee, Lord, the great and Mighty One? Or how shall I bow myself before the most High God?* So that I may be accepted of Him.

O that people had but such considerations! they would be brought down; the lofty looks of men, and pride of all flesh would be abased and stained, their laughter would be turned into mourning, and their joys into heaviness, if they were but really concerned to be accepted of the Lord. What think ye? Will

the Lord accept of men and women in their pride and vain glory, and gay attire and superfluity? Such as mine eyes have beheld with sorrow, upon some in this meeting. I tell ye, nay; for such are spotted and stained with the spots of this world; they are too much taken up with, and following the vain fashions and customs of it, which must be repented of and turned from, if they would find mercy with the Lord, if they are not totally hardened and resolved to have their own ways till the last moment of their time.

O! Therefore come down all you lofty sons and daughters in Sion, and put away your pride and arrogancy, that you may be prepared for this solemn time and message, and may come before the Lord with true humility, in these our meetings for his Divine worship and service, and not be adorned in such a manner as was spoken against by the apostle, which doth not become a people professing the self-denying religion of our Lord Jesus Christ. That none may be found coming after such a manner, I must tell you it is not acceptable to the Lord; but it is a contradiction to our Christian profession, if we hold the Truth in unrighteousness, and such a con-

versation as doth not become the Gospel of Christ; but may our adorning be that of a meek and quiet spirit, which in the sight of God, is said to be precious, or of great price.

O! That we may be his church and people coming before the Lord, and bowing in spirit before the Most High; for He will shew unto us, as He did unto his servant of old, who was concerned to approach Him with acceptance, and to query whether it might be with any outward offerings, as of calves of a year old, or thousands of rams, or rivers of oil; and what was yet more near to offer, his first born for his transgressions, the fruit of his body for the sin of his soul.

He sheweth unto thee, O man! what is good, and what the Lord our God requireth of thee, which then was, and still is, to do justly, love mercy, and walk humbly with the Lord thy God. Oh! then, if we are not only professing, but found thus walking, when this undeniable messenger cometh, we may make our application with humble boldness to the Lord: Thou knowest how I have walked before Thee in Truth, and with a perfect heart.

The Lord shewed great love to Hezekiah, and lengthened out his days yet fifteen years.

Oh dear Friends! I continue my speech amongst you a little beyond the usual time, but it is in love and good will to every soul; for it is well known we seek not yours, but preach freely in the free extendings of Divine love, when He opens our mouths to declare of his judgments and mercies unto the people, and to shew forth his praises amongst the children of men; so that we might be prepared in time to live to his glory, that He might own us, and shine forth upon our assemblies, to bless the provision of Sion, and satisfy her poor with bread. O, that these blessings might be reached unto and partaken of by all!

I doubt not, there is a remnant who are under an inward travail for this every day, that through partaking of Divine strength, they may live in his fear, and so shine forth in a holy humble conversation, as to shew forth his praise and the virtue of that grace and Truth which comes by Jesus Christ, to convert mankind unto God, and to make them holy whilst here upon earth, that they may be eter-

nally happy hereafter ; and when this earthly tabernacle shall be laid low, we may have an evidence of a building with God, a house not made with hands, eternal in the heavens, where, with saints and angels, our souls may ever live to bless and adore the Lord our God ; for He is worthy of all honour, worship, thanksgiving, and praise, now and evermore. Amen.

SERMON XIX.

DEBORAH BELL'S,

Upon the Lord's Prayer.

I have had under my consideration this morning, the excellency of that prayer, which our blessed Lord taught his disciples, and the great benefit there is in it, to such who truly learn it; from whence I conclude, it is necessary, for all that profess Christianity, to learn it; which none can do, until they come to be acquainted with Him, who is the Author thereof. For notwithstanding we may learn the Lord's Prayer, so as to repeat the words and expressions contained therein, and may teach it to one another, yet this will not tend to our true advantage, until we come to learn it from Him, who is the Author, and true Teacher thereof; for as none can call Jesus, Lord, but by the Holy Ghost, so likewise, none can call God, Father, but by the same Spirit. And they that come to be truly acquainted with the

Spirit of Christ, in their own hearts, and are conformable thereunto, these come to witness a being taught in the school of Christ; and they that learn this holy prayer, these can truly say, "Our Father," having known Him by the operation of his Spirit and holy gift in themselves, to quicken and make them alive unto God. Such can call Him Father indeed, and then can say: *Our Father which art in heaven, hallowed be thy Name, thy kingdom come, thy will be done.*

Oh! these are desirous they may come to know the establishment of his government, in and upon their souls, to that degree, that they may come to do the will of God perfectly, according to the ability and strength they receive, and indeed there is no more required of any creature, then to do according to the strength given them; but they that come under the government of the Spirit of Christ, it is their sincere desire, that his kingdom may come, more and more, and his government may be established in their souls, that so his will may be done on earth, as it is in heaven. For they are desirous to be conformable, and subject to Him in all things; because in obedience to Him, they enjoy true peace to their

souls, and a sure evidence of their being the children of God ; therefore these are waiting, and crying to Him, that He will supply all their wants, they are saying, *Give us this day our daily bread* ; for these cannot live without it, they have it in their experience, that they have as much need of it now as ever they had, therefore they sensibly cry for it.

I wish you would look into your hearts, and see what you have experienced, and how you have come to learn this excellent prayer. I do not mean by rote, or what you may have read in holy writ, but what you have learned in yourselves, through the Divine teachings of Him, who is the Author and true Teacher thereof, and whether you are daily exercised in it, and are crying to the Almighty, that He would establish his power, kingdom and government in your souls ; that so your wills may be subject to his will, and that you may do it perfectly. No doubt then, but you will know Him to break the Bread of Life, and satisfy your hungry souls therewith. Then you will pray to be forgiven, (O ! consider on what terms,) as we forgive those that trespass against us, or have offended us.

When this is brought to perfection in the mind, and the creature prays to be forgiven, on those terms, as they freely forgive one another, here is no room for envy, no room for prejudice, or heart-burning, or contriving revenge upon one another, for any little slight offences ; no, but openness of heart is known towards one another : *Lord forgive me my trespasses as I forgive them that have offended me* ; then here is pure love to all, and a committing of our cause to the Lord ; then may we hope for forgiveness, as we come to learn this.

For my part, I can never find, I can have free access to the Lord, or prefer my petition to Him, in this language, unless I come where I find nothing but universal love, and goodwill towards all the children of men ; then can I freely pass by every offence and trespass that is done against me, and make my appeal to Him that is the searcher of hearts, and the tryer of the reins of the children of men.

May you truly learn this excellent prayer, and know the great benefit which is in it ; then when temptations come, you will pray, that you may not be prevailed upon by them,

but that you may be delivered from all those things, which you may see are hurtful to your souls, and break your communion with your Maker. Then deliverance will be known, through the efficacy of the Divine Spirit, by which alone is taught this excellent lesson of true prayer; and such as these can bow in truth, and with thankful hearts, and say, *thine is the kingdom, the power, and the glory*; these give due attention unto the Lord, and worship Him that lives for ever and ever.

I wish we may come to be acquainted with this, in all our Meetings; and if all hearts were thus waiting, to be taught by the great Author of our salvation, then would breathings and supplications be put up unto the Lord, which He would accept of, and we should not meet in vain, but know our strength to be renewed in Him, and a being enabled to run the ways of his commandments, and to give Him the Praise and glory, who is worthy both now and for evermore. Amen.

THE END.





