

There is much about the living man
- But that I would have given the
both, but with the

V87
~~E29~~

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S E R M O N, I.

Num. xxiii. 9 — *to the people shall dwell alone and shall not be reckoned among the nations!*

It is hardly worth while to obviate an objection against the truth of this prophecy raised on the character of the prophet; for allowing him to have been a bad man; and true prophets to have been good, yet it is certain that the spirit of prophecy was not always confined to the latter: is not a murderous Saul and a bloody Caiaphas ranked with true prophets? and why not a covetous Balaam? — More edifying will be an enquiry into the sense of the prophecy — And I cannot think that “dwelling a-

" lone " means principally " that the
 " Israelites should settle in the land of
 " Canaan as sole and absolute pro-
 " prietors, tho' that be fact; nor that
 their standing " unreckoned with the
 " nations " expresses any contempt, as
 if they should ^{be} too obscure and insig-
 nificant to deserve notice when the
 other nations of the world should be
 mentioned, [maugre any thing that
 the late lord Bolingbroke hath said
 of them;] no: they were a famous peo-
 ple, their enemies themselves being judg-
 es. Nehe. II. 14: rather the sense is " that
 " their attachment to the peculiarities
 " of their religion would make them a
 " separate people, and prevent a
 " mixture with other nations until
 " a star should arise from Jacob, viz
 " the Messiah " : their system of reli-
 gion (like the Leviathan) had not its
 like in all the earth: consequently

receiving and adhering to it would make them or any other people, such as the text describes "viz to dwell alone" and unnumbered with the nations": this is the thing prophesied — And not only prophesied but *praised* —; for all that Baalam said of Israel was of this sort, as the king of Moab justly observes ch. xxiv. 10 — Hence ~~obscure~~ a doctrinal point

Standing alone, and unnumbered among any people or account of religious peculiarities are commendable things, in some supposable cases.

One of the cases supposed is, that the point (for which people separate and to which they steadfastly adhere) be of God; and important in itself. In such ~~such~~ a case should the singular people be called "schismatics, heretics, dissenters, non-

"conformists and a thousand other
 "bad names" they would be unde-
 signedly honoured as much as Baa-
 lam honoured Israel: but when the
 points of distinctions be of men, or
 trifling in their nature then a sepa-
 ration becomes schism; and tena-
 ciousness ~~of it~~, obstinacy and fool-
 hardiness: the votaries of such will
 dwell alone indeed, but the praise
 (in ~~the~~) dwells not with them: they
 are not reckoned with other peo-
 ple, but are not blessed like other
 people —. It is not my design to
 exemplify the doctrine in the case
 of the Jews tho' the character and
 commendation be primarily theirs;
 but to come to Christians, that they
 without us should not be made per-
 fect — In the beginning, all Chris-
 tians were call^{ed} a sect, nay, a here-
 sy (Rom. xxviii. 22.) because they se-

parated from Jews and Gentiles on ac-
 count of religious tenets and prac-
 tices, which neither would receive &
 to which neither would accede; and
 so dwell alone and unreckoned a-
 mong either: and the christians,
 stood to their peculiarities to the
 death; for which they are praised in
 books of martyrs to this day — But
 since that time christians are become
 sects among themselves, each having
 its peculiarities, each tenacious of
 them, and therefore each “dwelling
 “alone and unreckoned among their
 “brethren”: and if the distinctions
 of the parties be of God let the com-
 mendation of the text be shared a-
 mong them: if not, let it wander (like
 Noah's dove) till it find whereon to
 rest the sole of its foot — Of the nu-
 merous sects which divide christen-
 dom one is called BAPTIST: a peo-

ple who (in many things) agree with
 all sects; and differ in few from others:
 and in one from all viz in *believers-*
baptism: take this away and the
 middle wall between them and the
 Independents is no more; and then
 neither will stand alone but be rec-
 honed together because of no differ-
 ence — I said *believers baptism* — be-
 cause the greek church and others (to
 the amount of four fifths of christen-
 dom according to Dr. Wall) are bap-
 tists viz *dippers*; yet are they not dip-
 pers of believers but of infants, which
 still leaves us alone and unreckon-
 ed among them — Seeing then that
BELIEVERS BAPTISM ~~is~~ is the only
 thing that makes and keeps us a se-
 parate people it is high time to en-
 quire whether our *shibboleth* be of
 God? and whether it be important? for
 if otherwise it remains unpraised by

any thing that can be found in my text

I That baptism is of God is a determined point Mat. xxi: and that That baptism is *believers-baptism* appears by all that is said of it in the Gospel; to this agree the most learned of all denominations. Sprinkling an infant or even dipping it (or any other that was not a visible believer) are things unknown to the gospel, and unknown to any man for two or three hundred years after Christ: *believers baptism is the thing!* the thing instituted of God and practised by all at first, and by some to this day. — But admitting *believers baptism* to be of God, it may be proper

II To enquire, whether it be of such importance as to justify our attachment to it at the expense of singularity and the offence of the cross?

To admit ~~that~~ a thing to be of God and then question its importance savours of impropriety I grant: but as there are great things and *jots & tittles* of Gods law, why may there not be *lighter matters* and *weightier matters* of Gods gospel? Some who call themselves christians reject baptism entirely: very many reject believer's baptism: some who believe in it practise it not; and others who practise it think not much of it: all these in course think ~~that~~ the distinction of our party to be a thing of nought or a trifle at best. But to the law and the testimony; and then it will appear that many speak not of it as the oracles of God speak: those oracles magnify it highly by annexing to it such promises, privileges and declarations as have not been annexed to any other gospel ordinance

whatever . I will ~~write~~ cite some of them.

1. " He that believeth and is baptiz-
" ed shall be saved " Mar. xvi. 16. " Bap-
" tism now saveth us " 1 Pet. iii. 21 " What
" shall I do to be saved ? Peter answer-
" ed, repent and be baptized " Act.

II. 38. 39. these passages connect bap-
tism with salvation, tho' not in the sense
of them who are affraid lest an innocent
child should die without baptism for
the danger of damnation : but any con-
nexion of baptism with salvation gives
it importance. We proceed;

2. " John came preaching the baptism
" of repentance for the remission of sins "
" Mar. I. 4. " Repent and be baptized
" for the remission of sins " Act. II. 38. A-
" rise and be baptized and wash a-
" way thy sins Act. xxii. 16. " Hence it
appears that baptism has something
to do with the remission of sins, and
sanctification, and therefore is no

trifle: should it be but a token that God will remit sins, and a hand which points to the blood of Christ that cleanseth from all sins it is highly extolled by the use it is put to! Again,

3 "Be baptized every one of you and ye shall receive the gift of the holy ghost" Act. II. 28. It was at his baptism that the holy ghost descended on Christ: this fact, and the above text recommend baptism for the hope and expectation of receiving the spirit of God, and so make it a weighty matter. Further;

4 "As many as have been baptized into Christ have put on Christ" Gal. III. 7: it is the rite by which we become visible Christians, and take to us that new, and better name. Again

5 "Buried with him in baptism" Rom. VI. 7. As many as have been

“ baptized into Christ have been bap-
“ tized into his death” ~~Paul Buried w.~~
“ ~~him in baptism Gal~~ Risen with him
“ in baptism Gal II. 12. If the dead
“ rise not why are any baptized? 1 Cor.
“ xv. 29 ”. The death, burial and re-
surrection of Christ; the spiritual death
burial ~~of Christians~~ and resurrection
of Christians; and the resurrection
of their bodies to eternal life are
points of the highest importance: of
all which baptism is an emblem and
voucher. Can it then be an inconsi-
derable thing? Again;

6. “ Some say, we are of Paul - were
“ ye baptized in the name of Paul? 1 Cor.
“ I. 13. Baptism is the answer (or as
“ Beza reads it) the stipulation of a
“ good conscience 1 Pet. III. 2. They were
“ baptized and added to the church
“ Act. II. 41. ”. Had the Corinthians been
baptized in the name of Paul it w^d.

be proper they should be of Paul and
 of none else: baptizing therefore is
 making a party for Christ: it is sti-
 pulating to be his, and his only: it is
 a rite prerequisite to admission into
 the church or communion of saints:
 is not baptism therefore a great and
 useful thing? and is not it the dis-
 tinction of our party: its greatness
 justifies and commends our sin-
 gularity! And is (on account of
 it) an ~~an~~ association here of peo-
 ple that dwell alone and are not
 reckoned among the nations! — And
 I think my self happy that I stand
 before such for the sake of addressing
 the "nation which keepeth the truth"
 (Isai. xxvi. 2) on their point of dis-
 tinction! — Receive my address
 with candor; for I offer it with submis-
 sion

1 You stand alone and unreckon-

ed among any religious societies on account of your attachment to *believers baptism* ! Were it not for you and the Baptists in general (whom I also address) one ordinance of Jesus Christ would have been lost in the world ! An impostor appeared in the church about fifteen hundred years ago, saying " I am baptism ", and he deceived many ; in so much that true baptism (like its author) became despised and rejected of men : nevertheless a few gave to it, and refused to bow the knee to Baal ; & these few had successors, and have successors to this day ! Lo therefore a people that stand ! — and have stood for upwards of seventeen hundred ages ! and truly they have stood ~~at~~ *alone* ! for laws to support them and establishments to keep them from falling they never had : they always have

been a kingdom *not of this world* : but
 laws to daunt and destroy them
 have appeared in every state : and
 thousands and millions of them have
 been destroyed by them . The German
 history of the baptists is chiefly a his-
 tory of martyrs . Crosby's histo-
 ry of english baptists has its mar-
 tyrs ! And when a history of the
 american baptists come forth it will
 show a people ^{some of whom} that have been im-
 prisoned, fined, despoiled of their goods,
 whipped and banished for *believers*
baptism's sake : it is the thing which
 made them a *sect spoken against*
 every where : had they dropped this,
 the *offence of the cross* would have
 ceased ! Opposing infant sprinkling
 or even infant dipping rendered
 them obnoxious to their fellow chris-
 tians, as opposing circumcision
 did Paul to the Jews ! Surely their

cause is of God, or it would have come
 to nought long ago: If Warburton in-
 fers the divine legation of Moses from
 his not having the proops of future re-
 wards; and punishments to support
 him why may we not infer the divinity
 of a religion which has stood seven-
 teen hundred years without the supports
 of establishments! Shew me another
 sect that has stood so long without law
 and against laws! Need I then call upon
 you to hold fast your profession, and
 keep the truth? Your singularity is
 a cross; but it is the cross of Christ! Men
 blame you for your singularity: but
 God commends you! "from the tops
 " of the rocks he sees you, and from
 " the hills he beholds a people *dwelling*
 " alone; yet not alone; for he is with
 you; and his benevolence rests upon
 you, as on the tabernacle in the wilder-
 ness!

2 What think you of an union with all baptists on the continent grounded on your mutual singularity? Can you walk together as far as you are agreed? If so, believers-baptism bids fair for it! for in this all baptists agree; and none but baptists. We think that sufficient to ~~break~~ to make us break union with all religious societies; and sufficient to keep us a separate people; and why not to unite us among ourselves? it makes us all dwell alone, and why not dwell in unity? it makes us a body unreckoned with other people, and shall we not be reckoned among ourselves? But (will some say) "disunion and disowning are necessary because of reprobation"? Be it so: but it is not sufficient. Distinctions have been made and stily maintained in all countries: but they

answer not the end: the reproachers. know none of them: the world unite all baptists in one body: and no wonder, for we are all "baptized in: "to one body" — I need not tell. (from the pulpit) what I mean by this union: I have explained myself in a preface to my book, containing "materials towards a history of the american baptists": & have ~~there~~ wished to see the union accomplished for reasons there given: but I am but one: help is wanted: and help is hereby solicited — My brother Backus is now busy about one thing requisite to said union. Succeed attend him!

3 I have observed that the distinguishing tenet of baptists is significant: shall I address you and all baptists from the aspect wherewith it confronts you? (1) Surely a bap-

[18]

tist may not live in sin without sub-
jecting himself to singular blame and
absurdity! for he has submitted to
a rite which carries this signature
in its forehead "ye are dead to sin
" and buried to sin". Eliphaz saw
one alive and upon earth that had
been dead and buried: and y^e sight
shocked him so, that "trembling
" seized him; his bones shook, and
" the hairs of his flesh stood up an
" end"! the sight of a backsliding
baptist is as shocking for the same
reason; for if he appears among
sinners the dead must have reviv-
ed: the buried ~~now~~ must have risen
from the grave! and a resurrection
of damnation it is! for they are job-
lins dam'd that appear after
death, and haunt the habitations
of the living! Be therefore a death
to sin and a burial to sin yours

forever; for what avails the sign without the thing signified? and who carry the sign unless it be they who are buried in baptism and laid in the watery grave? If Israel could not rejoice like other people, much less can baptists sin like other people on account of their mode of baptism which others use not (2) Baptists sh^d. be singularly holy; for their baptism being an emblem of universal washing, cleansing &c demands it from them. Sprinkling the face carries not that signification and therefore suggests not the duty but in part: he that is dipped is washed all over, and therefore should be clean every ~~part~~ whit: clean hands, clean hearts & clean lips it requires; a clean inside as well as a clean outside of the cup and platter. It is fabled of Ulysses' men that they were turned

into swine by Circe, the witch: and a
 baptist who deals in foul words, foul
 thoughts and foul actions realizes the
 fable into fact; for he becomes [in scrip-
 ture language] " a swine clean wash-
 ed returning to his wallowing in
 the mire. If a man of another
 denomination is partial in holi-
 ness, his baptism is but a partial
 washing: but not so yours: be ye
 therefore holy in all manner of con-
 versation, or your lives will never
 correspond with that which is the
 distinction of your party: a par-
 tial holiness and universal wash-
 ing must necessarily grin at each
 other, and either of them be laugh-
 ed to scorn (3) Baptists should be
 for Christ in a peculiar manner: had
 any been baptized in the name
 of Paul or of Apollos or Cephas rea-
 son would that they should ever

after say " we are of Paul or of Apol-
 los or of Cephas : but ye have at your
 own desire been baptized in the name
 of Christ: can ye therefore live in a-
 ny other manner than what gives
 this declaration " we are of Christ? Can
 ye be partly for Christ and partly for
 the world? partly for Christ and part-
 ly for the flesh? partly for Christ and
 partly for the devil? Partly for the God
 of Israel and partly ^{for} Baäl? partly
 bread and partly dough like Eph-
 raim's cake unturned? Whatever
 apology others may make who
 were baptized without their know-
 ledge you are left without an ex-
 cuse. The distinguishing point of
 your religion requires you to be for
 Christ, and for him only, and for him
 forever. If you live otherwise you
 contradict the signification of your
 baptism

4 Baptists must be orthodox in some articles of faith, at least: they are baptized *once* in the name of the father, son and holy ghost, and therefore must hold a trinity in unity: Arianism and Socinianism and Sallianism square not with the above article of faith; therefore the trine immersion was introduced: baptists must believe in the death, burial and resurrection of Christ; for baptism is an emblem and voucher of each: they must believe in a death to sin, burial to sin and a rising to the newness of life, the resurrection of the body and life everlasting for the same reason: they must believe in regeneration and sanctification by God's spirit; for baptism is "the washing of regeneration, and is administered in expectation of receiving the gift of the holy ghost: they

must believe in the ^{id} messiah of Christ; for they are baptized in his name: they must believe in the holy catholic church and communion of saints; for it is an introduction to both: they must believe in the headship of Christ and the christian religion; for when they were baptized into Christ they put on Christ: they must believe in the doctrine of original sin and the corruption of human nature; for why a washing if no pollution? why an universal washing if the pollution be not general? they must believe in the doctrine of salvation by the son of God, else to what purpose this oracle, "baptism now saveth us by the resurrection of Jesus Christ?" — Abaptists can deny neither of these without denying his baptism, or (at least) denying the signification of it. Believers baptism is of it self a system of orthodoxy; &

therefore baptists are orthodox men
or inconsistent men

5 Baptists cannot become apos-
tates without contracting special
guilt and running more than com-
mon risques. This Francis Spira found
to be an awful truth; for baptism is
a stipulation of the conscience; and
what can be firmer than a vow or
oath which lays hold of the consci-
ence? He that is baptized into Christ
not only puts on Christ or wears the
livery of the captain of salvation but
swears fidelity and obedience to his
captain; hence baptism is called a
sacrament, which sacrament (it is
well known) means a military oath,
such as the roman soldiers took when
they listed in the service. — It is true, o-
ther christian rites are called *sacra-
ments* but without sense; for
none but baptism bears any resem-

blance to an oath: this does very
 strongly; hence the Israelites's putting
 themselves under the conduct of Moses
 and saying "thou wilt we hear, and
 "what thou sayest that will we do" is
 styled "their being baptized unto Mo-
 "ses": and this sacrament to Xt
 ye have voluntarily and deliberate-
 ly taken: you therefore cannot plead
 the excuse of them who have been
 baptized in infancy; for they nei-
 ther desired it, nor knew any thing
 of the matter, but were forced or car-
 ried to it: which puts me in mind
 of a conversation between M^r. J. T.
 and his son: this son had turned
 deist; the father laboured to reclaim
 him by several arguments, and (a-
 mong the rest) by baptism as an
 engagement to be a christian: the
 son said "I do not know that I was
 "baptized: but if I have been bap-

"tized I could not have made any
 "such vows! but others vowed for
 "you (said the father) and are yet
 "alive to prove it"! the youth got
 up and as he was going out of the
 room said softly "Let those y^t vow'd
 "perform: I made none", I say, you
 cannot come off so; for you your-
 selves have lifted up your hands
 to the Lord and cannot go back:
 the oath of God is upon you! If the
 dread of perjury, perfidy and treach-
 ery restrains from any thing, it re-
 strains baptists from defection &
 apostacy in such a sense as it re-
 strains no other sect of christi-
 ans; for this reason, their bap-
 tism is a personal thing and the
 result of previous deliberation and
 conviction — Hitherto I have been
 addressing baptists on the origin;
~~point~~ significations; and obliga-
 tions of baptism: and I think my

27

self justified in saying so much on the subject, partly, because I know none other that has done it before me; and partly because it is your denominating point: that ^{it} makes you "dwell alone and unnumbered among other christian people: that which makes you appear at a baptist association rather than at an episcopal convocation, a lutheran *conventus*, a calvinistic synod, friends yearly meeting or a Newengland consociation —

I now turn my discourse to them who are baptists only in judgment, and ^{yet} are worthy a name and a place among the best of us. Are there any such here? any unbaptized believers? unbaptized penitents? unbaptized votaries of holiness? — Let me address you in the words of Ananias to the man of Tarsus *Arise, and be bap-*

[28]

tized why tarriest thou? Desire you
a place in the church of God and a
part in the communion of saints? I
know you do: and ^{yet} decline to be
baptized that you may be added
to the church and continue in fel-
lowship and in breaking of bread
and prayer! You believe in Christ
and desire to be saved by him; and
yet put off baptism tho' it be said
plainly "he that believeth and is
"baptized shall be saved": You
are wearied with the pollution of
sin and thirst for the sanctificati-
on of the spirit, and yet use not a
rite which is a pledge on God's part
that he will do both: the pardon of
sin you desire; and yet have not
a heart to "be baptized for the
remission of sins": You would be
christians; and yet will not be
baptized unto Christ that you may
"put on Christ": You have a

good conscience, and yet will none
 of that, which is "the answer of a
 "good conscience": You would
 flee from the wrath to come, and yet
 join not company with them who
 repaired to Johns baptism which
 is called a "flight from the wrath
 "to come": You own Christ for your
 king, and yet will not swear alle-
 giance to him: You call him mas-
 ter, & will not put on his livery: You
 will have him engaged to you, and
 will neither vow nor stipulate to
 be his: You believe in his death,
 burial and resurrection, and yet
 will not die with him nor be buried
 with him ⁱⁿ baptism: he went before
 you to the water, and you will
 not follow: he saith "come: thus
 "it becometh us to fulfil all righte-
 "ousness", and you ^{not} will ^{not} step in-
 to water: — Ah, why these incon-
 sistences? why this tarrying? why

is not the same mind in you that
 was in Christ Jesus, "I have a bap-
 "tism to be baptized with, and O
 "how am I straitened until it be
 "accomplished"? — Is it a dis-
 like to singularity that hinders? I
 have for your sake chosen a text
 that commends singular^{ty}, and gives
 you the mind of God on that sub-
 ject; and a proper motto for bap-
 tists; ^{it is} the properest I could find to
 put in the front of my baptist
 history: Is it shame that hinders?
 I am almost ashamed to put the
 question! I am sure you have
 too much wit to own it! Is it a sup-
 position that thou art baptized
 already, because thy father or god-
 father tells thee so? Thou hadst
 better be sure of it: in acts xix
 thou wilt find twelve men who
 had been baptized: but a de-
 feet being discovered in their

baptisim Paul ordered them to
 be rebaptized: that defect and
 two more ^{are.} in every baptisim of
 infants; none of them has heard
 that there is a holy ghost; no, nor
 that there is a father and son, a
 soul, or heaven or hell: to "re-
 nounce my baptisim" is a fright-
 ful saying; but how common is it
 to be frightened at nothing - Tri-
 fle not with thyself, nor suffer thy
 thyself to be sham'd out of thy prero-
 gative by kind but over-officious pa-
 rents: every act of Christs religion
 is a personal thing - In a word, be-
 come a baptist in fact as well as in
 fancy or judgment, and you (like
 the Eunuch) will "go your way re-
 joycing" - And what I say I
 would say unto all good peo-
 ple: as for others, we want them
 not, having more than are good
 already among us - Valuable &

solid christians are the objects of my wish; and the time is coming (in the opinion of Dr. Gitt) when my wish will be accomplished viz when all good people will be baptists. O that the time were come for the sake of purging away all the old leaven of popery, which can never be while a pillar of popery is among ~~pop~~ protestants (as the same doctor calls infant baptism)

I would here desist from speaking (that the association may attend to business) did not some affairs bear hard on my mind and constrain me to speak more to my brethren. And as I ^{mean} not to act the dictator I need not an apology. I express a wish only

And I do wish that the agenda of religion were better settled than they are. The credenda are well expressed in our adop-

red confession; the consequence is, an uniformity in doctrines; this we owe to the joint labour of upwards of a hundred congregations about 84 years ago: but the things to be practised are managed in a multiform and dissimilar manner: he that hath visited the churches from Georgia to Novascotia testifieth this from personal knowledge: the manner of performing divine worship, (for instance); the parts of it; the order of these parts vary much: the manner of constituting churches is different: the number of officers, and quality; the number of ordinances; discipline and government; taking into the church, and putting out; administering baptism & the Lord's supper and imposition of hands, all these (I say) and others afford examples of ^{the} deformity before mentioned: either, therefore, there

are no gospel rules for these things; or those rules are diverse; or we do not know them; or knowing them do not mind them: walking by the same rule, however, is recommended in the gospel; and I suppose walking in the same manner — I could wish therefore that the association were to concern themselves about these matters. I have offered my mite towards it in print[†].

I could wish also that the association of Philadelphia were to concern themselves about other associations; your age and situation turn the eyes of the northern and southern associations towards you as to a center and a mother: I have heard complaints of neglects from the south since your last meeting.

I could wish further that the history of the American baptists

† See — "Customs of Primitive Churches"

were made: a matter of general concern for reasons I have published to the ^{world} ~~public~~: the longer it be delayed the more difficult will be the task: I have published some materials towards such a history; and have colled ^{ed} many more; some of which I have sent to my brother Backus; the rest I will give to ^{any} that will take upon him to accomplish the design: let not the want of ^{full} records discourage you as long as you may have living and credible informations from memories or traditions; for all the baptist affairs in this country are not above 140 years old: nor let the spirit of pride hinder, which will not suffer a man ^{to} do any thing, except he can do it to admiration: I remember of outcries raised against Crosby when he proposed to publish the history of the english baptists: and yet none of the fault-finders would undertake

to publish a better, nor has to this day: nevertheless I deem the book valuable, shattered as the matter of it is

I could wish also that an evangelist or (if that term pleases not) an apostle of the churches (2 Cor. viii. 23) were continued, and the fund to support him augmented; for tho' I have done with the office it is not because I think it either unscriptural or unnecessary, no; I am sure of the contrary

Lastly, I could wish to see some joints and bands introduced into the body of baptists on this continent; which body hath surprisingly enlarged itself of late years

Philadelphia: Oct. 12. 1773

~~Philadelphia Oct 7 1773~~

S E R M O N, II.

2 Chro. xxxv. 24 — 26 — And all Judah
and Jerusalem mourned for Josiah: &
Jeremiah lamented for Josiah; and
all the singing-men and singing-
women spake of Josiah in their la-
mentations to this day, and made
them an ordinance in Israel: and
behold they are written in the lamen-
tations: now all the rest of the acts
of Josiah, and his goodness —

You observe that I have
stopped at the word goodness tho'
the verse does not end there: and
I stopped on purpose that you sh^d
take notice of the word; but as for
the application of it, neither you nor
I have any reason to stop at all; for

S E R M O N, II.

surely *goodness* was not peculiar to
 king Josiah: we have known another
 king (but alas, we know him no more)
 whose memory deserves the same
 inscription — *Good* is the best of cha-
 racters; and *goodness* the best of ~~things~~
 things; and he that has the thing, and
 wears the character is more gorgeously
 apparelled than he who wears a
 crown and sways a scepter —: how
 much more he who wears both? Then
 a king becomes like the king of kings:
 then majesty becomes sacred majes-
 ty! Then the death of a king becomes
 a grievous loss: then the subjects be-
 come sincere mourners —: and ve-
 rily I say unto you “you and I
 “have lived to see all these things
 “come to pass”! — Josiah was a good
 king, and his subjects bewailed his
 death: George also was good; and
 who can forbear mourning? — Josi-
 ah reigned one and thirty years

2 Chro. xxxiv. 1: and his actions first and last were on record ch. xxxv. 27: a long reign! and therefore large were the records! and when all had been examined he appeared to be a good king! nothing were found in the annals that derogated from his goodness: but we lament a king who reigned near two years longer, and whose deeds first and last are recorded in the memories of some, and are come to the knowledge of all: each of which bears witness of his goodness — “Time (we say) shows what a man is; and after he be dead (we say further) is the time to fix his character”: and it seventy seven years be time enough for trial we have had them; and as death hath put an ~~an~~ end to the life and actions of George the second we may (as God did at the close of creation) pronounce all good, nay very good! a good youth, a good man,

40

a good husband, a good father, a good king, a good neighbour to the protestant princes, and (to crown all) a good christian: but this goodness is gone; therefore let all good people mourn. And indeed, none but a good king can be sincerely mourned over: the wicked king or the tyrant is welcome to go out of the world; and his exit hath been often hastened by murder; and whatever show of mourning is made for them is but a sham: but in the opposite case a loss is felt in the heart: and the outward garbs ~~clothe a body~~ ~~of~~ ~~body~~ of grief clothe bodies lined with grief and regret. This was the reason of that remarkable mourning for Josiah: I say remarkable; for it seems if no such mourning had been known before; therefore when any grievous mourning is described it is compared to the mourning of Hadadrimmor

" in the valley of Megiddon (Zecha. xii
 ") " | where Josiah came to his un-
 happy end: and John alludes to it
 in speaking of another fatal day, "he
 " gathered them to battle in ~~the~~ a place
 " called in the hebrew tongue Arma-
 " geddon" viz (in english) *the moun-*
tain of megiddo Rev. xvi. 16: on that
 mountain the archers hit Josiah; and
 in the valley below was he lament-
 ed —. And why should not King-
 stone be as Armageddon? for at King-
 stone the archer (death) found our
 good Josiah; there he smote him that
 he died; there fell a king, the greatest &
 best in the world! Why therefore sh.
 not Greatbritain be as the valley of
 Megiddo, a scene of universal and
 hearty mourning; for surely his be-
 reaved subjects have no less reason
 than those of Josiah had —. Our text
 is a description of the said heavy —.

mourning; wherein you will observe
the cause, *his goodness* — the ^{extent} universa-
lity of it, *all Judah and Jerusalem* — the
perpetuity of it, *it became an ordi-
nance, and he is spoken of in lament-
ations to this day* — some of the
special characters engaged in it,
*Jeremiah, and all the singing-men
and singing-women*

1) As for the cause of the mourn-
ing viz the *goodness* of their deceased
king, I have dwelt on it already. Let
us proceed

2) To the ^{47. 2} universality of the mourn-
ing: and the whole kingdom of Ju-
dah and all in its metropolis (Je-
rusalem) were engaged in it: there was
none (it seems) who was not very
sorry for his death — That Jeremi-
ah and the pious singers of Israel
should lament the death of their good
king is no wonder; but that *all*, both

in town and country should mourn
 is worthy a place in history: especial-
 ly if we consider what work he made
^{with} of the idols and groves and idolatrous
 priests throughout his dominions. ch.
 xxxiv. 3-8. : and yet it seems that
 all these sons of Belial were struck
 with his goodness and sorry for his
 death ____ And will not the case
 of George (our good Josiah) afford
 a parallel to this? Is not all Lon-
 don (our Jerusalem) in mourning
 for him this day? Is not all Great-
 Britain (our Judah) sorry at heart
 that he is no more? Every believ-
 er, I am sure, is; for he was not styl-
 ed "defender of the faith" without a
 cause! Every lover of liberty must
 be sorry; for he was the friend and
 patron of it at home and ~~abroad~~ a-
 broad! In a word, every protestant
 of every denomination must be a

sincere mourner — And as for his
 popish subjects I am perswaded the
 wisest of them are sorry for his death:
 I myself have heard many of them
 say — that they had rather live under
 his government than under that
 of a popish prince: and do you
 not remember that (when the French
 were preparing to invade us sum-
 mer before last) there was an address
 presented to him, signed by upward
 of a 120 roman catholics in the city
 of Cork only, and promising to de-
 fend him with their ~~the~~ lives and for-
 tunes? Surely his goodness must
 be great; else papists (who by their
 principles are enemies to all pro-
 testant kings) would not have ad-
 dressed him in that manner, nor
 have said to him such things as
 those! especially if you consider
 what havock ^{he} made (like Jorick) of
 their idols (the pretender and his no-

bles in the year 46 } and yet these ve-
ry men could ^{not} forbear saying let the
king live forever ! O how true is it,
that " when a mans ways please
" the Lord his enemies shall be at
" peace with him " Prov. xvi. 7 ! —:

Therefore let Judah and Jerusalem mourn
for our good Joniah ! Thou metropo-
lis, London, mourn ; for thou hast
lost a nursing-father ! Thou Great-
britain, and Ireland and the colo-
nies, mourn ; for your dear and good
king is no more ! — You, new acqui-
sitions in Asia Africa and America and
Europe, mourn ; for death suffered
you to have but a short taste of his
goodness ! And thou Hanover whose
glory it is that this man was born in
thee } mourn ! Thou protestant he-
roe of Prussia, mourn ; for thou hast
lost an able and a good friend ! And
all ye powers of Europe mourn ; for
he that supported a balance of pow-

er among you can do no more for you! But O tell it not in Gath: publish it not in the streets of Ashkelon lest the daughters of the uncircumcised Philistines should rejoice at the tidings!

3 Let us now come to the perpetuity of Isaiah's mourning, it became an ordinance in Israel: they speak of him in their lamentations to this day —. And if sincere love and affections and gratitude and grief were legislators in our Israel, I am sure there w. be an ordinance to perpetuate the memory of a prince who ruled over us so long, and with so much gentleness! and the 25th of October would be the day —: a day that w. bring to our remembrance events very different from those which the 30th of January presents to our view: this last puts us in mind

of upwards of a hundred thousand protestants that were murdered in Ireland; of upwards of thirty thousand that were massacred at Rochel in France; it puts us in mind of the dissolutions of parliaments; of arbitrary government; oppression civil and religious; and at last of a civil war! — But the 25th of October would commemorate a king who has not violated his coronation oath in one single instance; nor deviated from law in one part of his government; who oppressed no man; who was a protector and encourager of all that were good: in whose reign all enjoyed their rights: in whose reign the british empire was made much greater than ever: in whose reign a successful war was carried on in all quarters of the world: in whose reign the enemy of us and of all Europe are reduced low, even to bankruptcy: who

then ~~then~~ can but wish that it were w^h
 us as with the subjects of Josiah viz^y
 there were an ordinance made to
 commemorate his death and to re-
 count his goodnes; but as it is, I
 am persuaded that we who lived
 under the late king's mild govern-
 ment will remember him with kind-
 nefs while we can remember any
 thing; and regret the loss of him at
 every such remembrance

4 I come now to the speci-
 al characters that appeared in
 mourning for good Josiah viz Je-
 remiah, and all the singing men
 and singing women _____. It was
 not sufficient to say that all Ju-
 dah and Jerusalem ~~but Jeremiah~~
~~must be mentioned by name and~~
~~the Jews by office as~~ mourned, but
 the best must be mentioned either by
 name or office; and these are men-
 tioned particularly, either as an

argument of the reality of Josiah's
 goodness or the greatness of the mourn-
 ing or both q. d. "Josiah's goodness is
 no fiction; for Jeremiah and the cho-
 risters (persons of both judgment and
 conscience) appeared in it as chief
 mourners." — And I am sure all
 the Jeremiahs and religionists of this
 nation (who are wise and conscien-
 tious) appear singular and conspi-
 cuous in lamenting the death of his
 late sacred majesty — The people
 may array themselves in black and put
 on weepers for any price in comply-
 ance with fashion; but for a good
 prince the mourning will not con-
 sist in drapery only but also in
 the hidden man of the heart: Where
 is there a minister of Jesus Christ of
 any denomination in these realms
 that will not be as forward as Je-
 remiah in this matter? Does your

character lead you to contend for the
 faith? Behold a true *defender of the*
faith is no more! Do all private Chri-
 stians love to serve God according to
 their consciences? Behold he that
 gave you liberty of conscience and
 protected you in that liberty, nay
 that gave you some hundreds of
 pounds every year to encourage
 you, behold, this is the man that
 death hath bereaved you of! There-
 fore, O ye dissenters of all denomi-
 nations (with your Jeremiahs and
 songsters) mourn for him whose
 goodness and bounty have made
 you happy! And ye of the nation-
 al church both clergy and laity
 weep, for the head of your church &
 hierarchy! Let your choristers and
 organs and bells sound the doleful
 tale! Let the armies of our Israel
 and their dreadful instruments

mourn; for your heroe and general
 is no more! And ye floating castles.
 that rule the sea and annoy the enemy's
 shores wear mourning for colour; for
 your admiral is slain! let your can-
 nons not thunder but groan! And
 all ye that bear royal commissions
 mourn; for your commissions are
 dead which betokens the death of the
 giver —. In a word, let all our Ju-
 dah and Jerusalem, our Jeremiahs
 and sons of harmony mourn for
 good George! And let it be an ordi-
 nance to your hearts to speak well
 of his name while our memories re-
 tain notice of his goodness —. But,
 blessed be God, we do not mourn
 like men without hope! We have the
 offspring of that noble stem for his
 successor! One whose personal vir-
 tues bid us be comforted! One who
 descends from such ancestors, and

stands related to such numerous & good relations as bid us be of good cheer! Good may come out of Nazareth: but out of the house of Hanover how can any thing but good come? Let us pray for him, that he may come up to the virtues of his grandfather; for a better king we can not wish for.

And now I have contributed my mite towards that vast sum of national gratitude we owe to the memory of our late good king; and to God for him; and for continuing his life so long; and giving a protestant successor to sit on the throne of Great-britain; where, to sit long and gloriously reign may God grant for Jesus's sake. Amen

But I have not yet done with royalty: we are this day to commemorate the death of another king

and (I must say it) a greater and a better king; even the king of kings & Lord of Lords: a king, of whose goodness a Josiah or a George are but faint resemblances: a king before whom both Josiah and George are now worshipping at a humble distance. — Nor is the death of king Jesus to be commemorated under similar consideration: — the death of Josiah & George were a loss to their subjects; but the death ^{& it} is a gain, a great and inexpreffible gain! this attoned for the sins of men! this was the price of redemption from hell! this appeas'd divine wrath! this openen'd the kingdom of God to all believers and secures their entrance thither! therefore we commemorate the death of king Jesus as the happiest event the world ever knew or can know! — But there is another happy difference: when

Josiah and George died there was an
 end of them; but Jesus rose again
 and lives! he lives now! the crown
 is now on his head! the scepter in
 his hand! and government on his
 shoulders! and is proclaimed u-
 niversal monarch! — Hail, O ye
 christians, hail your ever-living
 king, and submit to his government
 and laws! Do you admire the reign
 of your late earthly king? Did you
 think yourselves happy under his
 government, and wish it had been
 much longer? — How much more rea-
 son have you to admire the reign
 of Jesus? How much more happy can
 he make you? — therefore yield allegi-
 ance to him! call him your dear &
 dread sovereign! condemn every
 act of rebellion against him! and
 say ever more “thy will be done,
 “thou king of saints”! — Could

you wish there was an ordinance in
 Britain to commemorate king George?
 You have your wish in Christianity,
 however! there is an ordinance to
 remember ~~the~~ death of king Jesus;
 an easy one: only the eating of bread
 and drinking of wine in a religious
 assembly —. Would you have as
 much kindness for the memory of
 king George as to observe an or-
 dinance for him? I believe you ~~have~~
~~as well~~ would; as the subjects of Jo-
 siah did: and will you not observe
 a rite in remembrance of Jesus? Sure-
 ly you will: we are come together
 to day for that purpose: and I am
 glad to see it: it argues a kindness
 towards him: and looks as if you
 were glad of the opportunity — Did
 the subjects of Josiah make an or-
 dinance? and do they observe it to
 this day? but God forbid that they

should have more gratitude than we have! God forbid that they should make an ordinance and we neglect one made to our hands! God forbid that they sh^d. observe it to this day & any christian to have to this day neglected the other! Surely we have more love for him and more expectations from him than they had from their dead sovereign! — Come then with your Jeremiah: come with yourselves and your singing men and singing women, come to the commemorative ordinance, come and do this in remembrance of him that died for you — Satan will bid you forbear. Christ is his enemy and rival; and it swells his envy to see you do him honour; and therefore if he can hinder you, he will do it: some he may now ^{be} putting off with purposing to do it hereaf —

Ter: To others he may be suggest-
 ing unfitness and be quoting a text
 of scripture for it as he did when
 he would have broke the neck of
 this same Jesus: he does not care
 what stumbling blocks he puts in
 your way if he can but hinder; that
 is what he aims at; and if he gain
 his point he will laugh at your ere-
 duleity, and triumphs that he can
 gain on you when Jesus Christ can
 not.

Some persons have a pi-
 ous way to reason ~~themselves~~ them-
 selves out ~~out~~ of piety! But let
 them remember that the devil of-
 ten turns saint, nay an angel,
 and ^{an} angel of light! and I make
 no doubt but this fair devil has a
 hand in all those fair pretences
 that keep men from showing their
 love and regard for Christ: But

listen not to him; for whether he
 speaks you fair or foul; whether he
 hides or shows the cloven foot; whe-
 ther he appears an angel of light
 or an angel of darknes he is a de-
 vil still: from whose snares good
 Lord deliver us. Amen.

Rye, in Sussex. Oct. 29. 1760

S E R M O N, III.

1 Pet. iv. 7. *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

One of the sages of Greece acquired great reputation among the Lacedemonians by the method he took to ^{excite} ~~excite~~ his country-men to virtue; & to dissuade them from vice: it was by setting the ends of both before them. Peter, in my text, uses a like method: he places the end of all things near our sight in order to urge us on to sobriety; and to ~~watch~~ ^{watch} unto prayer. Cavils were raised against this motive and method, as appears in his next epistle, "where is the promise of his coming?" for all things continue as they were from the beginning of the creation"? Nevertheless Peter de-

sists not from his argument as well knowing the aptitude of it to promote his design —. And if the argument was good then it is much better now; for now the *end of all things* is nearer hand by upwards of seventeen hundred years —. Here a question rises which must be minded before we can go a step further in our design: What does Peter mean by *all things* which were then near their end? I answer (1) They were the *things* of the Jews to whom he directs his epistle (ver. 1); such as their church and state and temple and dwelling in Canaan; all which came to an end 10 years after the date of this epistle: but does he not speak of Christ's coming to judgment in the same epistle? He does; and therefore the (2^d) answer is, *all things* mean the world itself, which was then near

its end, in his estimation: I say, *in his estimation* —, for in fact it was not: seventeen hundred and ⁶⁰ three years have elapsed since, and yet the world stands as firm as ever: nor could Peter pretend to know the day or the hour since his master knew neither; nor yet the angels of God; this is a secret which the father locked up in his own bosom (Mat xxiv 36): but the world might soon come to its end: and both prudence and profit required that Peter should esteem what nigh at hand which *might* be nigh at hand: the opposite estimation would certainly be wrong, and might be fatal

And if you, my hearers, will be pleased to assume this prudential estimation and make it your own I may gain some advantage over you in my sermon — The world

will certainly have an end: and that end may come to day: you may by and by (for ought you know to the contrary) hear the trumpet of God: feel the earth tremble: see the son of man in the clouds, and the dead in that burying ground starting to life: and you and they hurried to judgment: you have no security ~~of~~ the contrary: judge thus of matters, as you have an apostle for a precedent, and prudence for a dictator, and you will fetch hell near you, and place heaven hard by; make death stand at the ~~door~~ door, and so help me to forward these two exhortations — *be sober — watch unto prayer —*

I Be a sober people I earnestly beseech you: — a drunken people; a mad people; a riotous people, and irreligious people are not a

sober people; for sobriety (in the gospel
as well as in common discourse) stands
opposed to all those ugly things

(1) I do not know that there is one
drunkard before me: but if there be
let this sentence strike him into sobri-
ety, *the end of all things is at hand!* - Come
with me to good company, and in a
king's palace: we find both in Dani-
el v: see Belshazzar carousing in
vessels of silver and gold before a
thousand lords, with their seraglio
of wives and concubines, and (like
true bachanalian) singing the prai-
ses of their gods and goddesses! look
on that wall: does not that hand
write *mene*? it does: and the king
sees that the end is at hand: his
countenance changes; his knees
knock together; and his majesty feels
a sore pain in his loins; and cries
out aloud: this made him sober;

for his end was at hand, and the hand at writing it on the wall: and is it not a sad thing to die a drunkard

(2) From the palace let us hie to the camp in order to see *revelling*; for *riotous* people are as opposite to *sobriety* as drunken people, only the commonness of the latter hath almost engroffed the opposition to themselves: the camp is pitched in Num. xxv: he^{re} you see dancing and feasting and excess of gallantry with the moabitish ladies: but see yon black cloud moving towards the rioters! it carries deaths innumerable in its skirts; for it is full of the plague: it seems to utter as it approaches "the end of twenty & four thousand of you is at hand"! it enters the camp; the revellers suck in the contagion, and with a gasp

or two give up the ghost: and will not this be the case with you if the end ~~and~~ of all things be at hand and you desert not from your riots and revels and gallantries and nonsense? O sirs be sober out of hand for the end of you is at hand!

{3} But sobriety stands opposed to madness, you have heard me say: so Paul appeals to the soberness of his words when he would convince Festus, that there was a mistake in the saying "Paul thou art mad": And who can be a madman if the abandoned sinner be not he? Was not the prodigal besides himself during the whole course of his profligancy? Yes verily: else, how could it be said of him: when he came to himself he returned? Believe it, every impenitent sinner is besides

himself: the wrath of God hangs
 over his head by a slender stay: hell
 beneath opens wide her mouth to
 receive him, and yet he sins: he
 casteth about five brands arrows
 and death, and crieth, am not I
 in sport? Yes; but it is a mad
 sport: thou art not sober! O
 sinner! thou heart-whole sin-
 ner! thou prayerless and fearless
 and impenitent sinner! let me
 pronounce this dreadful sentence
 in thine ears: and would to God I
 could do it with the trumpet and blast
 of an archangel, *the end of all things
 is at hand!* — O let this make thee
 a sober man! let this remove thy
 madness and (with the prodigal)
 bring thee to thyself! a neglecter
 of duties; a committer of sin; a des-
 piser of the means of grace, and a
 stranger to repentance is not a

sober man tho' he could write like a Seneca or speak with the tongues of men and angels! O let it not be in this world as it was in the old! then God declared by Noah "that the end of all flesh was come": but no flesh grew sober at the warning till they all (like the bedeviled swine) were choaked in the deep — You rising generation! let me repeat to you the words of Paul the aged, *young men, be sober minded!* You are not unacquainted with a contagious disorder that now rages in town and seizes chiefly on young people: could this disorder speak, would it not have said at its coming "young people be sober, for the end of many of you is at hand"? It is raging still: about 22 it seized by the throat and killed last week not many doors from this meeting house: therefore be so-

ber lest this week puts an end to you — You ancient of days be sober; for your end is at hand whether the world stands or falls — I need not tell you that to be sober is to be *religious*; for an irreligious man is not a sober man in the esteem of God tho' he may in the esteem of men

II I now come to the other duty, which is preſcrib'd on us with the same motive viz *to watch unto prayer* — The original word for *prayer* is in the plural number, *prayers*: & that which is translated, *watch ye*, means a freshness and liveliness of mind opposite to that *stupidity* and *drowsiness* occasioned by drunkenness: I take notice of these things that I may be better understood when I speak of “a liveliness of mind proper for making prayers” — And now

let the same consideration used to make
 you *saber* men be used to make you
 men of *prayers*, and to make you
lively and *importunate* in those pray-
 ers: - *sleepy* minds may make pray-
 ers; but they will not differ much from
 dreams: and *unwatchful* souls
 will let slip many an hour ~~of~~ when
 prayers are wont to be made: to re-
 medy this let me once more sound
 the alarm - *the end of all things is at
 hand!!* — It is a sentence that will
 awake the dead, when the archangel ^{let} pro-
 nounce it; and they will no sooner
 wake than they will fall to their pray-
 ers, we are told: but it will be to pray
 that the mountains and rocks will co-
 ver them from the wrath of the judge
 of all the earth — That is a desper-
 ate prayer! but be ye awake to
 the prayer of hope and faith: to the
 prayers that will turn away wrath

and gain happiness —. I hope you will not ask “what shall we pray? or “how shall we pray? — Suppose the end was just coming: Suppose the signs of the last day were seen in the heavens and felt in the earth: or suppose death at your elbow, and the sentence given “set thy house in order, for thou must die and not live, I say, suppose all, or either of these; and you suppose no more than what may be; and I believe you would not be at a loss what, or how to pray any more than Hezekiah was: and if you are otherwise minded now it is because you are not awake; not sufficiently affected wth this saying “the end of all things is at hand”! — Suppose this then as a fact: persuade yourselves of the reality of it before you go to prayers to night, or come hi-

then to prayers by and by : and when
the persuasion hath entered your hearts
keep it there : so Mary is said to hide
the words of Jesus on her heart : and
I believe you will

1 Pray for a change of your nature
from evil to good, from what it is to
what it should be — You would re-
collect that the scripture saith “ ex-
“ cept ye be converted — except ye be
“ born again — except ye become
“ new creatures ye shall in no wise
“ enter into the kingdom of God ” ; and
the nearness of your end which sends
to heaven or hell, would make you
pray for that conversion or regene-
ration or newness of nature, and
that in earnest — O you would watch
to prayer ! and watch for the com-
ing of the things prayed for ! and
why not now ? are not the ends of
all things at hand ? Is it not an a-

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pottle that saith it? — What conver-
sion is; what the newbirth is; what
it is to be a new creature you know
it you read the bible; and the impos-
sibility of being saved without such
prerequisites you believe if you be-
lieve the bible; but are these prerequi-
sites yours? — Some will say yea;
some hope they have; and some
say nothing; and yet the end of
all at hand? O pray that God will
do the need^{ful} for you! Crie earnestly to
God to beget you anew, to convert
you, and so form your nature averse
to sin and disposed to virtue; to
make new creatures of the old, and
cause old things to be done away,
and new things to take their place:
to make you holy; to give you a
taste for heaven, a fitness for hea-
ven, and a desire to be in hea-
ven; to reconcile you to God, and

to his will; to take up the cross and to deny yourselves! Use such prayers, and be not drowsy nor slack nor lukewarm, but watchful; for the end^{of} all things is at hand; and therefore ^{you} must obtain soon or never

2 Repentance is necessary; so necessary that no pardon comes ^{but} in the tract of repentance: let the nearness of the end awake us to pray for repentance — It is a gift, remember: the workings of the law of self-preservation is not repentance; for beasts and birds discover as much distress as man under an apprehension of danger: and if repentance were not a gift there would be impropriety in praying for it — Now the decree is "except ye repent ye shall perish". Sirs! you must have repentance or the decree will surely take place! And if the end of all

be at hand you must have it soon or never! and that will awaken any body: O what strong cries and tears and carefulness will be used! You will watch unto prayer tho' your attention should be asleep to every thing else! You will with a Rache's ^{sum} importunity cry, Lord make us true penitents or we die! the nearness of the ~~end~~ end will raise importunity; and delays will heighten the ~~the~~ importunity, as it is written "and being in an agony he prayed the more earnestly".

3 Remission of sin is the object of repentance, and a necessary acquisition in order to salvation: and the nearness of the end awakens earnestness in quest of remission! and summons tears and strong cries and wrestlings and strivings to obtain the ~~end~~ boon lest the end

come ~~before~~ before your sins be forgiven! Did you ever attend a sick person that had neglected the one thing needful in health? did you observe how earnestly he cried for mercy? how he agonised for pardon? how he wet his pillow with tears and wrung his hands for the remission of all his sins? And why so? why he believed that the end of all things was at hand with him! The physician gives him no hope; and he finds the sentence of death in himself! This awakens all the powers of his soul and the strength of his body to pray with the earnestness of one that is giving up the ghost; and if you do not pray thus to day it is because you do not think that "the ends of all

"things are at hand"

4. There is holiness to be obtained before the end comes: illread.

is he who knows not "that without holiness no man shall see the Lord;" and "that into heaven entereth nothing that defileth"! This, I am persuaded, makes every sinner say to himself "I must be a holy man before I die: I must be washed and cleansed and sanctified before I quit this state"; but then he puts death afar off, and cries "it is time enough yet"! but, believe it, "the end of all things is at hand"! Awake therefore to prayer and watch unto prayer viz pray like a man who is alarmed with the sudden approach of destruction and apprehends his end nigh —. These necessary things (and some others) will occur to a dying man, and be prayed for with no small anxiety if he hath strength and the use of reason: and if you will help this declaration

to sink deep into your hearts "the end
 " of all things is at hand" they ^{will} recur
 to you; and the nearness of the end
 will rouse you up to pray for them
 as things that must be had or you
 perish; & soon; or not at all.

I hope you all pray! it would
 grieve me to think that any here sh^d.
 be a prayerless person! but what I
 want is to make you mighty in
 prayer: and to make your pray-
 ers effectual and prevailing - And
 the nearness of your end flatters my
 wishes much, and persuades me it
 will do: therefore I have set before
 you this apostolick motive, *the end
 of all things is at hand, therefore
 watch unto prayer!* — He that is
 formal and flat and indifferent
 may ~~may~~ like Baal's worshippers cry
 from morning till night before any
 notice is taken or answer come: let

(78)
not such a man think that he shall
receive any thing of God —. Heaven
suffereth violence and is taken by
force: the importunate prayer pre-
vaileth: ^{even} an unjust judge feels the
power of it: Christ prayed once; no
answer came: he renews his pray-
er with more earnestness; but no
answer: then he prayed a third time
and agonised in prayer; and an
angel comes to strengthen him: and
this earnestness is so important a
point that Jesus put forth a para-
ble to encourage it: "awake there-
fore unto prayer, for the end of all
things is at hand".

Philadelphia: Jan. 15. 1763

S E R M O N, IV.

1 Cor. XIII. 2 — *if I have not charity, I am nothing*

And if so great a man as Paul would be nothing without charity: nay if a man much more accomplished than Paul (described in the context) would be nothing without the same charity, what must poor we be without it but (as the prophet saith) "less than vanity and nothing?": And yet this would be our case, nay the case of the most accomplished men upon earth (in a religious capacity) while destitute of that same thing — And to rivet the doctrine the faster our author repeats the matter two or three times in the compass of few lines, "if I have not charity I am

" nothing — if I have no charity it
 " profiteth me nothing — without cha-
 " rity I am but a sounding brass and
 " tinkling cymbal " — This account
 of charity is very alarming, and con-
 vinces my hearers of its importance
 at once, and the necessity of having
 it lest (as the same apostle saith) " they
 " should think themselves something
 " when they are nothing and so de-
 " ceive themselves " : for upon hav-
 ing or not having charity does our
 being something or being nothing de-
 pend : to have it is (in effect) to have
 all things essential to the being of a
 good man here and a happy man
 hereafter : to have all accomplish-
 ments without it is, in the end, to have
 nothing ; for *without charity I am no-
 thing* — . But what is this same cha-
 rity ? Is it giving to the poor ? no : for
 this, and that are diversified in the

same verse "and tho' I give all my
 " goods to feed the poor and have
 " not charity, I am nothing" — Or.
 is it a favourable opinion of suspect-
 able persons and actions that is cha-
 rity? it can not be; for such a cha-
 rity faileth when this state of imper-
 fection comes to an end; but the cha-
 rity of my text never faileth (ver.
 8); it surviveth the world and the
 things of it; nay, the cardinal gra-
 ces of hope and faith, and becomes
 an inhabitant of the eternal world
 above —. If neither of the above be
 charity what is it? I answer, it is
 LOVE; for that is the proper mean-
 ing of the original word (ἀγάπη) and
 so is it englished in 86 places in the
 testament: and some of the great-
 est admirers of our english version
 have wished that the term had been
 translated by love throughout this

chapter; because that would have suited the context better; and would have been more useful to the reader as it would have led his thoughts at once to the thing intended rather than to "giving to the poor or a benign disposition towards persons or actions of doubtful interpretation". Permit me therefore once more to repeat my text in this translation - *without love I am nothing* - And persons are nothing without it, not in some supposeable circumstances | which make all worthless | but in the best circumstances imaginable; persons "that can speak with the tongues of men and angels; that have all prophecies; all mysteries; all knowledge; all faith so as to remove mountains; that give all their goods to the poor; nay, give their bodies to the burn-

"ing, I say, such persons would be but mere nullities in religion without love — I intend to make this apparent by trying a *loveless* person in three notable circumstances, that is, in his duty to his neighbour — in his duty to God — and in a preparation for happiness

I One main end of Gods placing us among a set of fellow creatures is to be beneficent to them; and if we fail therein we are so far, nothing to purpose; and our duty to our neighbours requires love to our neighbours; therefore, thou must love thy neighbour as thyself " saith Jesus Christ: herein consists half the law and half the prophets and half the gospel too: now neighbours to us (in a christian sense) are those that doe us good; and consequently they to whom we do good, only, can call

us neighbours: beneficence is essential to the character Lu. x. 36. And do you think men will be beneficent to each other if they do not love one another? I trow not: Will men be kind to one another? will they ~~be~~ sympathetic with each other in afflictions? will they relieve each other's necessities? will they concern themselves about each others prosperity and interests as if they were their own? No: and if they behave to each other with common decency it is humour or interest or self-applause or the like that is at the bottom: and how unequal to the task are such motives? when it ceases to be my interest, my beneficence will cease: when the good humour fails all fail with it: if self-applause move me to beneficence and benefactions fail of my

expectations I will do so no more,
 but become an absorbent and a pro-
 verbialist: "every man for himself &
 "god for us all" = Husbands that
 love not their wives, or wives that
 love not their husbands: children
 that love not their parents or pa-
 rents that love not their children
 may do something for each other:
 and so may neighbours for neigh-
 bours; but if the spirit of the laws
 of those relations consists in love
 they have it not: benignity of dis-
 position and beneficence of action
 towards our neighbours spring
 from love to our neighbour: and
 this we must have or ~~cyphers~~ all
 may be marked with cyphers

2 Another main business of men
 is their duties to God: this is the other
 part of the law and the prophets and
 the gospel: and love to God is the

fulfilling of it also : as love when fixed on money becomes the "root of all evils" : so is it, when fixed on God, the root of all good . — Abstaining from what God prohibits, and doing what God commands comprise all duties to God : and performances therein are things materially good : but if love to God be wanting they please not God . The reason is obvious ; *God is love* ; Joh. iv. 8. : and therefore "works and labours of love" alone are agreeable to his nature : a cruel man or a tyrant is satisfied with the obedience of slaves and works which his terrors extort from them : not so the God of love ; else the devils's believing in him, trembling before him and confessing his son to be the Christ would be pleasing in his sight : it is a course of duties

No man's servants

performed by lovers of God only are acceptable to him ; on them alone does he smell a savor of rest — Who stricter than the pharisees according to the letter of the law ? How then come their fastings and prayers & alms — and tithes and sacrifices & offerings to be abominations to the Lord ? Lu. xvi. 15 Christ accounts for it — “ I know you, that ye have not the love of God in you ” Joh. v. 42 — O, my brethren, do not let this sentiment pass unheeded — “ without love to God I am nothing in point of pleasing God ” ! — While the inscription of your altars is, *TO THE UNLOVED GOD* you are nothing in the religious character : your duties but *noughts* ; for the unit, *love*, is wanting

Love to God

3 Religion, which consists of duties to God and man, has two eyes:

with a *single eye* it looks to God: but with a *squint eye* it looks to the performers of the duties themselves, and seems to intimate "that our own happiness ~~is the duty~~ is also aimed at; happiness here and happiness hereafter" — And if so, the necessity of our having ^{love} preeps thro' that cranny — All men would be happy, and are quite impatient when they fail of it; but without ~~of~~ said love they must fail. Worldly happiness they may have; for they have the world and the love of it: but meditating upon God; reading and studying his word; conversing about him and his things; praying to him and praising him; frequenting his house and using his ordinances &c are things they love not, and consequently have no liking to; and therefore are things that cannot make

them happy —. Spiritual happiness
 arises from the use of spiritual things:
 but if we love not those things; have
 no taste or relish of them; if they be
 wearisome and unpleasant; if
 instead of gratifying moral na-
 ture they grate it, how can the
 comers thereunto be happy? — It
 is ^{our} love to divine things that ren-
 ders us happy in the use and be-
 lief of them: — nay truth (sweet a
 thing as it is) does not please except
 we receive truth in the love of the
 truth —. And as for future hap-
 piness it is an impossible thing with-
 out love! what is that happiness
 but being in the immediate pre-
 sence of God? commixing ourselves
 with saints and angels? and join-
 ing ourselves with them in acts of
 worship and devotion forever? But
 if we love not God, nor his Christ

nor his spirit how can the vision and
 presence of these personages make
 us happy? will they not rather make
 us miserable as sore eyes are hurt
 by the sun? If we love neither saints
 nor angels for their holiness how
 can their company and society
 give delight? would they not be
 unsuitable companions? if we like
 not the works and exercises of hea-
 ven how can they please? would
 they not rather plague us, and make
 us say with them of old & behold
 "what a weariness it is to serve
 "the Lord"? to be in the mansion
 of love without love would be to
 sojourn in Mesek and dwell in the
 tents of Kedar; in a land that eat-
 eth up its inhabitants and destroy-
 eth the wayfaring man! — in a
 word; future happiness would be
 future misery to a man devoid

of said principle! were he in heaven he would soon wish himself away; and pray to be sent to some place, and some company, and some employment, agreeable to his nature — And now, my hearers, I have shown you a heaven, a religion and a neighbourhood without love, that you might see what great good sense is in the saying if I have not love I am nothing!

Hitherto I have been speaking of things in your hearing; shall I now try my hand at address and speak to you? If so I will

Turn me to you who are professors of divine love: I congratulate you on the acquisition, and mean you assistance to bless and praise him who hath wrought this self some thing in you! should Christ ask

you as he did Peter "love you me"
 you would be able to answer with
 him "yea lord; for it desires and ef-
 "orts to please thee; it warineth not
 "to offend thee; it frequent thinking
 "of thee; it pleasure in thy presence
 "and mourning thy absence be
 "sure signs of love. we are sure
 "that we have the thing signified".

O the surprising effect of divine fa-
 vour! here are men to be "wonder-
 "ed at" like those of Joshuah! were
 not all these once haters of God? were
 they not all hateful and hating? but
 how see I them so happily trans-
 formed into loving and lovely peo-
 ple? The character of divine love
 is their character! "they suffer long
 "and are kind; they envy not; nor
 "vaunt themselves; nor are puffed
 "up; they do not behave them-
 "selves unseemly; they seek not

" their own, are not easily provoked;
 " ed; they think no evil; they rejoyce
 " not in iniquity but in the truth; they
 " bear all things; believe all things; hope
 " all things and endure all things! Here
 are the pure, the peaceable, the gentle
 and the easy to be intreated! O
 who can see them and not wish, wth
 Baalam to die their death; and
 to say, with Naomi " wither they
 " go will we go: where they abide shall
 " be our abode: their people shall
 " be our people and their God our
 " God!" But remember who made
 you to differ! and be this remem-
 bered by all that observe the dif-
 ference! it is the God of love that
 hath given you this loviness! and it
 is the love of God that hath oper-
 ated such a benign change in
 you! O then give the glory to
 God! and ye that behold them

join in ascriptions of praise ^{to} their father who is in heaven! This is the lord's doing, and marvelous it is in our sight!

2 From you I turn to them who have not this love: and O what a change is here! lamentations and mourning alone offer themselves on the occasion! But your state is not remediable: he that made others to differ so much from you can make you to differ as much from yourselves: and this is what my soul longeth after! With a view to this let me put you in mind | | That this love is not a plant that grows in nature's garden: the principle of natural love is the fruit of our creation; but the love of God is obtained by another and a new birth: herein is the image of God impressed on

us, and that God is love: herein we are made partakers of the divine nature which is said "to be shed abroad in the heart. Rom. v. 5: and it seems necessary it should be supernatural because it has to do with supernatural things: for water will rise no higher than its source: but the business of divine love is in heaven: therefore it (like the son of man) comes down from heaven that it may ascend thither. Let me therefore add (2) that the expedient proposed for obtaining any thing that comes down thence is prayer: so teacheth the apostle James: prayer (like Prometheus) will fetch the fire of love from heaven to animate them who (in a moral sense) are as lifeless as loveless images: O then pray to God for this heavenly boon: pray with all manner of prayer: be instant

be in earnest: strive with God, as Ja-
 cob did, with tears and supplica-
 tions; ~~as you~~ (like the importunate
 widow) take no denial: ask as for
 life & you will prevail! — Moses by
 conversing with the glorious God
 became himself glorious! so thou
 by ~~the~~ dealing in prayer with the
 God of love wilt partake of his
 loveliness! — While David mused the
 fire burned: muse thou on him
 who is love itself that the flame may
 kindle in thy bosom! What is said
 of faith is true of love, it "cometh
 "by hearing": hear thou the word
 preached! it was when the disci-
 ples listened to Christ's speaking
 and opening the scriptures that
 their heart burned in their bo-
 soms! and what he did in per-
 son he hath often done by his
 ambassadors! In a word, use all

means that promise success: to for-
 ward which let ^{me} resume what I la-
 boured to show viz (3) that you are
 nothing without it: nothing in point of
 duty to God or man or happi-
 ness! and surely to be found null-
 ities in relation to such things must
 show us the necessity of professing
 the said love! But to be nothing
 is not the worst! a curse is annex-
 ed to the want of it, "if any love
 "not the Lord let them be anathe-
 "ma maranatha": could such
 be nothing in every sense it would
 be well for them: but alas! in point
 of existence they will be something for-
 ever! and against that an anathe-
 ma is pronounced: thou must go
 to ~~the~~ where no love is: and a-
 mongst damned souls and de-
 vils who love not God: O there is
 no anathema like living and dy-

ing destitute of the love of God, and
the love of our neighbours

Suffer me now to make
some reflections before we quit the
subject

It love be of such importance
in the christian world, is it not strange
that the subject is not more thought
on and spoken of by both christi-
an preachers and christian peo-
ple —? God has acted otherwise; for
in giving us law, he has aimed pri-
marily at the love of his creatures,
saying "love the Lord thy God, is
" my first commandment": Moses
and the prophets have always treat-
ed it suitable to its importance, for
hereon "hang all the law and the
" prophets": Christ and his apostles
have acted alike part: Christ's preach-
ing was much of love: the apos-
tles preachings and writings were

the same : the gospel itself has not
 been improperly styled " a treatise
 " on love " : this was giving the
 subject a preference and priority
 suitable to its importance : and must
 not ministers of the present age (af-
 ter all they have said and if their
 hearers have profited) must they
 not say " without love all will
 " profit ^{us} you nothing ? " : and if
 so, would it be any wonder that
 their pulpits should ring of di-
 vine ^{love} ; and that the press should give
 solidity to the sound ? Would it
 be strange if both ministers & peo-
 ple should fill their conversations
 prayers and researches with the
 same subject ? O it is a thing too
 much neglected ! Faithfulness to
 our own souls, and to the souls
 of others, requires us to dwell
 long, and dwell often, on so ne-

Morgan Edwards'

S E R M O N S

on the following
subjects
vol. VII

* Association sermon	p 1	^{old} PH 773
A tear for George II	37	July 1765
The end of all things	59	
Love or nothing	79	
A killing sight of Christ	109	Jan 1765
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Σπουδαίως δὲ καὶ ἐκάστοτε ἔ-
χειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν
τὴν τούτων μνημὴν ποιῆσθαι
Petrus

-
- * Was presented Baptist Historical Society in
Philadelphia thro' Hon H. G. Jones.
The text was Num 23:9 The Sermon was
delt Philadelphia Oct 12. 1773.

ceptary a theme —: we take a deal
 of pains to furnish us with the excel-
 lencies of arts and education: we
 labour hard to be acquainted with
 the scripture and its divinity: we
 profess religion, and run thro' a
 round of duties: we have per-
 haps shining gifts, and spend
 much treasure to support the cause
 of Christ; but what if love be want-
 ed? we could be but nothing with-
 out those: and we are no more
 with them, if love to God and our
 neighbour be absent! Surely then,
 my brethren, you will consider the
 matter! surely you will give more
 of your time and attention to love!

2. Again; if men without love
 are nothing in the religious ~~world~~
 character then how many *nothings*
 are there in this world? —: are not
 the bulk of mankind barbarous

and brutish and proud and obstinate in their dispositions? is this consistent with love which is a mild, a soft, ~~and~~ and gentle, and tender passion? Can men love their neighbours who slander and backbite and injure them; or shut up all bowels of compassion and kindness towards them? Can those love God who wilfully affront him by forbidden deeds; and turn the deaf ear to his requisitions? Can men who are dead and formal in the profession and duties of christianity have the love of that religion? Or is it not a weariness to them, and its duties things they wish not to have been duties? God have mercy on them and keep us out of the number!

3 What has been said affords us reflections on the cause and cure of the decay of religion — That true

religion is on the decline is now a matter of notority *; and many causes have been ascribed for it; but y^e chief cause is a want of love or a decay of love: education, or custom, or fears, or moral ^{per}swasions, may make professions; but without love both profession and practice will ^{fail} as rivulets do which have no spring-heads: and where love really was it may wax cold, and both individuals & communities be reduced to a laodicean state: and religion will always decay, or flourish, according as its votaries lose, or retain, their first love: and this is manifestly y^e state of the christian world: men want

* This sermon was preached in London at the time that a society was formed for the revival of religion; and before some of the members.

neither knowledge nor motives, nor liberty, nor any thing else but the love of God and their neighbours —. And therefore the way to revive religion is obvious: let those who have no love profess themselves of it: and those who are waxen cold in love be restored, and the end is obtained: religion will flourish like the spring occasioned by the warming of the earth after a cold and freezing winter: all those societies therefore, which are formed for the revival of religion; all those lectures which are set up in this city; all those books which are printed and given away should aim at love; for if all other points were gained and love lacking, cyphers would express all the fruits of our labour! O that the well-wishers of souls would think more of this! O that God would

sheet abroad his love in those hearts ^{wh} are yet strangers to it! O that God w^d strengthen the love that remains and is ready to die: it is now a smoking flax and a bruised reed: God almighty blow it up in ^{to} a blaze, and give firmness to the feeble stem: let him have ^{no} rest till he send judgment to victory

4 Let us reflect a minute or two on the excellency of christianity & its professors — The religion of christians is a religion of love: it takes its rise and receives its laws from love: it breaths of nothing but love: it leads to nothing but what is lovely; and, by a natural necessity, avoids all thoughts and words and actions that ^{are} opposite to the spirit and dictates of love: How excellent therefore is the character of real christians! they are in course loving &

lovely persons! lovers of God, and
 lovers of man, and lovers of all that
 is ~~is~~ godly and humane! They yet
 have the reality of Christ's religi-
 on ~~the~~ like Christ: they wear his i-
 mage ~~image~~ in their countenances
 and bear his spirit in their tem-
 per: their words and actions and
 thoughts are (like his) expressive
 of love, gentleness and beneficence:
 O it is an amiable religion! Happ-
 py the world that ^{such} a religion is come
 into it! but happier far were the
 world partakers of its spirit! It is
 vain to call them christians who
 are not —. The christian faith
 worketh by love: but the faith of
 papists, and of too many pro-
 testants, work by ~~by~~ hatred and
 wrath and cruelty: their faiths &
 the christian faith therefore are not
 the same: christians are loving

and lovely in their relations to God and connexions with men : but most of christendom neither reverence God nor regard men : these and christians therefore are not the same people : O, my brethren, let us condemn in ourselves and others all that are inconsistent with divine love ! all our hard thoughts of men ; all our hard speeches & hard dealings ; all our unkind usage of them ; all our ingratitude against God, and violations of his commandments : let us not believe that we have the love of God and our neighbours until all the opposites of love be done away and abolished ; and until all our dispositions and agencies be loving & lovely

Finally : let us see whether we profess, or profess not, the love

I have mentioned so often : if we do let us be thankful to the God of love : if not, let us deem ourselves to be *nothing* ; and, like men that are *nothing*, and have *nothing*, let us apply to him that makes *something* of *nothing* : and let this be the drift and language of our hearts, " Lord give us this grace of love ! whatever thou refusest us, refuse us not that without ~~which~~ which we shall ever remain things of nought " And let them that possess the grace cherish and tend it : conversing much wth God who is love ; and commixing ourselves with christians who are lovely, and giving up ourselves to a loving carriage with one another are very cherishing to that child of heaven, love : and especially let us rely much on the influences of God's spirit who is a spirit

(108)
of love: and the God of love bless
you. Amen

London: Aug. 2. 1759

S E R M O N , V.

Rev. I. 17. *And when I saw him I fell at his feet as dead; and he laid his right hand upon ^{me}, saying, unto me, fear not; I am the first and the last.*

The parties with whom my text has to ^{do} do are, Christ and his beloved disciple, John; and it has to do with them in circumstances very remarkable; and therefore should take unusual effects on us; and God grant it may be so, because something unusual is wanted — In Joh. xiii 23 you see this Jesus sitting at table and John leaning on his bosom: a loving master and a beloved disciple! a loving disciple and a ^{condescending} ~~beloved~~ master! here was familiarity and friendship which

seemed to level their stations, and
 constitute a kind of equality — But
 in the text the same Jesus appears
 in superiority most awful; and the
 same disciple as dead ~~at~~ at
 his feet! Strange alteration of
 scenes! one can hardly ^{believe} the mas-
 ter and disciple to be the same
 that we saw at table not long a-
 go! — Let me set before your
 eyes the same Jesus just as he ap-
 peared to John in the isle of Pat-
 mos; for who knows but some here
 may also be struck with his ter-
 rible majesty! — he stood in the
 “ midst of the golden candlesticks
 “ clothed in a robe that reached
 “ to his feet — girded about the paps
 “ ~~with~~ with a golden girdle — his
 “ hair was as wool, white as the
 “ snow — his eyes as flames of fire
 “ — his feet like brass burning in a

" furnace - his voice was as the sound
 " of many waters - his tongue as
 " a two-edged sword - his coun-
 " tenance as the sun in its strength.
 " - and when I saw him (saith the
 " text) I fell down as dead at his
 " feet -" Keep this portraiture
 of Jesus in your view, I pray you,
 while I go on -: methinks I hear you
 say " wee will"

Is there an enemy of Christ in
 this place? look, O sinner at the pic-
 ture, and see whose enemy thou
 art! Deniest thou the enmity? say-
 est thou, I am his friend? So Saul
 denied his delinquency in the affair
 of the Amalekites, till the bleatings
 of the sheep, the lowings of the oxen &
 the appearance of Agag struck him
 dumb. ! - Whose day is the holy sab-
 bath? is it not the Lords day? and
 how dost thou treat the portion.

of time he calls his own? Dost thou, thw
the disciples of Troas, meet to break
bread, hear preaching, offer pray-
ers and praise, communicate to the
necessities of saints and other acts
of worship? dost thou honour the
Lord of the day by hallowing the
day? or dost thou profane it or, at
best, waste it? and will he hold thee
guiltless for this thing? and if guilty
art not thou his foe? and canst thou
stand before him while a saint is struck
down as dead at the terrors of his
presence? | Whose word dost thou
~~neglectest the gospel?~~ slight when thou
neglectest the gospel? whose embasa-
dors treatest thou with contempt
when thou shunnest the ministry? whose
house ~~hottest~~ thou ~~with~~ disrespect
when thou avoidest a place of wor-
ship? whose laws breakest thou
when ^{thou} wilt neither " arise and be

baptized nor do this in remembrance
 of him? whose authority dost thou
 trample upon when thou neglectest
 duties and ordinances, and darest
 to sin? is it not the authority of that
 tremendous presence before which
 a saint falls to the ground? how
 much less an enemy can stand the
 sight? and thou art an enemy: all
 things show it — / O kiss the son lest
 he be angry and thou perish in the
 way; for the way thou art inangers
 him much! his dread should come
 upon thee! and his terrors should
 make thee afraid! and they would
 wert thou not stupid! it was scarce-
 ly the righteous St John could bear
 the fright and live! what then will
 come of the sinner and ungodly? You
 are in danger, ye that disobey or
 affront the son of God: in horrible
 danger! I believe it: I know

it; and therefore have I spoken: O
 think of it; for the wrath of the Lamb
 who can bear? The heavens and the
 earth and the sea will flee from his
 presence! he is not to be trifled wth
 O sinner! if his feet be as burning
 brass what a misery will his tread-
 ing be? how canst thou bear them
 on that neck which now refuses to
 take his yoke upon it? if his eyes
 be as flames of fire will they not
 (like burning glaziers) drive fiery
 darts thro' thy heart with every
 glance he gives thee? if his tongue
 be as a sharp two-edged sword
 not an angry word of his but will
 stab and cut thee to the soul! if his
 face be as the sun in its strength will
 he not scorch thee with insupport-
 able heat? if his voice be as the
 sound of many waters will it not
 harrow and split thy ~~heart~~^{sense} of hear-
 /

ing? - Dreadful greatness! insupportable vengeance! Mortality even in a saint sinks to the ground before it! And how dares a sinner offend him? How dares he trifle with his name or his gospel or his laws or his authority? O benumbed with fear, if nothing else will do! Know the terrors of the Lord! for while thy mind, O sinner, is enmity towards his majesty; while thy life is rebellion against him ^{authority} thou art in a fearful condition! - Do not any more, therefore, abuse his world; for it is his world: do not profane the sabbath; for it is his day: do not injure good people; for they are his people: do not neglect places of worship nor ordinances nor duties nor preachings nor prayers nor praise; for they are all his; and what ye do unto them ye do unto him: do not ~~live~~ meddle with sin; for

it is his enemy and his only provocati-
 on: do not live inconsiderate nor care-
 less nor indifferent; for he who will
 call thee to account is not an indiffer-
 ent judge; and thou must be seen
 of him; because for these things he
 will visit the sons of disobedience.

2 Is here a lukewarm christian? one
 who, like the christians of Laodicea ~~are~~^{is}
 neither hot nor cold? I am afraid there
 are; for now is the laodicean state of
 the church (if Dr. Gill writes true commen-
 taries! if not; our own eyes (are com-
 mentators) which assure us that ma-
 ny have lost their first love: security
 and carelessness, and indifference are
 the signs of the time! — What shall I do
 for you? Shall I hold up to your view
 the awful portraiture I mentioned as
 I set out, with St. John as dead at his
 feet? Is this a scene of indifference? Can
 you look at this and be lukewarm? Will

not your eyes affect your hearts? Will
 not awe and veneration and sudden
 surprise swallow up lukewarmness; and
 rouse your souls to wakefulness? Is not
 this prospect enough to awaken thy
 sleeping graces? to cure dulness and
 stupidity? to quicken thy zeal and
 prick thee to the quick? and to banish
 trifling and carelessness, and that ^{is}
 a vengeance? and to make thee all
 life and activity for thy Lord? O,
 those flaming eyes! those burnished
 feet! that glaring face! that swordlike
 tongue! and that thundering voice
 are enough to alarm the most care-
 less in Zion! to awaken the slumber-
 ing and sleeping virgins and set
 them to trim their lamps! enough to
 make a meek Moses to quake and fear
 as at the foot of Sinai; for it struck the
 beloved disciple, and made him al-
 most dead with fear! — He sleepy &

heavy and stupid and careless christians arise before the fearful majesty in the text! Faith, thou evidence of things unseen, befriend us now; thou seer of things invincible help us to realize the apparition! — A master arrayed as Jesus is, should rouse his servants to attention and seriousness! and God grant it may; for that good will not come before it is wanted — Ah! what mean that careless air and aspect which worshipping assemblies put on? that unmeaning performance of duties? those faint prayers we make? those songs of praise that languish on thoughtless tongues? what mean such things while in the presence of such a being as the son of God is? — I say, in his presence — for is not this a church? and does not John tell us that the churches are those golden candlesticks in the midst? Jesus showed

himself to him? and if he be in the midst of us he is here in the same awful array as when John saw him in the midst of the golden candlesticks! know you this, ye careless in Zion? consider you this and remain unmoved? God have mercy on us! if that be the case!

3 Is there a convict here to day? one that is convinced of all and judged of all and ready to fall down dead at the feet of Jesus for fear he should not have mercy on him? one, who like the publican, dares not look up at the burnished feet, the refulgent countenance, the sword-tongue, the flaming eyes and deep voice of him whom he hath offended? - If there be, hearken to one voice in the text " he laid his right hand on me " saying, fear not - " ! the same word and the same touch he has for thee, yea for thee also! " the good ^{hand} of God was up- " on me (saith a prophet), and I receiv-

"ed strength"! so will the good hand
 of Jesus be upon thee: that hand that
 has in it the prints of nails remaining
 yet: that hand which was laid on
 the sick to heal them: that hand that
 kept Peter from sinking in the sea: that
 hand which touched the bier & made
 the widow's son live: that hand w^{ch}
 blest the disciples and holds blessings
 for thee: that hand which supporteth
 all things, that dear right hand will be
 lay on thee thou fearful and trembling
 convict! and thou shalt feel the touch
 and be raised up! and with the touch
 will go forth the word "fear not": a
 word this dear as life: for it saved John
 from death — Some such word David
 heard; and speaks of in the cxxxv psal.
 ver. 49 "remember the word unto thy
 "servant on the which thou hast caused
 "me to hope;" and that word was
 fear not! — And will thy fears, O

convitt with stand this word? wilt thou
 be afraid when he saith *fear not*? no:
 his word and touch are enough to all
 intents and purposes: strength will
 come: fears will flee, and torments
 will go with them: love will advance for-
 ward; love which is stronger than
 death; and thou shalt stand before the
 son of man, and hear a voice strong
 as the sound of many waters sound-
 ing thy solvation! O, it is a happy
 sight to behold a penitent sinner
 low at the feet of Jesus! to see him
 trembling, agonizing and almost dy-
 ing there in waiting for a touch of
 hand and a word of life! then who
 can but prophesy in the words of the
 man of Uz "when there is casting down
 there comes lifting up": expect it.
 thou trembling convert; for a man
 is half saved when he judges himself
 lost: and the words *fear not* are just

coming out when the soul is just dy-
 ing with fear; as it is witten "he that
 "loseth his life shall find it". — But
 thou impenitent and unhumbled sin-
 ner what thinkest thou of this? when
 wilt thou be seen in the same situa-
 tion? It will be thy case before thou
 die or it had been good thou ~~never~~
 wert ~~born~~ never born! That stoutness
 of thine will fail thee: fears will come
 after: down on the ground as dead will
 be the posture of thy soul: lord save
 or I perish will be thy cry, and long-
 ing for a touch of health and a word
 of life will be thy anxiety or woe worth
 the day that ends thy life! — O the worm-
 wood and the gaul that ~~that~~ thou
 must swallow for every draught of
 sinful pleasures which now besots
 thee! O the terrors that ~~these~~ provo-
 cations ^{bring} but let them come: they are
 better than hell! better fall down as

dead before the son of man while among the golden candlesticks than on the judgment seat! better that grace ~~grace~~ should lay thee at his feet than that vengeance should crush thee under his feet: better the splendor of his countenance should terrify thee than the brightness of his coming destroy thee! better any thing in time than to be damned forever!

4 Is there any here who hath felt the good hand of God upon him & hath heard the gracious word of his mouth *fear not?* What think you of Christ? Have you no cause of thanks? Did you once ^{think} you could have lived? Did you once imagine that any thing could have remedied your deadly fears? and yet both are come to pass! Hear you this part of my text "I am the first and the last": the first of

did you that kindness and the last
 in it: he begun; he continues; and
 he finishes the kindness: the first friend;
 the last friend, and your fast friend:
 and what then? why then, make
 him the first and last in your gra-
 titude! the alpha and omega of
 your adoration! the beginning and
 ending of your praise! begin the day
 for him and end it to his honour
 and glory! the hand and word of
 caused you to live and killed your
 deadly fears are able to make your
 death easy! his first kindness is an
 earnest of the last days kindness! John
 had felt the first when he made him
 to lean on his bosom at supper and
 called him his beloved disciple! and
 in the text he tells him he was the
 same still tho' amazingly altered
 in appearance! and would be the
 same to the end! — Let this be

thought on by every one who has tasted the Lord is gracious! If St. John was dying for fear after former loving kindness why may not another saint ~~not~~ meet with the same thing? but this sentiment "what I was at first I will be to the last" relieves all! O saint there is nothing dreadful to thee but sin! that indeed thou oughtest to dread! for as soon as thou meddlest with that Christ appears to thee in another form: and continues so till repentance and reformation take place

5 Look again at the portrait of Jesus which I desired you to keep in view; and you will observe the glory and power of him whom we call lord and master! his glory is such ~~not~~ that no man can see and not faint; a glance of him struck John to the ground! a glance

of him laid Paul down on the earth
 blind and faint! a glance of him
 on the mount of transfiguration
 stunned Peter and James and John
 that they wist not what they said
 while ~~while~~ beaten down low at his
 feet! Our lord is the lord of glory &
 power! Look on him ye deists and
 Jews and heathens who will not be-
 lieve in him, but slight him and
 blaspheme him! Is that a power &
 greatness to be bold with? O that all
 such had but a sight of him and
 they would soon show the world a-
 nother sight; the sight of themselves
 as dead on the ground —! But what
 of his glory and power with respect
 to his disciples? I answer in the
 words of the same apostle: "ye
 shall be like him: your bodies shall
 be fashioned into the likeness of his
 glorious body": he that saw

his glory tells you this! O the goodness
 of God! O the happiness of good Chris-
 tians! Glory! glory! glory! awaits
 you! A glorious people therefore; and
 a glorious religion that which leads
 to so much glory! glorious will be
 your souls and bodies! who could
 think that pieces of clay were ca-
 pable of such refinement and lus-
 ture? Would you quit such a
 hope? would you renounce such
 a master? would you turn to sin
 again? Do ^{you} repent of the choice
 you have made? Are you weary
 of the pursuit? I believe not; you
 are more fond of glory than that comes
 to; ~~more fond of glory~~; more emu-
 lous ~~of~~ of excellency; more ^{desireous} fond
 of the coming good than to distrust
 from "seeking honour and glory &
 "immortality"; more conscious that
 even the kingdoms of the world and

the glory thereof are but baubles in
 comparison of your "weight of glo-
 ry" — Nor will it be long before
 the weight of glory comes: patience
 sirs, for a little while! — Poverty or
 pain or trouble or death do your
 worst! work on and work us to glo-
 ry! Time! Fly! and let the end come
 soon: the sooner the better! Life is
 but a let to glory! We long to ^{be} with
 Jesus, and like him! We long to be
 glorious; and to look more like gods
 than mortals! Worldly glory hath
 no glory in comparison! Wit and
 learning and wealth and beauty
 and grandure fall down as dead
 because of the glory that exceed-
 eth! — This, O world, is the por-
 tion of them whose life ye call fol-
 ly and whose death you deem to
 be without honour! This, O sinner,
 is a prospect that concerns thee

stot! This O backslider, is the reward
 thou hast given up! and this is the
 reason why the scripture writes, *folly*
 and *infatuation* on the bulk of
 mankind! — But come and
 see! Quit the pursuits that termi-
 nate in hell and blackness of dark-
 ness, O sinners! Turn your faces to
 glory! and to the path of glory ^{ch}
 is religion! O pray God to open
 your eyes to see the difference be-
 tween it and irreligion; then we
 should see what this meaneth "the
 " kingdom of heaven suffereth vio-
 " lence and the violent take it by
 " force"! — Saints! bestir ye!
 Make your calling and election
 sure! Press towards the mark! It
 is so glorious you cannot miss
 it! Away with sin; that is but a
 weight that hindereth! Slackness,
 like loose garments, impede the

progress! Examine, O examine your-
 selves lest you should be in the
 road to hell while you think you are
 going to heaven! This mistake will
 make the disappointment intole-
 rable! — Stop ye heedless sin-
 ners! Know ye not that you must
 meet this Jesus at last go where you
 will? And how can ye bear the
 sight? John met him as a friend
 and yet fainted! But you^u and he
 will meet as enemies! A stern judge;
 and guilty convicts! From which
 end God defend us all. Amen.

Philadelphia: Mar. 1. 1765

S E R M O N , VI

Heb. IV. 14 Seeing then that we have a great high priest, that is passed on to the heavens, Jesus the son of God, let us hold fast our profession.

It is not uncommon for persons to be asked, What profession they are of? And the common answer to it is, "I am a physician or a lawyer or a divine or a teacher of the sciences or a farmer or trades-man or mechanic": and thus the present company would appear a congregation of professors — Nor is it less common to hear people complain of the discouragement they meet in the professions they follow, and to speak as if they would quit them: whereupon friends will perswade them off of their purpose, and bid them hold

on, ~~not~~ adding some encouragement
to perseverance: thus in worldly mat-
ters we all profess something for our
daily bread — But there is ano-
ther profession which concerns all
to make and follow; and that is
religion: and I hope we all join
in this; and make a business of it
and not a by-thing: Godliness is
gain, saith an apostle: but then it
must be followed closely and stea-
dily like other professions that bring
gain with them: to profess religion
is to profess a ^{com}merce with hea-
ven: and he that minds business
shall find his business to mind
him: it is the hand of the diligent
that maketh rich in this affair al-
so — And it is some such care-
fulness that the text urges ^{on} us to w.
it saith “hold fast your professi-
“on” — My brethren! I hope you

all make "the care of the soul with
 "reference to eternity" your profes-
 sion, and that profession your busi-
 ness: and that you will *hold it fast*
 and not let it go as the hebrews did
 when they relapsed to judaism or
 the gentiles to hethenism, or as men
 do now who turn deists or mehoma-
 tants — But there is another thing
 that we are in danger of letting go.
 our profession for! Sin is the profes-
 sion of the devil; and a great and
 numerous sect he has in every town
 and country: and often do men
 quit religion to embrace that of the
 devil, if we may call *sinning* a reli-
 gion: but beware of this, and eve-
 ry other relays from the religion of
 Jesus Christ which is the antitype of
 Jacob's ladder, having the foot on
 earth and the top in heaven, and
 whereby we climb to heaven and

heaven comes down to us, as the angels descended and ascended on that ladder —. Discouragements no doubt we have who make soul-affairs our business; and consequently danger of quitting our religion is not far off: these discouragements indeed are not equal to those of the Hebrews viz confiscation of goods, imprisonments and cruel mockings ch. X. 34: but they ~~are~~ are sufficient to endanger our perseverance, and to make my text a seasonable caution "hold fast your profession":

Sin! hold it fast as Peter held fast the hand that kept him from drowning and led him to the ship! The goodness of heaven and the terrors of hell bid you hold it fast! and to strengthen your hold and secure your perseverance is the aim of the text, "seeing that

" we have a great high priest that
 " is passed into the heavens, Jesus the
 " son of God " — We may not im-
 mediately see wherein the encourage-
 ment lies, nor perceive the force of it: but
 an encouragement there is in the words
 and a powerful one too else they w-
 not be introduced to back this ex-
 hortation " hold fast your professi-
 " on " Let us therefore draw near-
 er and pry into that which the an-
 gels ^{desire} to look into! — Pray what en-
 couragement do you want to per-
 severer in a religion whose professed
 aim is to obtain heaven and es-
 cape hell? Perhaps you will ^{say} the
 " practicability of success — help e-
 " qual to the difficulty — and an a-
 " gent in heaven would be very
 " encouraging " — If so you will
 find all in the text

, Would you be assured that go-

ing to heaven is a practicable thing as it is the ground of your profession? The text shows you one that is *passed* into heaven, and that as your *fore-runner* —. When man ceased to be innocent the way to heaven was stopped up: the flaming swords turned every way and therefore left no way open: for which reason a new passage to heaven must be made or a sinner could no more go thither than a devil could go thither: and a way opened there is, or how could Jesus be there? Was he not here on earth about seventeen hundred years ago? Go to Bethlehem and you see him a new born babe; and as you look, mind what the scripture saith of him "he was made sin for us": he was a sinner by imputation and assumption: and how could he that was made a sinner

go to heaven? why, by forcing a new
 passage thro' the greatest difficulty &
 dangers! trace this reputed sinner
 from his infant state in Bethlehem thro'
 temptations and death and the grave
 and the resurrection till you come to
 mount Olivet! see him mounting in
 the air! he is out of sight! and the
 heavens open to receive him where
 he now is, as it is written "he passed
 " into the heavens": and the apostle
 calls this "a new way which he hath
 " opened" Heb. x. 20 — This deed is,
 in a prophetic style, thus describ-
 ed "mountains shall be brought low:
 " vallies raised: rough places shall
 " be made smoothe and crooked things
 " strait": just as Xerxes is said to
 have done when he marched his 10000
 thousand men to Greece! The psalm-
 ist uses another metaphor, "the man
 " was famous according as he had lit-

"ted axes upon the thick trees Plal-
 lxxiv.5: Was Braddock famous for
 cutting ways with ~~his~~ axes through
 the thick trees of this country & march-
 ing troops ~~in~~ in a way untrod be-
 fore? How much more famous the
 captain of our salvation who cut
 a way to heaven thro' obstacles
 greater than any adventurer ever
 saw? — And he has done it O pro-
 fessor! He whom Luther calls "the
 "greatest sinner in the world" is gone
 to heaven! Stephen saw him there:
 St. John saw him there! the gospel saith
 he is there; and in his passage he
 cleared away a way for all believ-
 ers! He is gone as their "fore-run-
 "ner"; and that supposes after-
 runners! Hold fast your profes-
 sion therefore; for going to heaven
 is a practicable thing! Christ's pas-
 sing settles the point — Before, sim-

ners might well cry with the disciples of old "who can be saved"? the injured justice of God; an eternal law that was violated; the unshaken stability of threatenings against sinners; the multitudes of sins; the pollution of nature, I say, all these stood in the way and made it impassable; so that a camel might sooner pass through a needle's eye than a sinner pass to heaven — But the passage of Christ made these mountains low, tho' they reached to the clouds; these valleys rise tho' deep as hell; these rough places smooth tho' craggy as the points and clefts of rocks; these crooked things, straight tho' winding as a labyrinth; these bars to fall tho' massy as the Behemoth; so that you surely may go to heaven: there is nothing to hinder, and that turns the *may* into *must*; for look to heaven and

see the fore-runner there; look to the way thither and you see^t open strait and plain; look to the footsteps of the host and see the prints of the feet of thousands and thousands of way-faring men; therefore hold fast your profession! Your undertaking is practicable! — But what other encouragement do you want? you will answer

2 We want a helper with us that is equal to the difficulties that attend holding fast our profession! — If so observe this expression in the text seeing that *we HAVE* — somebody you want you say; and somebody you *have* saith the text! Is it a companion you want? "lo I am with you all ways to the end of the world" saith he! but don't you say he is heaven and we on earth? true; but if he was in heaven while on earth (Joh III 13)

why may he not be on earth while in
 heaven? this is a paradox I grant; but it's
 fact. If it a powerful companion you
 want? to he that is with you always is
 prop^{se}ed of "all power in heaven and in
 "earth". Is it a priest you want (for
 we choose such for help in soul af-
 fairs)? well; a priest you have, saith
 the text; nay, a high priest; nay, a
 great high priest which suits our
 wishes better: and if Micha said
 once "now I know that God will do
 "me good because I have a levite.
 "to my priest", how much more you
 who have Jesus the son of God to your
 priest? and if you have Jesus you
 have a *saviour*; for so Jesus signi-
 fies: and if Jesus be the son of God
 you may be sure (with Micha) that God
 will do you good: therefore if hav-
 ing ~~with~~ a friend that is greater than
 all that can be against you will en-

courage you to hold fast your profes-
 sion the text offers you that encou-
 ragement — And methinks you take
 the encouragement; and will hold it
 fast at all hazards let the world &
 the flesh and the devil do their prof-
 sibles — The devil is called a rar-
 ing lion; but one would dare rouse
 him while the lion of the tribe of Judah
 is at hand. Daniels holding fast his
 profession brought him at last into
 the lions den; but this thought "God
 is with me" superseded all the sug-
 gestions of fear; and is not the son
 of God with you? And do not the de-
 vils know him? are they not afraid of
 him? have they not fled from ^{him} roar-
 ing as they fleet? — Professing chris-
 tianity makes the world your ene-
 my; but you may venture to stick
 to it if you have one with you that
 has overcome the world; nay one

who is the maker and governor of the world! One who saith "I will be with thee in the fire and the water and in death." Did the fire burn Shadrach Meshach and Abednego? no; and why? take the reason from a king's mouth "there is a fourth with them in the midst of the fiery furnace, and he is like unto the son of God." Dan. iii. 25. A sea could not drown Peter while Jesus was with him: Lazarus would not have died had Christ been by: Stephen slighted the dashing stones while he had a view of the same Jesus: and dare you not hold fast your profession? — The flesh is not the least enemy of these three: but he that is with you assumed flesh and blood and was tempted by them in all things as ye are and did overcome them: and what has been may be done again: and will be done: Courage therefore ye pro-

terrors! when you made it you laid hold
 of Jesus! holding it fast is holding Je-
 sus fast: holding success fast: and
 holding heaven fast as with a most
 strong chain. What more do you de-
 sire? Methinks I hear you say

3 If we had an agent in heaven
 of address and ability it would en-
 courage ^{us} mightily! for after all our
 carefultness we provoke heaven; and
 therefore want a friend in heaven to
 stay wrath and pacify anger: we
 want favours from heaven: but how
 can we obtain them except we have
 a friend there to make interest for us
 and be our solicitor? We want to
 have our persons and performances
 accepted there and that requires
 a friend at court — Well; the text
 meets your wishes with full satisfac-
 tion; for he ~~whom~~ whom you wish
 for "is praised into the heavens": and

were the heavens now to open and you had Stephen's eyes you would see the author of your profession near both a throne and altar: and therefore let your expectations open wide their mouths! — When Jacob and family found that Joseph sat next the throne of Egypt and was the greatest but one in the kingdom away they go assuredly gathering that their wants would be well supplied: and is not your friend Jesus next the throne of God and the greatest in the kingdom of heaven save one? Do your slips and failings make you fear the anger of God? You have a high priest at the golden altar which is before the throne presenting the merits of his blood; and so disarming vengeance: you need not fear evil from that quarter therefore — Do you lack favours that must come from hea-

ven if they come at all; such as grace
 peace pardon and all things needful
 for souls and bodies? You have a
 friend at court who intercedes for
 you, and one who will prevail; as
 it is written "I know that thou hear-
 est me always" O such a warm &
 powerful friend in heaven bids us
 hope for all we want from heaven! Do
 you want audience to your pray-
 ers and acceptance of your perform-
 ances? See the great high priest of
 your profession offering incense wth
 the prayers of the saints Rev. viii
 3: and prayers thus perfumed must
 be pleasant to God and therefore
 prevalent with God! Surely God
 will smell a savour of rest on you
 and yours notwithstanding all im-
 perfections while the high priest of
 your profession is "pushed into the
 heavens" and there exercises

his office and uses his great interest
in your favour

Thus have I endeavoured to
help you to see the ~~the~~ encouragements
which ~~which~~ the text laid before the
Hebrews, and lays before you to en-
force this exhortation "hold fast your
"profession" - His *passing* to heaven
assures you that a *passage* made from
this world to that - his greatness and
company bids you not fear stoppages
be they ever so great - his being a
priest and in ~~bids you expect favours~~
~~there~~ and heaven promise you safe-
ty there, and favours ~~come~~ thence

And if there be such encou-
ragements to hold fast a profession
already made; if there are encourage-
ments enow to make ^{profession} ~~one~~ by them who
have hitherto neglected it - You
know what this meaneth; for when
a man gives himself to God by bap-

tism and is admitted a member of a
 christian church under vows of holi-
 ness and subjection to government
 he is said to *make a profession*: and I
 believe none will call himself a profes-
 sor who is not gone so far — And
 if so, my outer-court-worshippers, I do not
 see what use you can make of my
 text (and what we found in it) unless
 it be to encourage you to make a
 profession — There is no discouragement
 to make a profession but is ^{also} a
 discouragement to hold fast that
 profession: and it — the passing of a
 “great high priest to heaven” sur-
 mounts the one why not ~~the~~ the o-
 ther? — Profession makes neither a hea-
 ven nor a hell: it creates neither ^{the} happi-
 ness of the one nor the misery of the o-
 ther: it raises no new enemies; for the
 world and the flesh and the devil are
 enemies to all that have souls to

be saved or lost: it makes the business
 of escaping hell and obtaining ^{heaven} not more
 the concern of a professor than of a non-
 professor: but it makes a vast difference
 in a prospect of success — I knew a man
 who was started out of his dream
 by reading that text in Heb. iii — *the*
high priest of our profession — “Good
 “ God, cried he, and I have made
 “ no profession at all; therefore he is
 “ not my high priest, except he is
 “ the high priest of ~~no profession~~ them
 “ who make no profession”! — Pro-
 fession is elegantly styled “putting
 “ on Christ — laying hold on eternal
 “ life — fleeing from the wrath to come —
 “ the way of salvation &c” : it is re-
 signing our selves to the saviour
 of them that are ^{lost}; it is engaging him
 for our own; for when we make his
 religion our own, then is he high priest
 of our profession: while we hold

that fast we hold him fast; and hold-
 ing him fast is holding heaven fast; &
 all fast. O that ~~what~~ what I have
 said would make professors of non-
 professors; and fast professors of wa-
 vering professors; and good professors
 of bad professors, how happy should
 I be! how justly would this ser-
 mon deserve the name of a good
 sermon? Grant it, Lord Jesus, grant
 it. Amen

Philadelphia. Sept. 18. 1763

Scott #5-

Cook 9-

Green - 11-