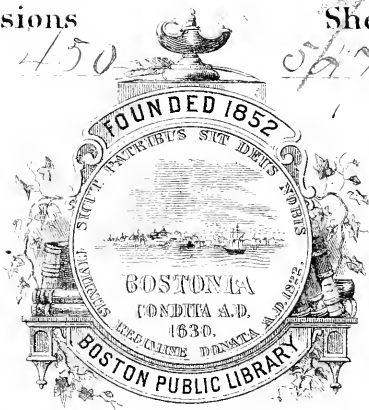


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PAMPHLETS.

Christ.



THE
WORKS AND WORDS

OF

J E S U S :

OR,

WHAT HE DID, AND TAUGHT,

During his Abode on Earth.

AS RECORDED BY THE EVANGELISTS,

CONTAINING, IN MINIATURE,

A Sketch of the Kinds of MIRACLES he wrought, with some brief
Remarks upon each; of the DUTIES he enjoined; and the very
important DOCTRINES he delivered, — in which is that of

UNIVERSAL RESTORATION.

BEING

The Substance of A DISCOURSE delivered at the
CHAPEL IN GLASS-HOUSE-YARD, SEP. 14, 1788,

and now published with ADDITIONS.

BY ELHANAN WINCHESTER,

L O N D O N :

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S E R M O N, &c.

A C T S, I. I.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

ALL that are versed in the Greek language, must allow, that St. Luke (the writer of this book, and the gospel which bears his name) wrote in an elegant, easy, and pleasing style. He is, indeed, celebrated by the church of Rome, as a fine *portrait painter*, as well as a *choice divine*, and *beloved physician*. How well he was acquainted with the fine arts, I know not; but it is certain that he was a scholar in Christ's school, and long a companion of the blessed apostle St. Paul, under whom, it is probable, he did not fail greatly to improve. He is thought to be one of the seventy disciples of our Lord; and therefore had an opportunity of seeing and hearing what Jesus did, and what he taught. These are the subjects of which he treats in his gospel; and he seems to write as one that "had perfect understanding of all things, from the very first;" which he declares was the case: St. Luke, i. 3. Whether he had this perfect understanding of all things, by immediate inspiration, or by being taught by the apostles, and especially St. Paul, in whose delightful and improving company he travelled so long; or, from his own personal knowledge and observation; or by all these ways conjointly; is not material for us to enquire. He wrote what he knew to be a true account of our Saviour's works and words; what Jesus did, and what he taught. What a disgrace is it to human nature, that persons should reject the history of Jesus Christ,

written by such credible historians as the evangelists were; who yet would laugh at any person for a fool, who should pretend to doubt whether *Julius Caesar* made a descent upon this island, or that the Romans once had the principal part of it in possession! And yet the truth of the gospel, besides its internal evidence, is better attested and confirmed than any other matters of fact whatever. For the facts which Jesus did, and those things which were done to him, come down to us guarded with these four marks of truth, which no fallshood ever had, or can have. 1. The things which were done, were such as the senses of men could judge of, and in which they could not be deceived. 2. They were not done in a corner, but openly, before many witnesses, both friends and foes of Jesus: The latter were never able to disprove or deny them; nor were the former ever put to the least trouble to prove them; being constantly able to appeal to many living witnesses, who saw and heard the same. 3. Certain institutions were kept up in commemoration of some of the most remarkable circumstances: and by those, ceremonies were instituted and observed, from the very time when those things were done. Let any man point out any fallshood that ever was, or can be, thus authenticated; and I will then acknowledge, that the external evidence of Christianity is precarious.

To return to St. Luke. We are indebted to him for the knowledge of many circumstances omitted by all the other evangelists. As, the appearance of an angel to Zacharias, at the altar; and all the circumstances attending the birth of John the Baptist. The visitation of the angel Gabriel, to Mary; and the miraculous conception of the holy child Jesus; and all the circumstances of his birth and dedication. St. Luke mentions five remarkable songs, and gives us the words, which all the others have omitted.

omitted. 1. The song of Elizabeth. 2. The song of the blessed Virgin Mary. 3. The song of Zacharias, at the birth of John the Baptist. 4. The song of the angels, at the birth of Christ. And, 5. The song of Simeon, at the dedication of the child Jesus, in the temple.

From St. Luke's account we learn, that Jesus went up with his parents to the temple, at about the age of twelve years; and what happened on that occasion. And, in short, every word and circumstance in the first and second chapters of his gospel, we learn from his testimony alone. The account of our Lord's reading in the book of Esaias, and what followed on the same, is only found in St. Luke, (iv. 16---30.) The miracle wrought by our Saviour, at the calling of Peter, Andrew, James, and John; even the miraculous draught of fishes; recorded in St. Luke, (v. 1---11.) is no where else mentioned. The conduct of the woman towards Jesus, in the house of Simon the Pharisee; and our Lord's behaviour, and speech to Simon, on that occasion, we learn from the moving and entertaining pen of St. Luke; (*chap.* vii. 36---50.) As also that beautiful parable of the Samaritan, who relieved the naked, wounded Jew, which his own countrymen, the priest and Levite, had passed by: to teach us to do good to all, according to our power, whether friends or foes, countrymen or strangers; for all are our neighbours, in the scripture sense.---See St. Luke, x. 29---37.

The whole of the xv. and xvi. chapters, containing the parables of the Lost Sheep, the Lost Piece of Money, the Prodigal Son, the Unjust Steward, and the story of the Rich Man and Lazarus, are recorded by no other writer.

The miracle of healing the ten Lepers, with the ingratitude of the nine, are circumstances which he alone mentions.---See *chap.* xvii. 11---19.

The

The parable of the Widow and Unjust Judge; to teach us the necessity and efficacy of constant, fervent prayer; and that of the Pharisee and Publican, to reprove haughty self-righteousness, and pride, and to justify humility in our approaches to God; may be read in *chap.* xviii. 1---14, and nowhere else, in the Bible.

To St. Luke we are indebted for the account of the conversion of Zaccheus, *chap.* xix. 1---9. and for that of the penitent Thief upon the cross; one of the greatest triumphs of free grace that was ever exhibited: *chap.* xxiii. 39---43.

The account that he gives of the circumstances of Christ's resurrection and ascension, is much more particular than any other the evangelists have given: and the beautiful history of the two disciples going to Emmaus; their being overtaken by Jesus, and the very interesting dialogue that took place between them and him; his explanation of the Scriptures; his innocent feint to try them; their warm invitation to him to go in with them, to tarry all night; his making himself known to them in breaking of bread; and his vanishing away from their sight; are things with which St. Luke agreeably entertains us, and our hearts are warmed with the animating relation; which we nowhere find but in his writings.---See *chap.* xxiv. 13---32.

All these, and several other miracles, discourses, and important circumstances, are found in St. Luke's gospel alone; as may be easily seen by comparing the several evangelists together.

In the words of my text, he mentions to *Theophilus*, that he had made a former treatise (which is certainly his gospel) concerning all that Jesus had began both to do and teach. And the subjects of this discourse shall be to treat of all that Jesus *did*, and all that he *taught*, during his abode on earth. But these are such copious subjects, that one might dwell

dwell upon each of them, for days, weeks, months, and years ; nor ever be at a loss for want of matter. ---I shall only treat a little, in general, of each of them ; but shall not confine myself entirely to St. Luke's gospel, but occasionally introduce the other evangelists, especially St. John. First, let us consider what Jesus *did*.

1. He healed the sick ; St. Luke, iv. 38---40. v. 18---26. vii. 2---10. viii. 43---48. xiv. 2, 3, 4.

2. He opened the eyes of the blind ; *chap.* xviii. 35---43.

3. He unstopped the ears of the deaf ; St. Mark, vii. 31---37.

4. He gave speech to the dumb ; St. Luke, xi. 14.

5. He healed the maimed ; *chap.* vi. 6---10.

6. He caused the lame to walk ; St. Luke, xiii. 11, 12, 13.---See *chap.* vii. 22.

7. He cleansed the lepers ; St. Luke, v. 12---15. xvii. 12---19.

8. He cast out devils ; St. Luke, iv. 33---37. viii. 26---40. ix. 38---42. xi. 14.

9. He raised the dead ; St. Luke, vii. 11---16. viii. 49---56.

10. He rebuked the winds and the raging waves, and made the storm to become a calm ; *chap.* viii. 22---25.

11. He walked upon the stormy sea ; St. John, vi. 17---21. St. Matth. xiv. 23---33.

12. He brought a miraculous draught of fishes to Peter's net ; *chap.* v. 1---10.

13. He caused a fish to be taken, with tribute money in his mouth ; St. Matth. xvii. 27.

14. He fed five thousand men, besides women and children, with five loaves and two small fishes, and twelve baskets full of fragments remained ; *chap.* ix. 12---17.

15. He

15. He turned water into wine ; St. John, ii. 7---11.

16. He was transfigured upon Mount Tabor, in the presence of three of his disciples : Moses and Elias there appeared, and conversed with him ; St. Luke, ix. 28---36.

17. He cursed the barren fig-tree, and it withered away ; St. Mark, xi. 12, 13, 14. 20, 21.

18. He drove out the buyers and sellers, by his authority ; and cleansed the temple ; St. Luke, xix. 45, 46. St. John, ii. 13---17.

These are the kinds of miracles which he performed, while on earth. Well might Peter give this short but comprehensive character of the Saviour, saying, “ God anointed Jesus of Nazareth, with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil ; for God was with him ! ” Acts, x. 38.

These wonderful works our Saviour appealed to, as full proofs, and the most satisfactory evidences, of his mission. When John the Baptist was shut up in prison, he heard of the miracles of Jesus, and sent two of his disciples, saying, “ Art thou he that should come, or look we for another ? ” When the men were come unto him, they said, “ John Baptist hath sent us unto thee, saying, “ Art thou he that should come, or look we for another ? And in that same hour he cured many of their infirmities, and plagues, and of evil spirits ; and unto many that were blind he gave sight. Then Jesus answering, said unto them, “ Go and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached : ” St. Luke, vii. 19---22. John was himself a great witness for Jesus ; “ But, (says the Saviour) I have
“ greater

“ greater witness than that of John ; for the works
 “ which the Father hath given me to finish, the
 “ same works that I do, bear witness of me, that
 “ the Father hath sent me ;” St. John, v. 36.---
 “ Believe me, that I am in the Father, and the
 “ Father in me, or else believe me for the very
 “ work’s sake ;” St. John, xiv. 11.

It cannot be expected that I should expatiate upon all the works of our Saviour : Let it suffice if I point out what I think were the designs of the miracles which he wrought.

1. His intention was to honour the Father, by the works which he wrought ; as he says, “ I honour my Father, and ye do dishonour me ;” St. John, viii. 49. “ I am come in my Father’s name, and ye receive me not ;” v. 43.

2. His miracles were intended to prove his mission, and his commission from God : as he says, “ If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in him ;” St. John, x. 37, 38.

3. To fulfil the prophecies of the Old Testament, which declared that the Messiah should work many miracles. “ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing ;” Isa. xxxv. 5, 6.

4. The miracles which our Saviour wrought upon the bodies of men, doubtless proceeded from kindness and pity towards them : “ he himself bare our infirmities and our sicknesses :” But it appears to me, that our dear Lord had a farther design in his miracles, than barely to work cures upon the bodies of the diseased ; he shewed by those wonders, that he had power over the disorders of the mind, and

could heal diseased souls, as well as bodies. This design seems intimated in that glorious miracle which Jesus wrought instantaneously upon the man that was sick of the palsy; who was unable to come to Jesus, but whose faith was so strong that he would be carried, and was borne by four: but when they came where Jesus was, they found such a crowd about him, that they could not break through; and therefore went up to the top of the house, and removed the covering, and let the poor feeble man down before the compassionate Saviour. “And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.” It appears, that Christ first wrought a wonderful work of love upon his diseased soul, the invisible part, by forgiving him all his sins, and healing his inward disorders, even those of the mind; thereby producing, no doubt, as great and as real a change upon his inward, as he did soon after upon his outward man; in proof of the divine work wrought within, and in perfect correspondence to the same. The scribes and Pharisees (those natural enemies of our Lord) hearing him say, “Man, thy sins are forgiven thee;” began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?” If their reasoning was just, (as I believe it was) Christ proved his proper Divinity by this glorious work of grace, as well as his real and uncontrollable power over the souls and bodies of men; for he soon gave them a most convincing proof that he had power, even in his state of humiliation, to forgive sins. For when he perceived their thoughts, (which, by the bye, is another considerable proof of his Divinity) “he answering said unto them, What reason ye in your hearts? Whether is easier to say, thy sins are forgiven thee, or to say, rise up and walk? But that ye may know that the Son of man hath power upon
“ earth

“ earth to forgive sins, (he said unto the sick of the
 “ palsy) I say unto thee, arise and take up thy
 “ couch, and go unto thine house.” The words
 were no sooner spoke, but the cure was performed,
 by the power of the Lord that was present to heal.
 “ And immediately he rose up before them, and
 “ took up that whereon he lay, and departed to
 “ his own house, glorifying God. And they were
 “ all amazed, and they glorified God, and were
 “ filled with fear, saying, We have seen strange
 “ things to day.” See St. Luke, v. 18---26.
 Thus we see, the intention of our Saviour’s miracles
 was not only to do good to the bodies of men, but
 to shew them that he was able to relieve their souls,
 and to encourage them to put unbounded con-
 fidence in him, in that respect.

He healed the sick ; to shew that he was the great
 physician, for body and soul : he is equally able to
 cure the disorders of both. He said, “ They that
 “ are whole, need not a physician ; but they that
 “ are sick ;” St. Luke, v. 31. Are we not sick ?
 Do we not feel the dire disorder of sin, infecting
 our vital blood ? Are we not wounded to death,
 with the old serpent’s deadly sting ? Only Jesus can
 heal us of the mortal diseases contracted by the
 fall, and constantly increased by actual transgres-
 sions. Whenever we sin wilfully, we drink the
 most deadly poison ; our state is highly dangerous :
 Let us instantly fly to him, who alone can heal.
 Such a physician, is no where else to be found, as
 our Saviour is. Other physicians are of no value
 in these dreadful disorders ; but he knows all our
 diseases, from whence they proceed, and what can
 work a cure.

He opened the eyes of the blind ; to shew that he
 was able to pour celestial day upon the eye-balls of
 such, who are, by nature, blind to the beauties,
 glories, and amiableness of the divine character.

He unstopped the ears of the deaf; to teach us that he could cause the morally deaf to hear his lovely voice, and obey the same. He gave speech to the dumb; and he is able to unloose our tongues, and cause us to speak his worthy praise, and proclaim his goodness abroad.

The maimed were healed; the withered hand was restored, whole as the other, at the divine command of Jesus. The Lord commanded him, saying, "Stretch forth thine hand; and he stretched it forth, and it was restored whole as the other." Observe, he did not say, I cannot stretch it out, for it is withered: but, he obeyed the direction of the Saviour; believing, that he who gave the command, would give strength to obey, and healing in the way of obedience. Let us imitate him; and never dispute with our dear Redeemer; but whatever he commands us let us attempt to perform, though to our reason it may seem impossible. When he presents the blessings of the gospel, let us stretch out our hand to receive, what he is so willing to bestow; and if we obey his call with desire and delight, he will never let us have reason to complain for want of power.

He caused the lame to walk; he raised up the poor woman that had been bowed down for eighteen years, and could in no wise lift up herself: he laid his hands on her, and made her straight. And, blessed be our Lord, he can cause the lame to take the prey, at his command! He can make our dull souls move, swift as the bounding hart; our feet so lame (as poor Mephibosheth's) by the fall, shall become like hinds feet, and we shall be swift as the young roes upon the mountains. Our afflictions, which are the feet of the soul, shall swiftly move towards the Lord, and take delight to run in the ways of his commands.

The

The lepers were cleansed, from that loathsome and abhorred disease, by his powerful word and healing touch. Sin is a worse and infinitely more loathsome disease of the soul, than leprosy was of the body. The plague of leprosy separated the persons afflicted with it from the congregation; but our iniquities have separated between us and our God, and our sins have hid his face from us. Loathsome as the leprosy was, in the sight of man; sin is abundantly more hateful and detestable, to Him that is of purer eyes than to behold evil, and cannot look upon sin: and did we see ourselves as we ought, we should cry, as the lepers were ordered under the law, "Unclean! unclean!" But Jesus can cleanse us; for, his blood cleanseth from all sin. He can deliver us from the love, reigning power, guilt, and pollution of sin. Can save us from this most abhorred disease, with all its consequences. O let us then apply to him, and, kneeling down, worship him as the poor leper did, saying, "Lord, if thou wilt, thou canst make me clean;" and he will say to each of us, as he did to him, "I will, be thou clean," and we shall be cleansed.

He cast out devils, that had taken possession of the bodies of men, and long had their habitation there. And if Christ had not power sufficient to expel the devils out of our hearts, we should be undone. "When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils:" St. Luke, xi. 21, 22.

There is hardly a more lively representation of the difference between a man under the power and dominion of sin and satan, and one thoroughly converted

converted to God, than is exhibited in the possessed man, mentioned by St. Luke, *chap.* viii. 27---39.

While he was possessed, (and he was so for a long time) he wore no clothes, neither dwelt in any house, but in the tombs, the mansions of the dead, or in the mountains; night and day without rest, crying and cutting himself with stones; neither fetters nor chains could hold him, neither could any man tame him; he was exceeding fierce, so that he was a terror to mankind. Oh, what a melancholy and affecting picture of man, in his fallen depraved estate, under the power of his lusts and passions! But when the legion of devils was cast out, how did he then appear? He was no longer wild and ungovernable, a terror to those about him, but was sitting humbly and meekly at the feet of Jesus; not bound with chains of iron, but held with the cords of love: no longer naked, but clothed: no longer filled with madness, seeking to destroy himself and others; but in his right mind. Oh what a change! Such is the alteration caused by the saving power of Christ, in the soul of a sinner, who has long been under the reigning power of sin, and the dominion of satan. This poor creature had before been afraid of the face of man, and especially of the presence of Jesus; but now he besought the kind Saviour, who had done so much for him, that he might be with him; but Jesus suffered him not, but sent him away, saying, "Return to
 " thine own house, and shew how great things
 " God hath done unto thee, and hath had com-
 " passion on thee." And he went away, and published through the city what great things Jesus had done for him; and all that heard it marvelled greatly; and were convinced, by his conduct, that a great and real change had passed upon him. And thus it is with those souls out of whom Satan is cast by the power of Christ; they sit at his feet, and hear
 his

his words ; they are clothed in the garments of salvation, and covered with the robe of righteousness. Jesus himself covers their nakedness, with fine linen, clean and white, which is the righteousness of saints : They are no longer mad, though counted so by the world * ; they are now truly in their right mind, and act like rational creatures : which before they did not do.

Christ raised the dead ; that he might shew that he had power to quicken souls dead in trespasses and sins ; and also, to raise all dead bodies from their graves, in the same manner, and by the same power, as he did those whom he quickened and called back from the gates of death, in the days of his flesh. And therefore he says, “ For as the Father raiseth
 “ up the dead, and quickeneth them ; even so the
 “ Son quickeneth whom he will. Verily, verily,
 “ I say unto you ; He that heareth my word, and
 “ believeth on him that sent me, hath everlasting
 “ life, and shall not come into condemnation,
 “ but is passed from death unto life. Verily,
 “ verily, I say unto you, The hour is coming,
 “ and now is, when the dead shall hear the

* Samuel Niles, an Indian in New-England, who was wonderfully converted by the grace of God, and without any human learning became a very useful minister among his countrymen ; one day in his discourse, set this in a most beautiful light, as follows : He had been speaking of what God had done for his soul, and then added ;
 “ Englishmen say, poor Sam Niles is deluded by the Devil. But
 “ when Sam Niles was a poor drunken Indian, and used to get
 “ drunk, and lie out in the cold all night, and my hair would be
 “ frozen into the ground in the morning ; none of the English ever
 “ had so much pity for me as to come and say, poor Sam Niles, you
 “ are deluded by the Devil, and are going to Hell. No, no ; Sam
 “ Niles was then a clever fellow, and could be trusted for a barrel of
 “ rum. But as soon as the Lord met with me, and converted my
 “ soul, and turned me from all my evil ways, and from drunkenness
 “ in particular, to which I was before so much addicted, that I
 “ thought it impossible to keep from it ; then the English all cry out,
 “ poor Sam Niles is deluded ! But if this be delusion, I pray the
 “ Lord I may have my arms full of it !”

This pious Indian died about three years ago.

“ voice

“ voice of the Son of God ; and they that hear
 “ shall live. For as the Father hath life in himself,
 “ so hath he given to the Son, to have life in him-
 “ self.” Thus far he is speaking of a figurative, or
 spiritual resurrection from the death of sin, to a life
 of holiness ; but then he goes on to speak of the
 real and proper resurrection of the bodies of all
 men out of their graves, which he would accom-
 plish by his own powerful voice ; and therefore,
 certainly was able to quicken the souls of men dead
 in sins : as he himself says, “ Marvel not at this :”
 that is, at my power over the souls of men, to raise
 them from moral or spiritual death : “ for the hour
 “ (or time) is coming, in the which all that are in
 “ the graves shall hear his voice :” which certainly
 must intend the dead bodies of men, and not their
 souls, which are not in the graves ; besides, it is evi-
 dent that our Lord is speaking of a quite different
 resurrection from what he was before, the perfor-
 mance of which would fully prove his power suffi-
 cient to accomplish the other.

In this view of the matter, the argument is plain,
 clear, forcible, and convincing ; but in any other,
 trifling, and full of tautology.---“ And shall come
 “ forth ;” that is, rise in their bodies, in as proper
 a manner as Lazarus did out of his grave, when
 he had been dead four days ; or, as the many dead
 bodies of saints who slept, arose and came out of
 their graves, after our Saviour’s resurrection ; or, as
 truly as he himself arose : for the time that the bod-
 ies shall have been mouldering in their graves, shall
 prove no obstacle to the powerful voice of the Son
 of God ; who shall call, and the dead bodies shall
 hear and come forth ; “ they that have done good,
 “ unto the resurrection of life ; and they that have
 “ done evil, unto the resurrection of damnation.”
 This is a full proof that the resurrection of dead
 bodies, and not of souls, is intended ; for some souls
 cannot

cannot be quickened by the Grace of God, to spiritual life; and others, by the same power, to a quite contrary state: and therefore this resurrection is evidently after the death of the body, and is in order to a state of rewards and punishments for deeds already done. But who can do good, before the quickening power of the grace of God operates upon them? And is it necessary that souls should be raised from the death of sin, in order to be damned? If these are absurdities, it evidently follows, that a proper resurrection of the dead bodies of men from their graves can alone be intended, in St. John, v. 28, 29: as the quickening of souls from the death of sin to newness of life, is as evidently intended in *ver.* 24, 25.

He rebuked the winds, and raging waves, and made the storm a calm by his powerful word: so he can speak peace to the storm of rending passions, and hush the raging tempest in our breasts. He that stilleth the noise of the seas, the noise of their waves; can, with the same ease, also still the tumult of the people. He that rules the raging of the ocean, and stills the boisterous waves when they arise, knows how to check the designs of the wicked; and in the storms of trouble, temptation, trials, afflictions, difficulties, distresses, and persecutions, can save his Church, or any soul that trusts in him; and can make all things to work together for good; and even cause the wrath of man to praise him, and restrain the remainder of it: will make the winds and waves, even the most dreadful storms that may arise, to conduct us swiftly to the shores of endless felicity; and when we seem ready to be swallowed up in the deep, he is nigh to save us, if we call upon his name.

He walked upon the foaming brine, with ease; to teach us his absolute power over all things, and that he is often nigh to relieve and succour us, when

we think him far off, and are ready to give up ourselves for lost. He caused Peter to walk with him on the waves; to teach us, that, strengthened by him, we can do all things; can go through the greatest trials, and conquer the most alarming difficulties. Peter's walking firmly, at Christ's command, upon the raging billows; yet sinking, when he looked upon the boisterous waves, and began to fear and doubt; should teach us always to keep our eyes to Christ, and venture at his command, by stedfast faith; and that we should never give way to doubts and unbelief.

He brought miraculous draughts of fishes to the nets of his disciples, even when they had long toiled in vain; to shew that what we cannot do of ourselves, we may easily do at Christ's command; and that we should not be discouraged, though we have long laboured for the souls of men seemingly in vain; for he can give us the greatest success, even at the time when we least of all expect it. Our Saviour taught his apostles by the large draughts of fishes, that they should be successful in catching men in the gospel net; which came to pass, to their great joy.

Jesus caused a fish to bring tribute to Peter's hand; not only to teach us that he had power over all nature, and all creatures, (as all his miracles teach us) but that we should trust in him for all that we want; and that he is able to supply all our needs, by the most unlikely and unthought-of means.

Let those that are poor in this world, be rich in faith, and repose confidence in him, who was so poor while on earth, that he had not where to lay his head, nor a piece of money to pay his capitation tax.

He fed five thousand men, besides women and children, who had come to attend his preaching, with five barley loaves, and two small fishes, and there was twelve baskets-full of fragments left, which he

com-

commanded to be gathered up : to teach us that he was the bread of life, that came down from Heaven to give life to the world ; that we have every reason to expect the Lord to provide for us, when we are in the way of our duty ; that he is able to make a little, with his blessing, serve, to supply our needs ; that he can provide for us, in times and ways in which we see no prospect of relief ; that we should be contented with the plainest fare, and should never waste any thing that might serve for our own or others' sustenance ; and that all we have cometh from his kind and bountiful hand.

He turned water into wine, by his creative power ; to manifest his glory ; that is, (as I understand it) his Divinity and heavenly mission, and that his disciples might believe on him ; and that we, having the same divine precious faith that they had, may constantly trust in him, and cheerfully obey *him*, to whom nothing that he pleases to do is impossible ; and who will keep the best wine for us till the last, when we shall drink it new in the kingdom of God.

He was transfigured before his death ; to shew a ray of his Divinity to his disciples, and to manifest that glory which he should obtain, or regain, in consequence of his suffering death on the cross ; in which he now dwells ; in which he shall soon appear ; and we that believe in him, and obey him, shall then appear with him in glory, and be like him ; for we shall see him as he is ; and, beholding his glory, we shall be changed into the same image, from glory to glory, as by the spirit of the Lord. Then shall his saints shine like the sun in the kingdom of their Father ; the wise shall shine as the brightness of the firmament, and they who turn many to righteousness, as the stars for ever and ever. Our vile bodies shall be changed, and fashioned like to his glorious body, according to the effectual working,

whereby he is able even to subdue all things unto himself.

He cursed the barren fig-tree that had leaves, but no fruit; as an emblem of the Jewish church and nation, that brought forth no fruits of righteousness and holiness, notwithstanding the advantages they enjoyed, and the fair profession they made: It withered and dried up from the roots, as an emblem of the destruction that soon came upon the Jewish state, and as a perpetual warning to all professors who do not obey the gospel, and who bring forth nothing but leaves, without the fruits of the Spirit.

Christ, in driving the buyers and sellers out of the temple, gave a wonderful evidence of his being armed with divine power. That a man of such a mean appearance, singly and alone, should drive out a whole host of worldly-minded people, intent upon gain, was a great and glorious miracle, and proved his divine mission; as well as shewed his zeal for the purity of God's worship, and a great concern for his honour and glory.

Thus have I considered very briefly what Jesus did, and his glorious designs in the mighty works which he performed. And let us all make this use of what has been said, to come to Jesus by faith and hope in his salvation.

If we find ourselves *sick* unto death, let us apply to him for recovery: he is the Lord our helper, and healer.

Are we sensible of our mental *blindness*? He can give us sight: Let us cry to him as the blind man did, Lord, that I may receive my sight! O Jesus, thou son of David, have mercy upon me!

If we are *deaf*, and cannot hear his voice, O let us apply to him, who doth all things well; who maketh both the deaf to hear and the dumb to speak.

If our tongues are *dumb*, and cannot speak his praise, he can unloose them: He can sigh, and say,
 " Be

“ Be opened, and be loosed.” O let us sigh and cry to him, if we are not able even to speak; and he will cause us to hear his voice, and teach our stammering tongues to speak plainly.

Whether our hands are *withered*, or our feet be *lame*, he is able to cure us; yea, and he is willing also: O let us then cry to him earnestly, till he appears for our deliverance.

Are our souls *defiled* with the *leprosy* of *sin*? He can cleanse us, and our scarlet crimes shall become white as snow; and though our sins are red as crimson, they shall be made as wool.

Though *satan*, as the strong man armed, may have kept the palace till now; yet let us not despair: Jesus is able to bind and *cast* him out. Though we may have been under the influence of those evil and ungodly passions, *selfishness*, *envy*, *pride*, and *wrath*; yet the Saviour can subdue: he can clothe us, and restore us to sound reason; can fill our souls with *humility*, *meekness*, *universal benevolence*, and unfeigned *resignation* to the will of God: Can make us free from the bondage of sin and hell.

If we came hither *dead* in trespasses and sins; God grant we may hear, that our souls may live! that we may hear his voice, saying, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” Though Christ, as to his bodily presence, is no longer on earth, and we do not know him after the flesh; yet he is as able to heal us, as though we could see him, and could touch his body: distance of place is nothing to prevent his healing power. This the Centurion believed, and was highly commended for his faith. His case is much to our purpose, and deserves to be noticed. He was a Gentile, a Roman by nation, a soldier by profession; he was an under officer, captain of an hundred men; his servant dear to him, (for he
appears

appears to have loved his domestics); was sick and ready to die; he had heard of Jesus, and had obtained, by some means, great and strong faith in him. He sent the elders of the Jews to *Jesus*, beseeching him to come and heal his servant. The Jews very earnestly besought Jesus to do this favour, saying, that he was worthy for whom he should do it, for that he loved their nation, and had built them a synagogue at his own expence. He was generous indeed, and high in favour with God and man: He was, however, not more generous than humble; for as Jesus was going to him, and was now not far from his house, the faithful, humble Centurion, sent friends to him with this astonishing message:

“ Lord, trouble not thyself, for I am not worthy that thou shouldest enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. For I also am a man under authority, having under me soldiers, and I say to one go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doeth it.” Thereby intimating, that our Saviour was God manifested in the flesh, and that all diseases were his servants, and subject to his controul, and would go and come at his sovereign word, more readily than any of his own menial servants or soldiers would obey his orders; and therefore, that there was no need of the Lord’s coming into his house to perform that cure, which he could effect with only speaking a word; and that he looked upon himself as unworthy to come into the presence of such an one as he judged him to be; or to have so glorious and divine a person come under his roof.

“ When Jesus heard these things he marvelled at him, and turned him about, and said unto
“ the

“ the people that followed him; Verily, I say unto
 “ you, I have not found so great faith, no, not in
 “ Israel. And I say unto you, that many shall come
 “ from the east and from the west, and shall sit down
 “ with Abraham, and Isaac, and Jacob, in the
 “ kingdom of Heaven. But the children of the
 “ kingdom shall be cast out into outer darkness;
 “ there shall be weeping and gnashing of teeth.”
 “ And they that were sent, returning to the house,
 “ found him whole that had been sick:” St. Luke,
 vii. 1---10. St. Matth. viii. 5---12.

What a glorious commendation is here given to
 the humility and faith of the Centurion! which
 was attended with the blessings he asked. His ex-
 ample is proposed for our imitation; and in him we
 see, not only the possibility of the salvation of an
 heathen; but, from our Lord’s express declaration,
 we learn, that many shall be received into the king-
 dom of heaven, who lived and died out of the vi-
 sible Church; while many of the members of the
 same shall be cast into outer darkness, where shall
 be weeping and gnashing of teeth.

This instance ought to encourage us to apply to
 the Saviour for all that we need, believing that he
 is as able to heal all our diseases, as though he
 were present on earth: for surely, he is not less pow-
 erful now that he is exalted at the Father’s right
 hand, than when he was in his state of humiliation
 below.

I have now finished what I have to say at pre-
 sent, upon the works which Jesus did, while taber-
 nacleing among mortal men, and his glorious de-
 signs in all that he wrought, and the improvement
 we should make of the same for the good of our
 souls; and shall next proceed to consider what he
taught, both with respect to his glorious system of
 morals, and his sublime system of doctrine.

The Saviour certainly taught and practised the most excellent system of morals that ever was in being: He carried the subject to its highest pitch of improvement. Whatever we find that is lovely and praise-worthy in the writings of the ancient philosophers, the wise men of Greece and Rome, we find more abundantly in the four Gospels; and many things are added, explained, confirmed, and enforced, by the noblest and most proper motives. The Saviour seemed to ennoble and enrich every subject upon which he treated; but he has taken more pains upon this of morality than any other; well foreseeing, that the time would come, as it is in our day, when Christian morals would be esteemed mean and contemptible, and speculative opinions be preferred thereto by some; and a system of morality would be held up by others, bearing no more likeness to his, than the skin of an animal stuffed with straw, bears to the animal alive, in the full bloom of youth, and flushed with strength and vigour. A lean system of bare Decency is substituted, and cried up by some as Morality; through which abuse, many despise the name of *Christian morality*, or practical piety, as unworthy their attention. Some represent the laws of Christ as impossible to be obeyed; and others say, that he gave no laws at all, but only preached the law given by Moses, which, say they, he did not do with any design that men should obey the same, but only to shew them that it was impossible for them to do it——But I have endeavoured to shew the falshood, folly, and absurdity, of these vain, but long-current opinions, in my sermon entitled ‘*The Lord JESUS CHRIST worthy of the Love of all Men.*’ I have there shewn Christ to be a proper law-giver, and have given a specimen of his laws, and have shewn that he recommended, explained, and enforced the holy moral law of God, as given by the hand of Moses; so that having

wove it into the body of his laws, we are not to consider it merely as a part of that covenant which was made at Sinai, between God and Israel (which being now broken and abrogated, is no longer to be regarded); but as composing a part of that glorious body of laws which our dear Lord and Saviour has given us to walk in, and by which we are to regulate our hearts, lives, and conversation. Some, indeed, suppose that it would be of no great service to us, to obey all the commands of Christ, if we even could, as (say they) we can be saved without, by virtue of believing in Christ, who hath obeyed for us; and why need we trouble ourselves to yield obedience to so many commands, and thereby bring guilt upon our consciences when we fall short? Let us only believe that Christ has done all, and set our hearts at rest. People of this description rage like hungry lions, when they hear Christ's sermon on the mount recommended, enforced, and represented as the rule whereby we should walk. I have heard persons find more fault with such preaching, than they would with the grossest blasphemy; calling Christ's glorious sermon *legal stuff*; or bestowing some such evil epithet on it, to disgrace it as much as possible, and stigmatize the men who preach it as near the manner of our Saviour as they can, as being *unsound* in the faith; having the *black mark*; *Legalists*; *Work-mongers*; *Papists*; *Pharisees*; *Jews*; *Hypocrites*; *Arminians*; and with other opprobrious names. — Dearest Saviour! is it possible, that thy charming system of Christianity, should be thus trampled upon by those that bear thy name! Some say, that if we obey all the commandments of Christ, without we are acquainted with heart-work, it will be to no purpose. But this is just as absurd as it would be to say, that if a man became practically acquainted with all the sciences in the world, if he had no mind to learn them, his knowledge would be of no use to

D him.

him. Whereas, who does not see, that it would be impossible for any man to obtain that knowledge, without giving his whole mind to study and practice. Just so it is in the religion of our Saviour : No man ever did, nor ever can, practise it, till he dedicates his whole soul to it, and enters into the spirit of it ; without which, he cannot even see its beauty.—

Many suppose that a man may keep all the Saviour's commands outwardly, and yet be no true Christian : and they may be kept, say some, out of bad motives. Impossible ! (Strange, that men do not learn to think before they speak.) For a specimen try the following :--“ Thou shalt love the Lord thy God, “ with all thy heart, and with all thy soul, and with “ all thy mind, and with all thy strength ; and thy “ neighbour as thyself.” Fulfil these two commands outwardly, and from wrong motives, first ; and then I will grant the possibility of keeping commandments that respect the heart and inward tempers, *outwardly only* ; and those which command us to have the noblest motives, I will then confess, may be obeyed out of bad motives.

It is evident to all that will pay the least attention to this important subject, that our dear Redeemer recommended personal obedience to the commands of God, in his divine sermon, which he preached first to his disciples, at large, on the mountain, and afterwards repeated the substance of it to the multitude upon the plain. In that sermon (which is wholly of a practical nature) he says, “ Whosoever “ therefore, shall break one of these least com- “ mandments, and shall teach men so, he shall be “ called the least in the kingdom of heaven ; but “ whosoever shall do, and teach them the same, “ shall be called great in the kingdom of heaven. “ For I say unto you, that except your righteous- “ ness shall exceed the righteousness of the scribes “ and Pharisees, ye shall in no case enter into the “ kingdom

“ kingdom of heaven :” St. Matth. v. 19, 20. Some that wish to throw practical religion out of the question, say that our Saviour used those words to convince his disciples, that they could not keep the commands, as he explained them ; for that the scribes and Pharisees went as far as possible ; and therefore he intimated, that they must be cloathed with *his* pure and spotless righteousness, and wear it as their own, or they could not enter into the kingdom of heaven. But, methinks our Saviour need not have preferred his righteousness to that of the scribes and Pharisees only, but to all the righteousness of men and angels. But it is plain, that Christ was not telling them that *he himself* would keep the law better than the scribes and Pharisees, but that *they themselves* must live much more conformable to it, than the leaders of the nation did at that day, or expect no admittance into the kingdom of heaven. I am far from being singular on this subject : many of the best divines that England has ever produced, agree with me in this natural, and I think absolutely necessary exposition, of the words. As for instance, the excellent Dr. Stennett, of the last century, in his printed Discourses upon Christ’s Sermon on the Mount ; and the pious, learned, and ingenious Dr. Doddridge, of the present---in his Family Expositor, whose comment upon this text I shall give you below*.

How

* 19. *Whosoever, therefore, shall himself transgress or violate one of these least commandments which are contained therein ; (i. e. in the moral part of the Mosaic law) and especially, whoever shall teach other men so to do, by his licentious principles, or irregular example ; he shall be accounted one of the least and unworthiest members in the kingdom of heaven, or in the Church of the Messiah ; and shall soon be entirely cut off from it, as unfit for so holy a society ; but, whoever shall do them, and teach them with that advantage, which nothing but the authority of a good example can give, he shall be called great in the kingdom of heaven (or in my Church) and be treated with distinguished honour and favour, in proportion to his zeal in so good a cause.*

How the Pharisees came to be so highly commended in Christian assemblies, and praised as exact moralists, I cannot conceive; especially when I consider, that Christ himself charged them with the most atrocious crimes, and as lacking all the essential virtues. See St. Matth. xv. 1---20. xxiii. 1---36. St. Mark, vii. 1---23. xii. 38, 39, 40. St. Luke, xi. 37---54,

Their religion was *redundant*, *deficient*, *false*, *unequal*, *absurd*, *abominable*, *tyrannical*, *cruel*, &c. It was *redundant*, as they added abundance of traditions and ceremonies, not commanded by God; therefore they worshipped him in vain, teaching for doctrines the commandments of men; and they made no scruple of setting aside the positive commands of the moral law, whenever they interfered with their unwarrantable and vain traditions. It was *deficient*, as it lacked the weightier matters of the law; judgment, mercy, faith, and the love of God: These, our Saviour told them, they ought to have done, by all means, and not to leave the lesser matters undone. It was *false*, in that they did all that little they did, in hypocrisy, deceit, and guile, and merely to gain the applause of men: They indeed drew near to God with their mouths, and honoured him with their lips, but their hearts were far from him, going after their covetousness. It was *unequal*; they were very strict in small and inconsiderable things; in washings, paying tythes of mint, anise, cummin, rue, and all manner of herbs, and passed over all those great and impor-

20. Let this, therefore, be the care of all that hear me this day: for I say unto you, with all the solemnity so important an affair requires, that unless your righteousness abound far more than that, which is apparent in the lives, or even required in the precepts of the scribes and Pharisees, as highly as they are generally esteemed; ye shall be so far from making any illustrious figure, that ye shall not, by any means, enter into the kingdom of heaven, or be owned by the Son of man, as truly his subjects.

tant things of the law, mentioned above. They strained at a gnat, and swallowed a camel.

It was *absurd*; for they supposed, that a strict attention to modes, forms, ceremonies, and smaller things, would make up for their total neglect of moral duties : And this is always the case with those who place more confidence in ceremonies, &c. than they deserve, to the total or partial neglect of greater and more important matters. It was *abominable* ; not only as it was a mere system of fraud, falsehood, and deceit ; but, as under the cover and cloak of religion, they were guilty of almost every species of injustice, rapine, extortion, excess, covetousness, and wickedness : they *devoured widows houses*, and the *estates of the orphans* ; and however, for a *pretence*, they might make *long prayers*, our Lord assures them that they should receive the *greater damnation*.

It was *tyrannical* ; they took away the key of knowledge, and would neither enter into the kingdom of God themselves, nor suffer those that would : They were charged by our Lord, as binding heavy burdens upon men's shoulders, and refusing to touch them with one of their fingers.

Their religion made them *cruel, murderous, bloody, envious, proud, and hurtful* to mankind ; for they were constant *haters* of Christ and his doctrine, and *persecuted him to the death*, and his faithful apostles likewise. They could not endure that others should have the benefit of Christ ; and they refused to receive any advantages from him themselves. They were *proud* ; loving the uppermost rooms at feasts, chief seats in the synagogues, greetings in the markets, and to be called of men, Rabbi, &c. Their religion was *hurtful*, to the last degree ; for they compassed sea and land, to make one proselyte, and when they had made him, he was two-fold more

more the child of hell than themselves. Their religion was full of vain and false distinctions, and artful evasions, saying, " Whosoever shall swear by
 " the temple, it is nothing; but whosoever shall
 " swear by the gold of the temple, he is a debtor,
 " &c." For these and such like things, our Saviour pronounces, in form, eight dreadful woes upon them: St. Matth. xxiii.

This is that system of religion which our Saviour so highly condemns; and it is no wonder that he says to his disciples, " Except your righteousness,
 " (or personal conformity to the law of God) exceed that of the scribes and Pharisees, ye shall
 " in no case enter into the kingdom of heaven." For unless a total want of the *love of God*, of *mercy*, *judgment*, *faith*, *truth*, *sincerity*, and every virtuous principle; with a specious shew of regard to some outward, and comparatively small matters; accompanied with *hypocrisy*, *pride*, *covetousness*, *envy*, *malice*, *cruelty*, *murder*, and almost every species of wilful atrocious wickedness; can be called *morality* and *practical religion*; the scribes and Pharisees had no claim to it.

Having cleared the way, I shall just hint, in as brief a manner as possible, at that *glorious system of morals* which our Saviour taught.

Our Saviour taught his disciples to know, revere, love, and obey God, with all the powers and faculties of their souls and bodies. To renounce the temptations of the world and the flesh, and the service of satan. To forsake sin, and deny themselves. To employ their souls, bodies, time, talents, opportunities, influence, and abilities, to honour their great Creator, preserver, and bountiful benefactor. To seek and secure their own salvation, and to promote the happiness of their fellow-creatures. To trust in God in all times of need, and to repair to him by constant, fervent prayer,
 upon

upon all occasions. To search the holy scriptures; to believe and obey them. Not to be greatly anxious about the concerns of this present life, but very industrious in seeking to be rich towards God, and to lay up treasures in heaven. To be pure and holy in heart, lip, and life. To avoid all occasions of sin, and to study to give no just offence. To be bold in confessing the truth; and practising religion, even though it should be at the expence of the loss of character, estate, friends, relatives, and life itself. Not to fear the rage of men, who could only kill the body; but always to revere God, and have a future state before their eyes. To be, in all things, examples in the world. To love their neighbours, and to do to all men as they would wish others to do them. To be kind to the poor, the needy, and distressed of all sorts. To be generous, benevolent, and more ready to give than to receive. To be careful never to judge rashly, uncharitably, or censoriously. Never to meddle with matters that did not belong to them. First, to reform themselves, and then reprove others; but with much meekness, tenderness, and love. To be always humble and lowly, in heart, words, and deportment. Never to be proud, self-sufficient, or ostentatious. Never to indulge the least degree of wrath, passion, revenge, or any thing of the kind. Never to be envious, or discontented, but to be always resigned to the will of God. To love even their greatest personal enemies, and do them good for evil: to pity and forgive them, and to pass over all personal offences, as they would wish God to pass over theirs. Constantly to be in the practice of every duty. To avoid every known sin. To do the will of God with pleasure, and to suffer the same with patience, cheerfulness, and submission. To rejoice and be exceeding glad when they were reproached, belied, slandered, or persecuted, for
Christ's

Christ's sake, and for well doing. To be always in actual readiness to meet their Saviour, and to rejoice exceedingly at his approach.

This is, in miniature, that glorious *system* of *morality*, which Jesus taught; which is as much superior to that taught by the sages of antiquity, as the sun at noon exceeds moon-light. How strange it is, that men favoured with divine revelation, should wish to go back to heathenism! Whereas, Socrates, that prince of pagan philosophers, would gladly have sat at the feet of Jesus, and learned divinity from him; for he wished for an heavenly messenger, to teach men to know and worship God in truth; and he laid down his life as a martyr, for asserting what little he knew of the Deity. How inexcusable shall *we* be, if we refuse to hear, learn, and practise, that glorious system of morality which our Redeemer has revealed and recommended!

Were I to pursue this amazing subject at large, I should write a volume, instead of a sermon; but what has been hinted, must suffice at present.

I pass to mention a little sketch of what our Saviour taught respecting sentiments or principles of religion.

But I must here lay down the rule which he gave as absolutely necessary, in order to understand, and to be able to judge of his doctrine.

“ If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself:” St. John, vii. 17. This is so plain a rule, that it is difficult to mistake it; so short, that it is not easy to forget it; and so essential, that it is impossible to judge of our Saviour's beautiful system, without observing it. Therefore, our Lord laid the foundation of all knowledge of his doctrine, in conformity of heart and life to his heavenly precepts: For without this, men are no more

more proper judges of our Lord's system, than persons born blind, are of light and colours; and those born deaf, are of the beauties and graces of music. No person can conceive what an amazing influence the practice of vice has, to darken and degrade the understanding; and on the other hand, it is amazing how the practice of our Saviour's morality, opens and prepares the mind for the reception of his system of Divinity, in all its harmony and beauty. Therefore, such of you as wish to become connoisseurs in the important matters which I have to lay before you, must lay aside all *malice, guile, hypocrisy, envy, self-conceit, self-love, or selfishness*; the *love of vain pleasure, the love of gold, the love of vain honours, and the applause of the world*; all *bitterness, strife, wrath, clamour, and contention*; all *evil speakings* of whatever kind, whether *false, vain, or profane*; all *prejudice, all party rage, all self-determination, &c.* These must be laid aside, being insurmountable bars against receiving the truth in love. You must be *humble, sincere*, aiming at the glory of God, and the welfare of man; *kind, compassionate, gentle, mild, meek, merciful, sober, temperate in all things*; *full of love, peace, long-suffering, gratitude or thankfulness*, and the *fruits of righteousness*. Then you will be capable of understanding the glorious plan of our Redeemer, and God will take pleasure in communicating knowledge unto you. "The secret of the Lord is with them that fear him, and he will shew them his covenant." Therefore, very little regard will be paid to the judgment that those may think proper to pass upon the following system, who do not wish to conform to the foregoing morals.

Having thus briefly considered the necessary preparations for receiving our Saviour's doctrine, I come now to lay a specimen of it before you, in the best manner that I am able.

He taught the knowledge of the one true God, Father, Son, and Holy Ghost; into which divine name, he ordered his apostles to baptize all whom they taught, and who willingly received their instructions; saying, "All power is given unto me
 " in heaven and in earth. Go ye, therefore, and
 " teach all nations, baptizing them in the name of
 " the Father, and of the Son, and of the Holy
 " Ghost; teaching them to observe all things what-
 " soever I have commanded you: And lo, I am
 " with you always, even to the end of the age:"
 St. Matth. xxviii. 18, 19, 20.

He taught, that he himself was truly the Son, the *only begotten Son of the Father*, and one with him; and that he was with the Father before the world was made. That he was truly human, as well as divine: hence he frequently called himself *the Son of man*, as well as *the Son of God*. I need not quote particular texts to prove these truths, because they appear in hundreds of passages. As he was the Son of God, he could say, "I and my
 " Father are one:" St. John, x. 30. And as the messenger of the Father, he could say, "My Fa-
 " ther is greater than I;" St. John, xiv. 28. And as man, he could say, "I can of mine own self do
 " nothing;" St. John, v. 30. As the only begotten Son of God, he could say, "He that believeth
 " not, is condemned already, because he hath not
 " believed in the name of the only begotten Son of
 " God:" St. John, iii. 18. As he was conscious of having come down from heaven, he could say,
 " And no man hath ascended up to heaven, but
 " he that came down from heaven, even the Son
 " of man, who is in heaven:" St. John, iii. 13.
 " What if ye shall see the Son of man ascend up
 " where he was before?" St. John, vi. 62. "I
 " came forth from the Father, and am come into
 " the world; again I leave the world, and go to
 " the

“ the Father :” St. John, xvi. 28. “ And now,
 “ O Father, glorify me with thine own self; with
 “ the glory which I had with thee, before the
 “ world was :” St. John, xvii. 5.

Christ taught that grand doctrine which is the foundation of all religion, the *universal benevolence* of the Deity, or his amazing love to the world of mankind, manifested in sending his Son to die for the same : For thus he said : “ And as Moses lifted
 “ up the serpent in the wilderness, even so must the
 “ Son of man be lifted up : That whosoever be-
 “ lieveth in him should not perish, but have eter-
 “ nal life. For God so loved the world, that he
 “ gave his only begotten Son, that whosoever be-
 “ lieved in him should not perish, but have ever-
 “ lasting life. For God sent not his Son into the
 “ world, to condemn the world, but that the
 “ world through him might be saved :” St. John, iii. 14, 15, 16, 17. This one testimony is so full and sufficient to prove the point, that I need not add any more. Remember, these are our Lord’s own words to Nicodemus, and therefore there can be no deception in them ; neither can they mean any other thing than what they plainly express ; for this would be inconsistent to suppose ; especially as our dear Saviour was purposely instructing a man who was very ignorant, even in the first principles of Christianity.

Thus, it is clearly evident, that the love of God is universal towards all men ; and that, in consequence thereof, Christ died, or was lifted up upon the cross, for all. “ In him was life, and the life
 “ was the light of men ;” St. John, i. 4. John the Baptist “ came for a witness, to bear witness
 “ of the light, that all men through him (or it)
 “ might believe ; St. John, i. 7. “ That was the
 “ true light, which lighteth every man that com-
 “ eth into the world. He was in the world, and

“ the world was made by him ; and the world
 “ knew him not ;” *ver.* 9, 10. This is he of whom
 John says, “ Behold the Lamb of God, who
 “ taketh away the sin of the world !” *ver.* 29.

Christ proclaimed himself the *Light* of the *world*,
 the *Life* of the *world*, and the *Saviour* of the *world* ;
 saying, “ I am come a light into the world, that
 “ whosoever believeth on me, should not abide in
 “ darkness. And if any man hear my words,
 “ and believe not, I judge him not ; for I came
 “ not to judge the world, but to save the world :”
 St. John, xii. 46, 47.

“ Then spake Jesus again unto them, saying, I
 “ am the light of the world : He that followeth
 “ me, shall not walk in darkness, but shall have
 “ the light of life ;” *chap.* viii. 12. “ As long as
 “ I am in the world, I am the light of the world ;”
 ix. 5. “ I receive not testimony from man : But
 “ these things I say, that ye might be saved ;” v.
 34. “ For the bread of God is he which cometh
 “ down from heaven, and giveth life unto the
 “ world ;” vi. 33. “ 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 ;” *ver.* 51. I need not add any more
 testimonies to prove that Christ declared himself to be
 the *Light*, *Life*, and *Saviour* of the *world* at large ;
 for methinks you are almost persuaded, upon hear-
 ing these words, so clear, positive, and universal,
 to cry out as the people of Samaria did to the wo-
 man, “ Now we believe not because of thy saying,
 “ for we have heard him ourselves, and know that
 “ this is indeed the Christ, the Saviour of the
 “ world :” St. John, iv. 42.

But some say, Did not Christ teach the doctrines
 of Election, and particular Redemption, when he
 said, “ I am the good shepherd ; the good shep-
 “ herd,

“herd giveth his life for the sheep? I am the good
 “shepherd, and know my sheep, and am known of
 “mine. As the Father knoweth me; even so,
 “know I the Father: and I lay down my life for
 “the sheep. But ye believe not, because ye are not
 “of my sheep; as I said unto you. My sheep
 “hear my voice; and I know them, and they fol-
 “low me; and I give unto them eternal life; and
 “they shall never perish; neither shall any pluck
 “them out of my hand. My Father, who gave
 “them to me, is greater than all; and none is able
 “to pluck them out of my Father’s hand:” St.
 John, x. 11. 14, 15. 26---29. Do not all these
 expressions plainly hold forth, that there is a parti-
 cular elect number; for whom Christ died, and
 whom he will save?

I answer, that I do not wish to deny, or evade,
 the natural force of the words; and readily own,
 that the Scriptures frequently speak of an elect peo-
 ple of God; and who are called chosen and faith-
 ful, appointed and begotten to the will of God, by
 the word of truth; that they may be a kind of first-
 fruits of his creatures. But though Christ says,
 that he laid down his life for his sheep; yet he does
 not say, *for his sheep only*: but intimates, that he
 had greater designs in view; saying, “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.
 “Therefore doth my Father love me; because I
 “lay down my life, that I might take it again:”
 St. John, x. 16, 17.

Particular Redemption, as I have shewn in
 another discourse, is not contradictory to general;
 unless, after mentioning that Christ died for the par-
 ticular number, this clause had been added --- *And
 for them only*, and *not for the world*. Which re-
 striction is not to be found; but directly the reverse.

See,

See, 1 John, ii. 2. I have often thought, that did the Scriptures only mention, in general terms, that Christ died for sinners; we might rationally conclude, that he died for all, without exception, from this one argument.

Had not Christ died, and shed his heart's blood, none could have been saved.

He could die for all, as easily as for a few: It would cost him no more pain, sorrow, or distress, to die for a thousand worlds, than for one man: and he certainly died from principles of love, kindness, compassion, mercy, and pity, towards lost creatures. Now, let me ask, If the worst character in London, had kindness enough in him to do a benevolent action, and he knew that the same act of benevolence might be equally advantageous to all, as to a few; if he chose to design it for all, without giving him any more trouble, or a farthing more expence: do we think that he would hesitate to say--- "Let it be for the benefit of all; since it cannot be the least additional trouble or expence to me, to make it so?" And what should we think of the man who should chuse to limit his kindness; when it could not be the least advantage, either to himself, or those to whom he gave it, to have it so limited!

But, say some, Did Christ hint any thing of the general Restoration, as well as of general provision? I think he did, a little; so much, however, that I am willing to risk the whole cause, upon what I find in his sayings about it: and I agree to make a public recantation of what I have advanced upon this matter, if it cannot be fairly supported by his words alone.

Now, for proof, read St. John, xii. 32. "And I, if I be lifted up from the earth, will draw all (men) unto me." * He *was* lifted up from the earth;

* I was told, that a very popular minister, with whom I was formerly acquainted, being invited to preach in a certain town, where the

earth; and, therefore, *must* draw all unto himself, at last. This is said, by some writers on the contrary side, to be the only text that we pretend to bring from the words of our Lord, in favour of the doctrine of the final restoration of all things; the fallhood of which assertion will appear presently.

Our glorious Redeemer has said--- "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out: For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, who hath sent me; that of all which he hath given me, I should lose nothing; but should raise it up at the last day:" St. John, vi. 37, 38, 39.

These are such strong promises, that *all that the Father giveth, shall come*; that it is his will that nothing which he hath given to the Son should be lost, but should come in such a manner as not to be cast out; that I cannot see how any can attempt to get over them, or even suppose, that any thing given to Christ can be wholly lost. Many have preached upon some of these words, and have clearly proved, that, in the nature of things, it is impossible for any, finally;

the universal doctrine was received by many; on purpose to confute it, he took this for his text--- *And I, if I be lifted up from the earth, will draw all (men) unto me.* Soon after he read his text, he said --- "I shall prove, in this discourse, that Jesus never did, nor never will, draw all men unto himself." After he had done his sermon, a foolish young man, a minister's son, who thought, by virtue of his birthright, that he might use freedom with the preacher, came up, and caught hold of his coat before all the congregation; and thus addressed him ----

"Why, (calling upon his name) you are a fool --- I say --- you are a fool --- If you had come here, and preached up, that parents should love and instruct their children, and that children should obey their parents: that husbands should love their wives, and that wives should honour and love their husbands: that masters should be kind to their servants, and servants obedient to their masters --- You would have then done some good. But, instead of this, you came here to prove Mr. ----- a liar; and, in doing that, you have proved *Jesus Christ himself a liar.*"

finally, to fail of coming to Christ, whom the Father giveth, or hath given: for both the expressions are used. These have done well in proving the point. They cannot fail of coming: for Christ came down to make way for their coming, and to cause them to come; which he will bring to pass: for this is the absolute will of God, which Jesus came to perform. And if this is never accomplished, he will fail in his undertaking. Heaven forbid the thought!

But many serious minds have been greatly distressed, lest they should not be among those whom the Father giveth, or hath given to Christ. But what if, through grace, we should be able to shew, with the utmost degree of clearness, that we were *all* given to Christ, and therefore shall come to him, in such a way as not to be cast out, but kindly received! Who would not leap for joy at this important discovery? But it requires no sagacity to discover this---Where? says one.---In the Gospel of our Lord; if we can only venture to believe that he meant as he said. Please to turn to St. Matth. xi. 27, 28. "All things are delivered to me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest."

After reading this, read over again St. John, vi. 37, 38, 39. Then turn to St. Luke, x. 22. "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." You have no doubt got the passage in St. John, vi. 37; 38, 39. by heart: think it over, before we go any further.-----

We

We proceed.---Turn to St. John, iii. 35. “ The
 “ Father loveth the Son, and hath given *all things*
 “ into his hand.” Remember, “ ALL that the
 “ Father giveth me, shall come to me,” &c.

Now turn to St. John, xiii. 3. and read, “ Je-
 “ sus knowing that the Father had given all things
 “ into his hand, and that he was come from God,
 “ and went to God.” Instead of turning back to
chap. vi. 37. turn forward to our Lord’s excellent
 prayer, *chap. xvii. 2, 3.* and read, “ As thou hast
 “ given him power over all flesh, that he should
 “ give eternal life to as many as thou hast given
 “ me.” The Greek word *πᾶσι*, should have been
 rendered *all*, but it is much the same sense to say, *as*
many as thou hast given me, or *all* that thou hast
 given me: For as we know by the texts already
 cited, that all things, without exception, are given
 to Christ;---so here we have the pleasure of seeing
 the design of God, in giving him power over all
 flesh, and giving all things into his hand; *viz.*
 that he should give eternal life to all. “ And this
 “ is life eternal, that they might know thee, the
 “ only true God, and Jesus Christ whom thou hast
 “ sent.” So that the eternal life spoken of by our
 Lord, is not barely a state of eternal existence, but
 an inward principle of life, and the knowledge of
 the true God, and Jesus Christ, qualifying and
 preparing them for an endless state of well-being.

We may also observe, that though our Lord, in
 one part of this prayer, says, “ I pray not for the
 “ world;” yet before he ends it, he enlarges and
 extends his petitions, so as to take in the world;
 saying, “ that the world may believe that thou hast
 “ sent me;” *ver. 21.* And that the world may
 “ know that thou hast sent me, and hast loved
 “ them as thou hast loved me;” *ver. 2, 3.* Is it
 not evident, that our Saviour prays that the world
 may have that faith and knowledge which he else-
 where calls *eternal life*?

What shall we say to all these things? There seems to be proof sufficient, that ALL that the Father giveth to Christ shall come to him; and that *all things* are given to him, that he might give eternal life to ALL. But, perhaps some may say, that by *all things* being given to Christ, we are not to understand *all* intelligences without exception, but only *some* of them. But by the same rule, you may be told, that when Christ said, "ALL that the Father giveth me, shall come to me;" &c. we are only to understand, that a PART of those who were given to Christ shall come to him; and thus we are left without any certain foundation for our faith. For by the same argument, that one can make *all things* only a *part* of all things, another may make it out, that only a *part* of what the Father hath given, shall come to Christ; for the matter is equally plain on both sides, and expressed in the same manner; only that it is more frequently declared, that *all things are given*, than that *all that are given shall come*; but both are sufficiently expressed, to convince any believer of the Scriptures, that both are true.

But some have said, that all things shall be drawn to Christ, as Judge, and shall all come to him, to be judged; but never to be saved. But you will please to remember, that many that shall come to him to be judged, shall be cast out, with a "Depart from me," &c. and therefore, the coming mentioned by our Saviour, must be not only subsequent, with respect to many, to their coming to judgment, but essentially different from it. They shall all come at last, in such a manner as in no wise to be cast out, and shall be made partakers of eternal life.

But, does not our Saviour say, "No man can come to me, except the Father who hath sent me, draw him; and I will raise him up at the
" last

“ last day ?” Now, as God is a sovereign, and may draw whom he pleases ; and as none can come, except the Father draw ; who can tell whether he will please to draw all or not ? Our Lord obviates this seeming difficulty as soon as he raises it ; for he immediately adds, “ It is written in the prophets, “ and they shall be *all* taught of God. Every “ man therefore that hath heard, and hath learned “ of the Father, cometh unto me :” See St. John, vi. 44, 45. Therefore, though no man can come to Christ, except the Father draw him ; yet as all men shall be taught of God, and as every man that hath heard and hath learned of the Father, cometh to Christ ; and as all shall be taught, so all shall come, and come too in such a manner, as to be well received, and in no wise cast out ; but shall receive eternal life, as a free gift from the Son of God.

But some will say, Did not our Saviour hold forth the doctrine of *endless, never-ceasing misery* ? I answer, no ; not without he may be supposed to contradict himself : for if *all things are given into his hand*, and *all that are given shall come*, and shall come in such a manner as not to be cast out ; and that power is given him over all, that he should give eternal life to all ; and that all shall be taught of God, and shall come willingly to Christ, in consequence of such teaching ; and that it is the Father’s good will and pleasure, that of all which he hath given to Christ, he should lose nothing ; but should raise it up in the divine image at last : I say, if these things are so, as has been proved at large ; then is *endless damnation* a thing impossible.

But, did not Christ use the same word *aionion*, to express the duration of the misery of the wicked, as the felicity of the righteous, in St. Matth. xxv. 46. saying, “ These shall go away into *aionion* punishment ; but the righteous into life *aionion* ?” Certainly he did : but we must determine the meaning

of this word by the nature of the subjects to which it is applied, and not the nature of the subjects by the word. As it is well known that this word is often applied to times and things that have had, or must have an end; therefore its being applied to the misery of the wicked, cannot prove it to be *endless*, if other express passages prove that it shall end. Jonah uses the same identical Hebrew word, *gnad*, for the time that the earth with her bars was about him, or he was in the whale's belly, (See Jonah; ii. 6.) that is translated the *eternity* which God inhabiteth, in Isaiah lvii. 15. and is the only place where the word *eternity* is found in the text of our common translation of the Bible. But surely none will pretend, that because the same word is used for the time of Jonah's being in the whale's belly, as for the eternity of God, therefore these very different subjects were of the same continuance.

Christ's mediatorial kingdom is called an *everlasting kingdom*: but we are assured that *the end cometh*, when he shall have delivered up the kingdom to God, even the Father; and though the throne of God the Son, as Mediator, is said to be *for ever and ever*; yet it is plain, that when he shall have put down all rule, and all authority, and power, and hath reigned till all his enemies are put under his feet; and death, the last enemy, shall be destroyed: "And when all things shall be subdued unto him: then shall the Son also himself, be subject unto him that put all things under him, that God may be all in all." See Heb. i. 8. 1 Cor. xv. 24---28.

But, some say --- If *endless misery* was a doctrine of the Bible, how would you expect that it would be expressed? I answer; that I should not expect any thing would be said in contradiction to it. In that case, I should never expect that Christ would say --- "All things are delivered to me of my Father;"

“ther ;” and “ All that the Father giveth me, shall
 “ come to me ; and him that cometh to me, will I
 “ in no wise cast out,” &c. Indeed, I am not afraid
 to risk the whole cause on those words of our Saviour,
 taken in their plain, natural, literal, and most obvious
 meaning ; and, if he did not mean what he said, I
 am wholly at a loss to know what he did mean.

Our Saviour most certainly taught the doctrine
 of future rewards and punishments ; and that in the
 most express manner : yet, where he speaks profes-
 sedly upon punishments in the life to come, he
 sometimes intimates, that they are limited, and are
 designed for good purposes ; as, in St. Luke, xii.
 47, 48 ; where he says --- “ And that servant who
 “ knew his Lord’s will, and prepared not himself,
 “ neither did according to his will ; shall be beaten
 “ with many stripes : But he that knew not, and
 “ did commit things worthy of stripes, shall be
 “ beaten with few stripes : for unto whomsoever
 “ much is given, of him much shall be required ;
 “ and to whom men have committed much, of him
 “ they will ask the more.”

The very idea of *many* and *few stripes*, supposes
 limited punishments : for how can those stripes be
 said to be *few*, which shall continue while God
 exists ? Some would fain explain these words, *few*
 and *many*, to mean *lighter* and *heavier* stripes ; but
 Christ understood the grammar of the language in
 which he spoke, as well as any of these critics ;
 for his adversaries said --- “ How knoweth this man
 “ letters, having never learned ?” St. John, vii. 15.
 And as he said *many* and *few*, and not *heavier*
 and *lighter* stripes ; we will let the words stand as
 he hath left them.

Endless punishment seems, in a great measure, to
 confound all crimes together, without distinction :
 for the punishment of *loss*, or banishment from God,
 and all goodness, which some divines say shall be
 the

the principal part of the misery of the unhappy ; must be shared by all alike, if it is to endure to all eternity : and I can hardly see how the punishment of *sense*, or the part of the ungodly, in the lake of fire and brimstone, can be so very different ; if all are to be miserable there together, while God exists. The Scriptures represent, that the wicked shall be punished, in proportion to their evil deeds done in the body : but how this can be, if *endless damnation* is a truth, I cannot fathom. Christ threatens the Jews with banishment from his presence ; but it was a limited banishment : --- “ And verily, I say unto you ; Ye shall not see me, until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord :” St. Luke, xiii. 35. See also, St. Matth. xxiii. 39.

Jesus, speaking of them that offend, and that do iniquity, and the wicked, says --- They shall be cast into a furnace of fire, where shall be wailing, and gnashing of teeth : St. Matth. xiii. 41, 42. 49, 50. But still, he calls the place of their punishment, a *furnace* of fire ; thereby seeming to intimate, that there was hopes that they should be humbled, and subdued ; but not entirely destroyed. I am persuaded, God, the great Founder, will not always melt in vain ; but shall have the satisfaction of seeing the most stubborn metals, and ores, melted and refined at last ?

“ For the Son of man is come to seek and to save that which was lost :” St. Luke, xix. 10. St. Matth. xviii. 11.

If sinners on earth, may be said, with propriety, to be *lost* ; how much more so, those who are cast into hell ? But as “ all flesh (*or men*) shall see the salvation of God :” St. Luke, iii. 6. --- “ For with God nothing shall be impossible :” St. Luke, i. 37. And the things which are impossible with men, are possible with God : *chap.* xviii. 27. See also, St. Matth. xix. 26. St. Mark, x. 27.

--- We

--- We have no reason, even from our Saviour's words alone, to doubt, but that, at last, Christ shall give eternal life to all that the Father hath given him. He prayed for his murderers on the cross; saying --- " Father, forgive them; for they know " not what they do:" St. Luke, xxiii. 34. And, upon another occasion, he said --- " Father, I thank thee, that thou hast heard me; and I knew, that " thou hearest me always:" St. John, xi. 41, 42. And if they are not yet forgiven; that is no argument that they never shall be: for Christ's prayer must be answered, in due time.

If the doctrine of God's universal benevolence, be not true, and also the general restoration; I must confess, I cannot see how the Saviour's birth shall be good tidings of great joy to all people: St. Luke, ii. 10. Nor how the salvation of God is prepared before the face of all people; *ver.* 39, 31. Nor, why Jesus should tell his disciples to " Go into all the " world, and preach the gospel to every creature:" St. Mark, xvi. 15. And I am certain, that if the Father has given all things, or people, to Christ; he will deliver them from iniquity: for his name was called JESUS; " for he shall save his people from " their sins:" St. Matth. i. 21.

Blessed be the name of our Lord Jesus Christ, he assured his disciples, that all power in heaven, and in earth, was given to him; St. Matth. xxviii. 18: And declared to the Pharisees, that the Lord JEHOVAH should say unto Christ -- " Sit thou at my " right hand, until I make thine enemies thy foot- " stool:" St. Matth. xxii. 44. St. Mark, xii. 36. St. Luke, xx. 42, 43.

And we have no reason to doubt, but when he shall have humbled his enemies, he will bring them to bow the knee, and swear allegiance to him; and will finally re-head and reconcile all things in and to himself.

If we calmly and attentively consider all these things, we shall find our Saviour's doctrine not quite so void of the *universal restoration* as some imagine; though it must be owned, that he did not speak of it so frequently, plainly, and clearly as his apostles did after his resurrection; but that is no proof of its being *false*; for neither did he speak much of that grand event, *the calling of the Gentiles*; yet it was as certainly his will to call them, and make them partakers of his blessings, as though he had spoken of nothing else in the whole course of his ministry: but the knowledge of it was not so necessary, till after his death had laid the foundation and opened the way for its accomplishment. The same may be observed concerning the *universal restoration*: yet proof enough has been brought from the words of Christ, of its truth and reality. But our dear Redeemer had many other subjects to discourse upon beside this; and did not dwell upon one, to the exclusion of the rest. The great doctrine of *repentance*, was one of the principal topicks upon which he discoursed. When he first began to preach, this was his cry; "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel:" St. Mark, i. 15. This is called, "The gospel of the kingdom of God;" though many in our days, are hardly willing to allow the Saviour of mankind, the character of a *preacher of the gospel*. It seems his preaching is, not to their taste; not sufficiently pure; too legal, &c. but to those who have right ideas of the gospel, Christ as a preacher will be much admired; for "Never man spake like this man." His discourses were weighty, plain, searching, and powerful: "He spake as one having authority, and not as the scribes."

As for the *doctrine of repentance*, it is so infinitely important, (however low it is esteemed by many) that

that all the messengers of God that ever were sent to fallen men, have proclaimed it, and have called and invited their hearers to repent. This was the language of the prophets: "Turn ye, turn ye, from your evil ways; for why will ye die? Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon:" Ezek. xxxiii. 11. Isaiah, lv. 7.

When John the Baptist came forth as the forerunner of our Lord, his language was, "Repent ye; for the kingdom of heaven is at hand:" St. Matth. iii. 2.

Our Saviour preached the same doctrine, as has been noticed. When he sent his apostles, before his death, "They went out and preached that men should repent," according to his command which he gave them, saying, "And as ye go, preach, saying, the kingdom of heaven is at hand;" St. Mark, vi. 12. St. Matth. x. 7.

After our Saviour's resurrection, he told his disciples, that "It behoved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem:" St. Luke, xxiv. 46, 47.

After the Holy Ghost had descended upon the apostles, at the day of Pentecost, their doctrine was not changed; their language to the stubborn Jews was, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive (or retain) until the times of restitution of all things," (*that is*, until the beginning, and not the end of the times and seasons of the

the restitution of all things) "which God hath spoken by the mouth of all his holy prophets since the world began," &c. Acts, iii. 19, 20, 21.

St. Paul tells the Ephesian elders, that he had kept back nothing that was profitable to them, "Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ;" *chap. xx. 20, 21.* This he calls "The gospel of the grace of God;" *ver. 24.* And when he gave an account of his experience before Agrippa, he tells him that Christ sent him to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of satan unto God; that they might receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Jesus:" and informs him, that he was not disobedient unto the heavenly vision; "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and do works meet for repentance;" *chap. xxvi. 18, 19, 20.* And what subject is so proper at all times, and especially in these latter days, as this of repentance? Could I speak to all the world at once, this should be my text; "The time is fulfilled; the kingdom of God is at hand; repent ye, and believe the Gospel." This was a principal subject upon which the Saviour of mankind dwelt in his preaching. He threatened the people of his nation, saying, "Except ye repent, ye shall all likewise perish:" See St. Luke, xiii. 1---9. He upbraided the cities where his mighty works were wrought, because they repented not. See St. Matth. xi. 20---24. St. Luke, x. 12---15. xi. 29---32. But as he denounced the greatest threatenings against impenitent sinners, so, on the contrary, no preacher ever represented the love, grace, boundless mercy, and

and compassion of God to penitents, in that wonderful manner that Jesus did. See St. Luke, vii. 36---50. and *chap.* xv. wholly.

Indeed, the parable of the Prodigal Son, is a master-piece upon this subject. The wretchedness of fallen man; with the tenderness, free grace, and rich bounty of GOD, towards returning prodigals; are displayed in most inimitable language, and in the softest, most consolatory, and endearing terms of kindness, compassion, and parental affection.

Our blessed Redeemer taught the nature and necessity of the second (new, spiritual, or heavenly) birth: He taught Nicodemus, that a man must be renewed in spirit, born from above, in order to enter into the kingdom of heaven: See St. John, iii. 1—12. Of consequence, he taught the absolute necessity of holiness, in order to happiness.

He promised to send the Holy Ghost, the Comforter; he taught his disciples the nature of his office, and that he should abide with them for ever: and said, “ I tell you the truth; It is expedient for
“ you that I go away; for if I go not away, the
“ Comforter will not come unto you; but if I de-
“ part I will send him unto you. And when he is
“ come, he will reprove the world of sin, and of
“ righteousness, and of judgment,” &c. St. John, xvi. 7, 8. See *chap.* xiv. 16, 17. 26. xv. 26. xvi. 7—16.

Our Saviour taught us to have constant dependence upon him, to abide in him --- that we may bring forth fruit to the praise, honour, and glory of God the Father: and that, without our Saviour we can do nothing. See John, xv. 1—16.

He taught the necessity and importance of his suffering, and rising from the dead; shewed his disciples, that they must suffer with him if they would wish to reign with him: asserted the doctrine of the resurrection of the body; that he would appear in

glory; would descend to reign on earth; would give rewards to his faithful servants, by giving them places and dignities in his kingdom, according to the improvement they made of the talents which he committed to their care. He taught them, that he would purge the world in righteousness, at the great day; that he would punish his foes, and reward his servants.

All these great and important doctrines, with many others that I have not time to treat of at present, our glorious Redeemer taught to his disciples, and to the world, in the days of his flesh; and the things he taught, are certainly worthy of our serious and diligent attention.

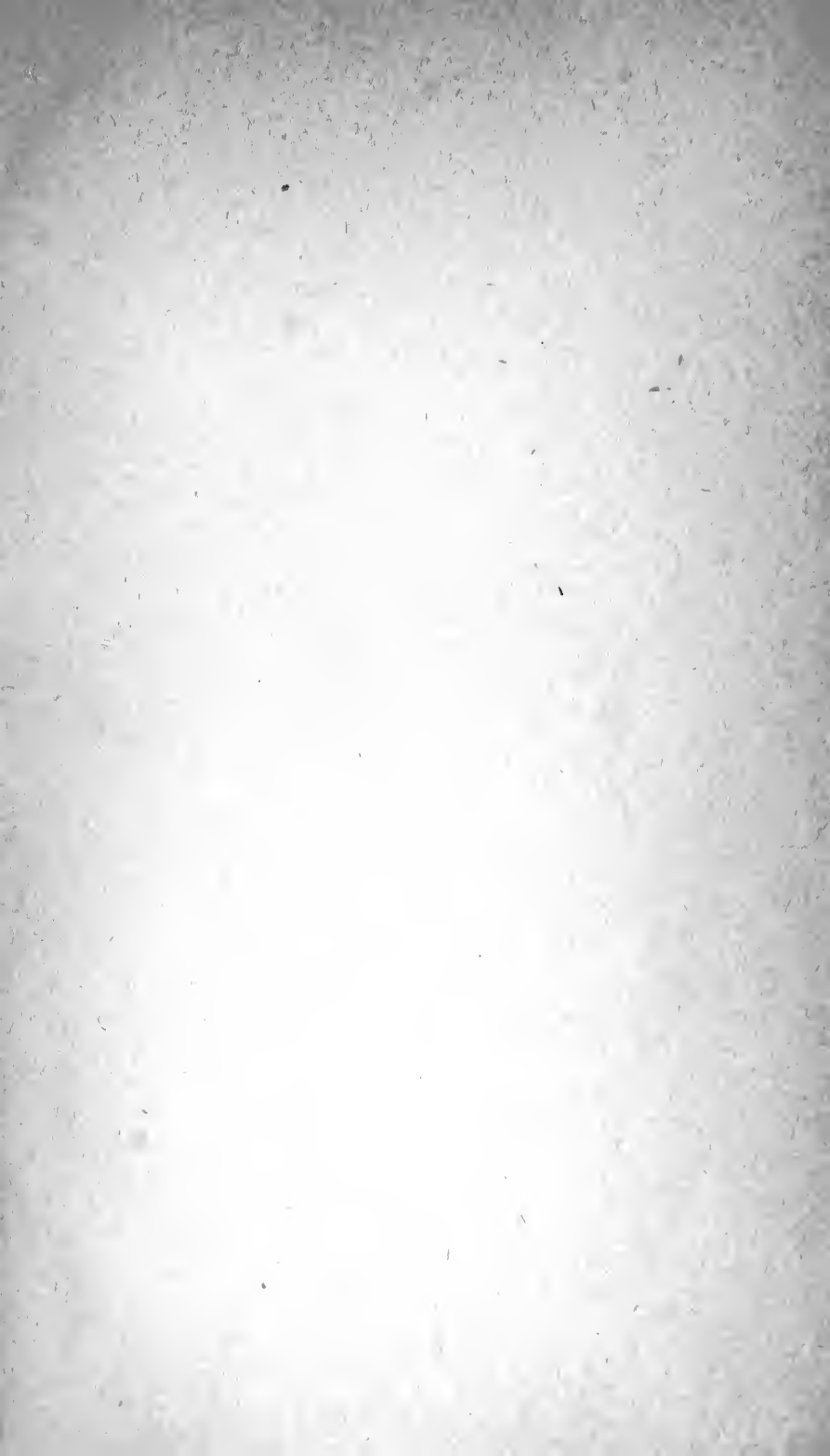
I have now gone through the subjects which I have in this discourse, and I have treated each with as much brevity and conciseness as possible, considering their immense importance. The length of this sermon must be excused, in consideration of the vast number of things which Jesus did and taught, of which I have endeavoured to speak.

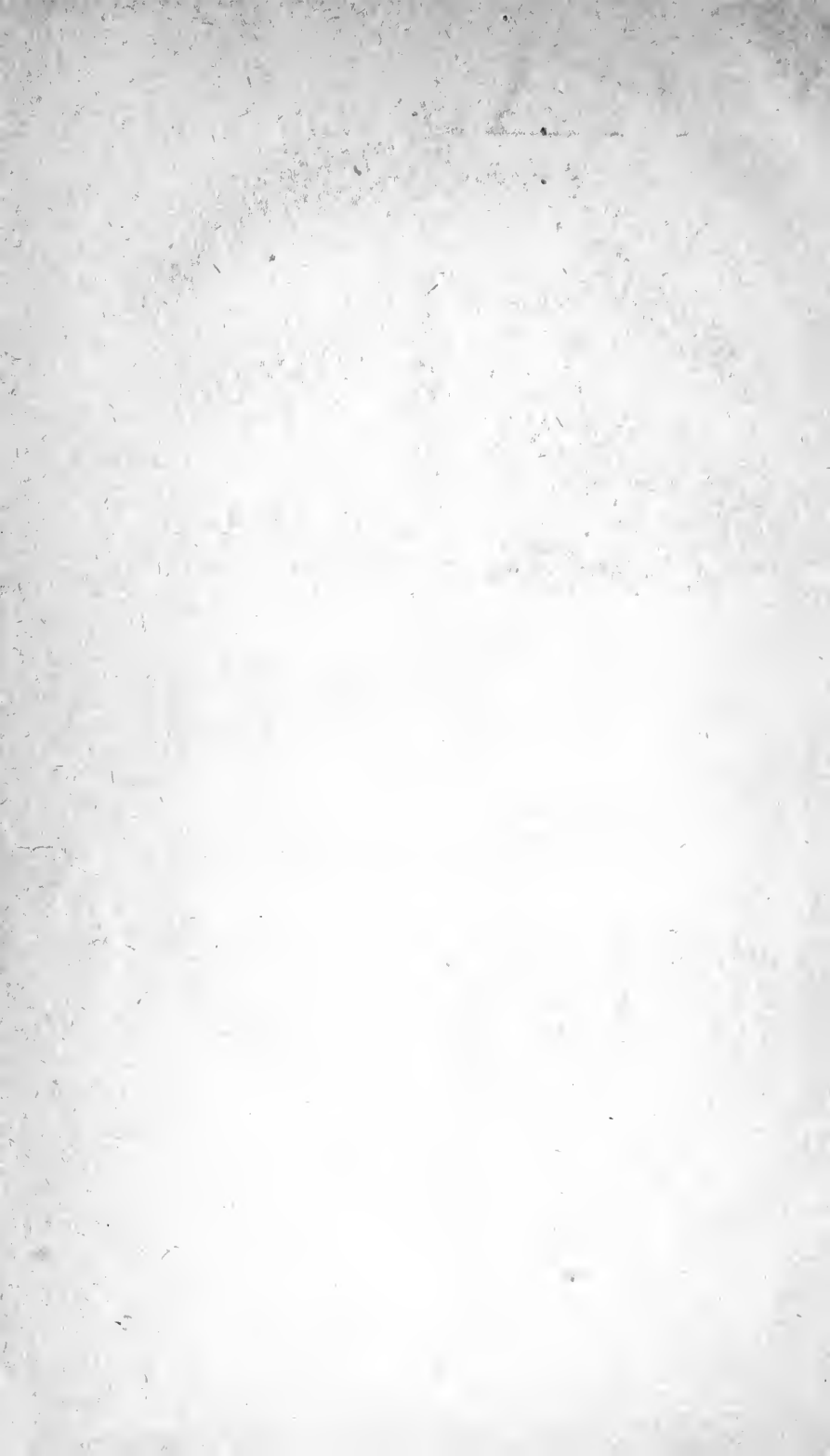
O may those wonderful miracles which Jesus wrought upon the bodies of men, while he abode on earth, be spiritually wrought upon all our souls! -- May we be enabled to practise his morals; and to understand; and cordially relish; his doctrine! -- May our trust be in his name, and may we follow his glorious and bright example; till, instructed by his wisdom, guided and directed by his spirit, assisted and strengthened by his grace, -- we come to his eternal glory; -- where we shall praise his name, for all that he hath DONE, and all that he hath TAUGHT! --

Now read the last part of the sermon, which is the
 1. *Edwards* Page 12, near the bottom, for Afflictions, read Afflictions;
 2. *Edwards* Page 12, near the bottom, for Afflictions, read Afflictions;
 3. *Edwards* Page 12, near the bottom, for Afflictions, read Afflictions;









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