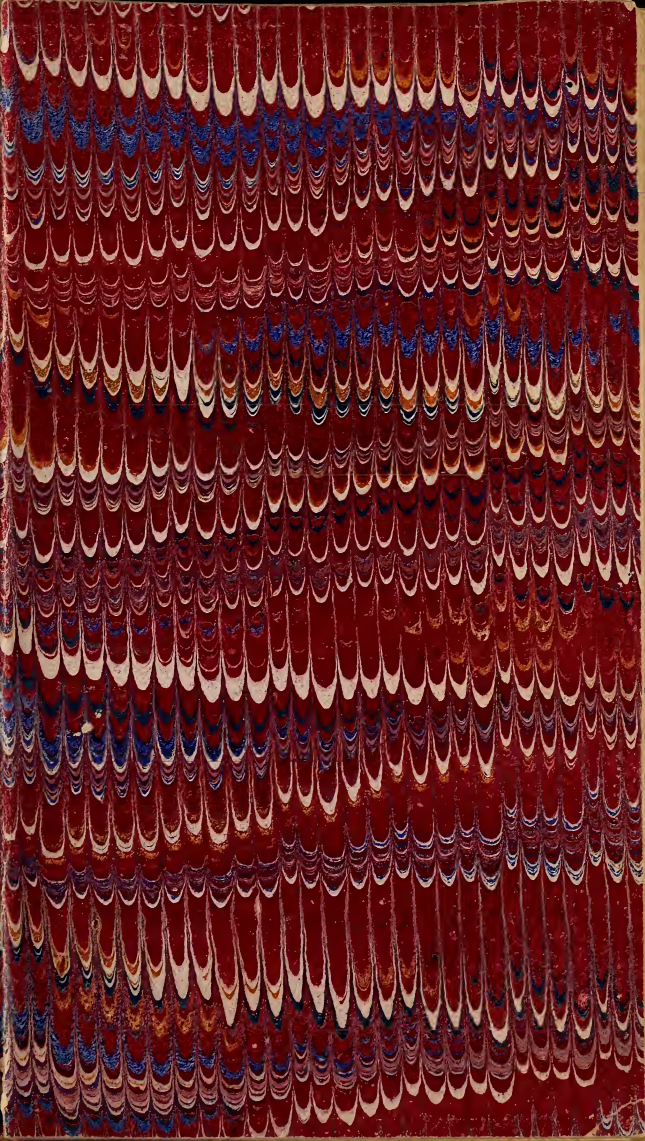


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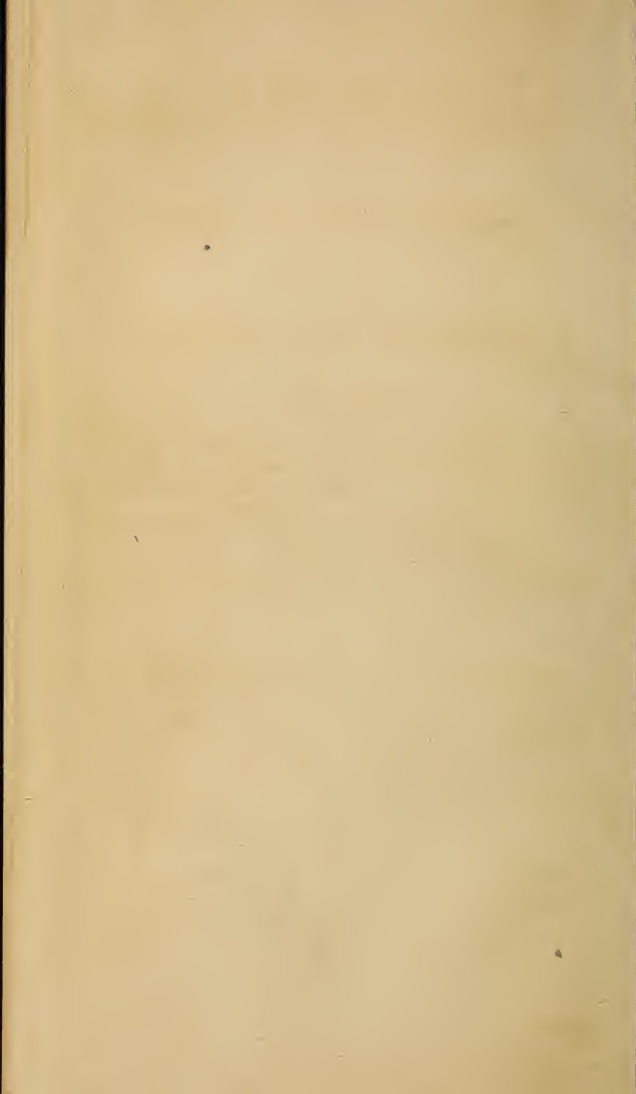














AN

# ADMONITION

TO

## Unconverted Sinners;

IN

### A SERIOUS TREATISE:

SHewing,

- |   |  |
|---|--|
| I. What Conversion <i>is not</i> ,<br>and correcting some Mis-<br>takes about it. | IV. The Marks of the Un-<br>converted.   |
| II. What Conversion <i>is</i> , and<br>wherein it consisteth.                     | V. The Miseries of the Un-<br>converted. |
| III. The Necessity of Con-<br>version.  | VI. Directions for Conver-<br>sion.      |
|   | VII. Motives to Conversion.              |

TO WHICH ARE ADDED,

PRAYERS FOR FAMILIES.

By JOSEPH ALLEINE,

Late Minister of the Gospel at TAUNTON, in *Somersetshire*.

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The DIGNITY of the SOUL,

*Arising from its Immortality.*



THE eternal Salvation of one Soul is of greater importance, and big with greater events, than the salvation of a whole kingdom, for any limited time, though it were for the space of ten thousand ages. Because there will come up a point, an instant in eternity, when that one soul shall have existed as many ages as all the individuals of a whole kingdom, ranged in close succession, will, in the whole, have existed in the space of ten thousand ages. Therefore, one soul is capable of a larger share of happiness or misery, throughout an endless eternity (for that will still be before it), than a whole kingdom is capable of in ten thousand ages.

TO THE  
R E A D E R.

READER,

**Y**OU are here presented with a book, which was written many years before the name of Methodism was known in the world; which it may be proper to remind you of, in order to remove any unfavourable prejudice arising from that quarter: What I would recommend to you is, to read it with attention, examination, and prayer, as the most effectual method you can take to render it a blessing to your own soul. The author seems to have made use of every possible argument to win upon your ingenuity, to awaken conscience, and to direct you in the way everlasting.

I charge you, as in the presence of the living God, now to do your part, and give it a faithful reading: I beg of you by every endearing motive of love and affection to your precious and immortal soul, that you will look upon this book as calculated to promote your present and everlasting happiness; and I beg of God, that he would be pleased so to accompany your reading of it with his divine and heavenly grace, as to afford you matter of thanksgiving, gratitude, and praise to his holy name, for ever and ever.

Man, by nature and practice, is a sinner before God; a charge of guilt is fastened upon him; this in words he readily acknowledges; but being blinded with prejudice, and having wrong conceptions both of the nature of God and sin, he flatters him-

self that all will be well at last, and that a merciful God will not finally condemn him; this lulls him asleep in Satan's arms, and makes him secure and easy under all the denunciations of God's wrath against him.

One grand design of the author in this book is to dispel that gross darkness, to rectify those false conceptions he has of God and sin, and to convince him that, notwithstanding all his vain pretensions, without true repentance, the sentence of wrath stands in full force against him still.

Jesus Christ is set forth in scripture as the Saviour of sinners, the helper of the helpless; the only sure bottom upon which man is to anchor the hope of eternal salvation. To this Lord and Saviour is the awakened sinner directed in this book; a free and a full salvation is offered him under every possible assurance, that if he closes with it, his sins shall be pardoned, his person and future services accepted; and, from being a brand of hell, he shall become an heir of eternal glory.

Reader, the former character either is, or has been thine own: if it is thine at this present reading, remember thy danger; take the alarm and flee from the wrath to come: if it has been thine formerly, and thou art truly converted to God, by Jesus Christ, give him all the glory, rejoice in the happy exchange; walk worthy of thy high calling, and thou art made for ever.

*Thy ready servant in the LORD.*

AN  
ADMONITION

TO  
UNCONVERTED SINNERS.

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*An* EARNEST INVITATION *to* SINNERS *to turn*  
*to* GOD, *in order to their* ETERNAL SALVA-  
TION.

**D**EARLY beloved and longed-for, I gladly acknowledge myself a debtor to you all, and am concerned, as I would be found a good steward to the household of God, to give to every one his portion: but the physician is most solicitous for those patients, whose case is most doubtful and hazardous; and the father's bowels are especially turned towards his dying child. The numbers of unconverted souls among you, call for my most earnest compassions and hasty diligence to pluck them out of burning, *Jude 23*. And therefore, to these first I shall apply myself in these lines.

But whence shall I fetch my argument? or how shall I choose my words? Lord, wherewith shall

I woo them? wherewith shall I win them? O that I could but tell? I would write to them in tears, I would weep out every argument, I would empty my veins for ink, I would petition them on my knees, verily (were I able) I would: O how thankful would I be if they would be prevailed with to repent and turn!

“ But, Lord, how insufficient am I for this  
 “ work! I have been many a year wooing for thee,  
 “ but the damsel would not go with me: Lord,  
 “ what a task hast thou fet me to do! Alas, where-  
 “ with shall I pierce the scales of Leviathan, or  
 “ make the heart to feel that is as hard as stone,  
 “ hard as a piece of nether millstone! Shall I go  
 “ and lay my mouth to the grave, and look when  
 “ the dead will obey me and come forth? Shall I  
 “ make an oration to the rocks, or declaim to the  
 “ mountains, and think to move them with argu-  
 “ ments? Shall I give the blind to see? From the  
 “ beginning of the world was it not heard that a  
 “ man opened the eyes of the blind; but thou, O  
 “ Lord! canst pierce the scales, and prick the  
 “ heart of the sinner; I can but shoot at rovers,  
 “ and draw the bow at a venture; but do thou di-  
 “ rect the arrow between the joints of the harness,  
 “ kill the sin, and save the soul of a sinner that  
 “ casts his eyes on these labours.”

Brethren, I beseech you suffer friendly plainness and freedom with you in your deepest concerns. I am not playing the orator, to make a learned speech to you, nor dressing my dish with eloquence wherewith to please you; these lines are upon a weighty errand indeed, namely, to convince and convert, and to save you. I am not

baiting my hook with rhetoric, nor fishing for your applause, but for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts: If I have not your hearts I have nothing. If I were to please your ears, I could sing another song: If I were to preach myself, I would steer another course; I could then tell you a smoother tale: I would make you pillows, and speak you peace; for how can Ahab love his Micaiah, that "always prophesies evil concerning him?" *1 Kings*, xxii. 8. But how much "better are the wounds of a friend than the fair speeches of an harlot, who flattereth with her lips, till the dart strike through the liver, and hunteth for the precious life?"—*Prov.* vii. 21, 22, 23, and vi. 26. If I were to quiet a crying infant, I might sing to him a pleasant song, and rock him asleep! but when the child is fallen into the fire, the parent takes another course; he will not go to still him with a song or a trifle. I know, if we speed not with you, you are lost; if we cannot get your consent to "arise and come away," you perish for ever: No conversion, and no salvation: I must get your goodwill, or leave you miserable.

But here the difficulty of my work again recurs upon me, "Lord, choose my stones out of the brook," *1 Sam.* xvii. 40, 45. "I come in the name of the Lord, of Hosts, the God of the armies of Israel." I come forth like the stripling David, to wrestle, "not with flesh and blood, but with principalities and powers, and rulers of the darkness of this world," *Eph.* vi. 12. This day let the Lord smite the Philistine, and "spoil the

“strong man of his armour, and give me to fetch  
 “off the captives out of his hand:” Lord, choose  
 my words, choose my weapons for me; and “when  
 “I put my hand into the bag, and take thence a  
 “stone and sling it, do thou carry it to the mark,  
 “and make it sink, not into the forehead,” 2 *Sam.*  
*xvii.* 49, “but the heart of the unconverted sin-  
 “ner, and smite him to the ground, with Saul in  
 “his so happy fall,” *Acts ix.* 4. Thou hast sent  
 me, as Abraham did his servant, “to take a wife  
 “unto my master thy son,” *Gen.* *xxiv.* 4.; but  
 my discouraged soul is ready to fear “the woman  
 “will not be willing to follow me: O Lord God  
 “of my master, I pray thee send me good speed  
 “this day, and shew kindness to my master, and  
 “send thy angel before me, and prosper my way,  
 “that I may take a wife unto thy son,” *Gen.* *xxiv.*  
*12.*; “that as thy servant rested not till he had  
 “brought Isaac and Rebecca together, so I may  
 “be successful to bring Christ and the souls of my  
 “people together before we part.”

But I turn me unto you. Some of you do not  
 know what I mean by *Conversion*, and in vain shall  
 I persuade you to that which you do not under-  
 stand; and therefore for your sakes, I shall show  
*what this Conversion is.* Others do cherish secret  
 hopes of mercy, though they continue as they are;  
 and for them I must show the *Necessity of Conversion.*  
 Others, are like to harden themselves with a vain  
 conceit that they are converted already; unto them  
 I must show the marks of the *Unconverted.* Others,  
 because they feel no harm, fear none, and so sleep  
 upon the top of the mast; to them I shall show the  
 miseries of the *Unconverted.* Others sit still be-



cause they see not their way out; to them I shall show the *Means of Conversion*. And finally, for the quickening of all, I shall close with the *Motives to conversion*.

## CHAP. I.

*Showing in the NEGATIVE what CONVERSION is not, and correcting some MISTAKES about it.*

**L**ET the blind Samaritans worship they know not what, *John iv. 22.*; let the Heathen Athenians superscribe their altar, "Unto the unknown God," *Acts xvii. 23.*; they that know man's constitution, and the nature of the human soul's operation, cannot but know, that the understanding having the empire in the soul, he that will go rationally to work, must labour to let in the light here. Now, that I may cure the mistakes of some, who think they are converted when they are not, as well as remove the troubles and fears of others, that think they are not converted when they are; I shall show you the nature of conversion, both negatively, or what it is not; and positively, what it is.

We will begin with the *Negative*.

1. "It is not the taking upon us the profession of Christianity." Doubtless Christianity is more than a name. If we will hear Paul, it lies not in word but in power, *1 Cor. iv. 20.* If to cease to be Jews and Pagans, and to put on the Christian profession, had been true conversion, who better Christians than they of Sardis and Laodicea? These were all Christians by profession, and had

a name to live; but because they had but a name, are condemned by Christ, and threatened to be spewed out, *Rev.* iii. 1. 16. Are there not many that mention the name of the Lord Jesus, and yet depart not from iniquity? *2 Tim.* ii. 19. "and profess they know God, but in works they deny him?" *Titus* i. 15. And will God receive these for true converts, because turned to the Christian religion? What! converts from sin, when yet they do live in sin? It is a visible contradiction. Surely, if the lamp of profession would have served the turn, the foolish virgins had never been shut out, *Mat.* xxv. 12. We find not only professors, but preachers of Christ, and wonder-workers, turned off because evil-workers, *Mat.* vii. 22, 23.

2. "It is not the being washed in the laver of regeneration, or putting on the badge of Christ in baptism." Many take the pious-money, and wear the livery of Christ, that yet never stand to their colours, nor follow their leader. Ananias and Sapphira, and Magus, were baptised as well as the rest.

Friends and brethren, "Be not deceived. God is not mocked," *Gal.* vi. 7. Whether it be your baptism, or whatever else that you pretend, I tell you from the living God, that if any of you be prayerless persons, or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov.* xiii. 20. in a word, if you are not holy, strict, and self-denying Christians, *Heb.* xii. 14. *Mat.* xiv. 24. you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

3. "It lies not in moral righteousness." This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the kingdom of God, *Mat. v. 20.* Paul, while unconverted, "touching the righteousness which is in the law, was blameless," *Phil. iii. 6.* None could say, "Black is thine eye." The self-justiciary could say, "I am no extortioner, adulterer, unjust," &c. *Luke xviii. 11.* Thou must have something more than all this to show, or else, however thou mayest justify thyself, God will condemn thee. I condemn not morality, but warn you not to rest here; piety includes morality, as Christianity doth humanity, and grace reason; but we must not divide the tables.

4. "It consists not in an external conformity to the rules of piety." It is too manifest men may have a form of godliness without the power, *2 Tim. iii. 5.* Men may pray long, *Mat. xxiii. 14.* and fast often, *Luke xviii. 12.* and hear gladly, *Mark vi. 20.* and be very forward in the service of God, though costly and expensive, *Isaiab i. 11.* and yet be strangers to *Conversion*: They must have more to plead for themselves, than that they keep their church, give alms, and make use of prayer, to prove themselves sound converts: No outward service but a hypocrite may do it, even to the "giving all his goods to feed the poor, and his members to the fire," *1 Cor. xiii. 3.*

5. "It lies not in the chaining up of corruption by education, human laws, or the force of incumbent affliction." It is too common and easy to mistake education for grace; but if this were enough, who a better man than Jehoshaphat? While

Jehoidah his uncle lived, he was very forward in God's service, and calls upon him to repair the house of the Lord, *2 Kings* xii. 2, 7.; but here was nothing more than good education all this while; for when his good tutor was taken out of the way, he appears to have been but a wolf chained up, and falls away to idolatry.

6. In short, "It consists not in illuminations or conviction, nor in a superficial change or partial reformation." An apostate may be a man enlightened, *Heb.* iv. 4.; and a Felix tremble under conviction, *Acts* xxiv. 25.; and a Herod amend many things, *Mark* vi. 20. It is one thing to have sin alarmed only by convictions, and another to have it captivated and crucified by converting grace. Many, because they have been troubled in conscience for their sins, think well of their case, miserably mistaking *Conviction* for *Conversion*: With these, Cain might have passed for a convert, who ran up and down the world like a man distracted, under the rage of a guilty conscience, till with building and business he had worn it away, *Gen.* iv. 13, 14. Others think, that because they have given over their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real converts; forgetting that there is a vast difference between being sanctified and civilized; and that "many seek to enter into the kingdom of heaven," *Luke* xiii. 24. "and are not far from it," *Mark* xii. 34. and arrive to the almost of Christianity, *Acts* xxvi. 28. and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and for

bear their delightful sins: but no sooner is the lion asleep, but they are at their vomit again. Who more religious than the Jews, when God's hand was upon them? *Psal.* lxxviii. 34, 35. yet no sooner was the affliction over, but they forgot God, and showed their religion to be a fit, *ver.* 36, 37. Thou mayest have disgorged a troublesome sin, that will not sit easy on thy stomach, and have escaped those gross pollutions of the world, and yet not have changed thy swinish nature all the while, *2 Pet.* 20, 22.

You may cast the lead out of the rude mass into the more comely proportion of a plant, and then into the shape of a beast, and thence into the form and features of a man; yet all the while it is but lead still: So a man may pass through divers transformations, from ignorance to knowledge, from profaneness to civility, thence to a form of religion; and all this while he is but carnal and unregenerate, whilst his nature remains unchanged.

APPLICATION. "Hear then, O sinners! hear as you would live, so come and hear." *Isa.* lv. 3. Why would you so willingly deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it, that goes to pluck away your hopes: it cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it as a surgeon, when to cut off a putrified member from his well-beloved friend, which of force he must do, though with an aching heart, a pitiful eye, and a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall

of itself, and bury you in the rubbish) that I may build it fair, firm, and strong for ever. "The hope of the hypocrite shall perish," *Prov. xi. 7.* if God be true to his word. And hadst thou not better, O sinner! to let the world convince thee now in time, and let go thy false and self-deluding hopes, than have death too late to open thine eyes, and find thyself in hell before thou art aware? I should be a false and faithless shepherd, if I should not tell you, that you, who have built your hopes upon no better grounds than these before-mentioned, are yet in your sins. Let your conscience speak: What is that you have to plead for yourselves? Is it that you wear Christ's livery? that you bear his name? that you are of the visible church? that you have knowledge in the points of religion, are civilized, perform religious duties, are just in your dealings, have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at God's bar: All this, though good in itself, will not prove you converted, and so will not suffice to your salvation. O! look about ye, and bethink yourselves of turning speedily and soundly. Set to praying and to reading, and studying your own hearts; rest not till God hath made thorough work with you, for ye must be other men, or else ye are lost men.

But if these be short of conversion, what shall I say of the profane sinner? It may be, he will scarce cast his eye, or lend his ear to this discourse; but if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the kingdom of God. May a man be civilized, and not converted? where then

shall the drunkard and the glutton appear? May a man keep company with the wise virgins, and yet be shut out; shall not "a companion of fools much more be destroyed?" *Prov. xiii. 20.* May a man be true and just in his dealings; and yet not be justified of God? what then will become of thee, O wretched man! whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thy advantage by a lying tongue? If men may be enlightened, and brought to the performance of holy duties, and yet go down to perdition for resting in them, and sitting down on this side of conversion; what will become of you, O miserable families! that live without God in the world? and of you, O wretched sinners! with whom God is scarce in all your thoughts; that are so ignorant that you cannot, or so careless, that you will not pray? O repent and be converted; "break off your sins by righteousness;" away to Christ for pardoning and renewing grace; give up yourselves to him, to walk with him in holiness, or else you shall never see God. O that you would take the warnings of God! In his name I once more admonish you: "Turn you at my reproof," *Prov. i. 23.* "For sake the foolish, and live," *Prov. ix. 6.* Be sober, righteous, godly," *Tit. ii. 12.* "Wash your hands, ye sinners; purify your hearts, ye double-minded," *James iv. 8.* "Cease to do evil; learn to do well," *Isa. i. 16, 17.* "But if you will go on, you must die," *Ezek. xxxiii. 11.*

## CHAP. II.

*Showing positively what CONVERSION is.*

**I** May not leave you with your eyes half open, as he that "saw men as trees walking," *Mark* vii. 24. The word is "profitable for doctrine, as well as reproof," *2 Tim.* iii. 15. And therefore, having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length to the harbour of truth.

Conversion then, in short, lies in the thorough change both of the heart and life; I shall briefly describe it in its nature and causes.

1. "The Author is the spirit of God," and therefore, it is called "the sanctification of the Spirit," *2 Thess.* ii. 13. and "the renewing of the Holy Ghost," *Tit.* iii. 5.; yet not excluding the other persons in the Trinity: For the Apostle teacheth us to bless "the Father of our Lord Jesus Christ, for that he hath begotten us again." *1 Pet.* i. 3.; "and Christ is said to give repentance unto Israel," *Acts* v. 31. and is called "the Everlasting Father," *Isa.* ix. 6. and we his seed, and "the children which God hath given him," *Heb.* ii. 13. *Isa.* liii. 10. O blessed birth! the whole Trinity fathers the new creature: Yet this work is principally ascribed to the Holy Ghost, and so we are said to be "born of the Spirit," *John* iii. 8.

So then it is a work above a man's power: "We are born, not of the will of flesh, nor of the will of man, but of God," *John* i. 13. Never



think thou canst convert thyself; if ever thou wouldest be savingly converted, thou must despair of doing it in thy own strength. It is a resurrection from the dead, *Rev.* xx. 5. *Eph.* ii. 1.; a new creation, *Gal.* vi. 15. *Eph.* ii. 10.; a work of absolute Omnipotence, *Eph.* i. 19. Are these out of the reach of human power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true conversion: This is a supernatural work.

2. "The moving cause is internal or external. "The internal mover is only free grace." Not "by works of righteousness which we have done, "but of his own mercy he saved us, and by the "renewing of the Holy Ghost," *Titus* iii. 5. "Of his own will begat he us," *James* i. 18. We are chosen and called *unto* sanctification, not *for* it, *Eph.* i. 4. How affectionately doth Peter lift up his hands! "Blessed be the God and Father of our "Lord Jesus, who of his abundant mercy hath "begotten us again," *1 Pet.* i. 3. How feelingly doth Paul magnify the free mercy of God in it! "God who is rich in mercy, for his great love "wherewith he loved us, hath quickened us to- "gether with Christ; by grace ye are saved," *Eph.* ii. 4, 5.

"The external mover is the merit and inter- "cession of the blessed Jesus." "He hath ob- "tained gifts for the rebellious," *Psalms* lxxviii. 18.; and through him it is that God worketh in us what is well-pleasing in his sight, *Heb.* xiii. 21. Thro' him are all spiritual blessings bestowed upon us in

heavenly things, *Eph.* i. 3. He interceded for the elect that believed not, *John* xvii. 20. Every convert is the fruit of his travail, *Isa.* liii. 11. O never was infant born into the world with that difficulty that Christ endured for us! How emphatically he groaneth in his travail! all the pains that he suffereth on his cross, they were our birth-pains, *Acts* ii. 24. *Ἰδὼς*, the pulls and throws that Christ endured for us. He is made sanctification to us. *1 Cor.* i. 30. He sanctified himself, (that is, set apart himself as a sacrifice) that we may be sanctified, *John* xvii. 19. "We are sanctified, through the offering of his body once for all," *Heb.* x. 10.

3. "The instrument is either personal or real." The personal is the ministry. "I have begotten you in Christ, through the gospel," *1 Cor.* iv. 15. Christ's ministers are they that are sent to open men's eyes, and to turn them to God, *Acts* xxvi. 18.

"The instrument real is the word." We were begotten by the word of truth; this is it that enlightens the eye, that converteth the soul, *Psalms* xix. 7, 8.; that maketh wise to salvation, *2 Tim.* iii. 15. This is the incorruptible seed, by which we are born again, *1 Pet.* i. 23. If we are washed, it is by the word, *Eph.* 20. If we are sanctified, it is through the truth, *John* xvii. 17. This generates faith, and regenerates us, *Rom.* x. 17. *James* i. 18.

O ye saints, how should ye love the word! for by this ye have been converted. O ye sinners, how should you ply the word! for by this you must be converted; no other ordinary means but this. You that have felt its renewing power,

make much of it while you live, be for ever thankful for it; tie it about your necks, write it upon your hands, lay it in your bosoms, *Prov.* vi. 21, 22. When you go, let it lead you; when you sleep, let it keep you; when you awake, let it talk with you. Say with holy David, "I will never forget thy precepts, for with them thou hast quickened me," *Psalms* cxix. 93. You that are unconverted, read the word with diligence, flock to it where powerfully preached; fill the porches as the multitude of the impotent, blind, halt, withered, waiting for the moving of the water, *Job* v. 3. Pray for the coming of the Spirit in the word: Come off thy knees to the sermon, and come to thy knees from the sermon: The seed doth not prosper, because not watered by prayers and tears, nor covered my meditation.

4. "The final cause is man's salvation, and God's glory." We are chosen through sanctification to salvation, *2 Thess.* ii. 13.; called, that we might be glorified, *Rom.* viii. 30.; but especially that God might be glorified, *Isa.* lx. 21. that we should show forth his praise, *1 Pet.* ii. 9. and be fruitful in good works, *Col.* i. 10. O Christian! do not forget the end of thy calling; let thy light shine, *Mat.* v. 16. let thy lamp burn, let thy fruits be good, and many, and in season, *Psalms* i. 3. let all thy designs fall in God's, that he may be magnified in thee, *Phil.* i. 10.

5. "The subject is the elect sinner, and that in all his parts and powers, members and mind." Conversion is no repairing of the old building; but it takes all down, and erects a new structure: It is not the putting in a patch, or sewing on a

list of holiness, but, with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new. He is a new man, *Eph.* iv. 24. a new creature. "All things are become new," *2 Cor.* v. 17. Conversion is a deep work, a heart-work, *Acts* ii. 37. and vi. 14.; it turns all upside down, and makes a man be in a new world. It goes throughout with men; throughout the mind, throughout the members, throughout the motions of the whole life.

1. "Throughout the mind." It makes an universal change within. First, it turns the balance of the judgment, so that God and his glory do weigh down all carnal and worldly interest, *Acts* xx. 24.—*Phil.* i. 20.—*Psal.* lxxiii. 25. It opens the eye of the mind, and makes the scales of its native ignorance to fall off, and "turns men from darkness to light," *Acts* xxvi. 18. *Eph.* iii. 8. *1 Pet.* ii. 2. The man that before saw no danger in his condition, now concludes himself lost, and for ever undone, *Acts* ii. 37. except renewed by the power of grace. He that formerly thought there was little hurt in sin, now comes to see it to be the chief of evils: He sees the unreasonableness, the unrighteousness, the deformity, and filthiness that is in sin; so that he is affrighted with it, lothes it, dreads it, flies it, and even abhors himself for it, *Rom.* vii. 18. *Job.* xlii. 6. *Ezek.* xxxvi. 31.

Now, according to this new light, the man is of another mind, another judgment than before he was: now God is all with him, he hath none "in heaven or on earth like him," *Psal.* lxxiii. 25. He prefers him truly before all the world: his

favour in his life; the light of his countenance is more than corn, or wine and oil, the good that formerly he inquired after, and set his heart upon, *Psalms* iv. 6, 7. This is the convert's voice; "The Lord is my portion, saith my soul: Whom have I in heaven, but thee? and there is none upon earth that I desire besides thee. God is the strength of my heart, and my portion for ever," *Psalms* lxxiii. 25, 26. *Lam.* iii. 24.

Secondly, "It turns the bias of the will, both as to means and end." 1. "The intentions of the will are altered," *Ezek.* xxxvi. 26. *Jer.* xxvi. 33. *Isaiab* xxvi. 8, 9. Now the man hath new ends and designs: Now he attends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* i. 20. He counts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the mark he aims at, that the name of Jesus may be great in the world; and that all the sheaves of his brethren may bow to his sheaf, *Gen.* xxxvii. 7.

Reader, dost thou view this, and never ask thyself, whether it be thus with thee? Pause a while, and breathe on this great concernment.

2. "The election is also changed," so that he chooseth another way, *Psalms* cxix. 15. He pitcheth upon God as his blessedness, and upon Christ as the principle and holiness, as the subordinate means to bring him to God, *John* xiv. 6. *Rom.* ii. 7. He chooseth Jesus for his Lord, *Col.* ii. 6. He is not merely forced into Christ by the storm, nor doth he take Christ for bare necessity; but he

deliberately resolves that Christ is his best choice, *Phil. i. 23.*; and would rather have him to choose than all the good of this world, might he enjoy it while he would. Again, He takes holiness for his path: he doth not of mere necessity submit to it, but he likes and loves it: "I have *chosen* the way of thy precepts," *Psal. cxix. 173.* He takes God's testimonies, not as his bondage, but as his heritage, yea, heritage for ever, *ver. 111.* He counts them not his burden, but his blifs; not his cords, but his cordials, *1 John v. 3. Psal. cxix. 14, 16, 17.* He doth not only bear, but takes up Christ's yoke. He takes not holiness as the stomach doth the lothed potion, which it will down with rather than die, but as the hungry doth his beloved food. No time passeth so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his aliment, and element, the desire of his eyes, and the joy of his heart, *Job xxiii. 12. Psal. cxix. 82, 151, 162, 174, and lxiii. 5.* Put thy conscience to it as thou goest, whether thou art the man: O happy man, if this be thy case! But see thou be thorough and impartial in the search.

Thirdly, "It turns the bent of the affections," *2 Cor. vii. 11.* These run all in a new channel; the Jordan is driven back, and the water runs upward, against its natural course.

Christ is his *hope*, *1 Tim. i. 1.* this is his *prize*, *Phil. iii. 8*; here his eye is, here his heart is. He is contented to cast all overboard (as the merchant in the storm ready to perish) so he may but keep this jewel.

The first of his *desires* is not after gold, but

grace, *Phil.* iii. 12. He hungers after it, he seeks it as silver, he digs for it as hid treasure; he had rather be gracious than be great; he had rather be the holiest man on earth, than the most learned, the most famous, the most prosperous. While carnal, he said, O! if I were but in great esteem, and rolled in wealth, and swimm'd in pleasure; if my debts were paid, and I and mine provided for, then I were a happy man. But now the tone is changed: O! saith the convert, if I had but my corruptions subdued, if I had such measures of grace, such fellowship with God, tho' I were poor and despised, I should not care, I should account myself a blessed man. Reader, is this the language of thy soul?

His *joys* are changed. He rejoiceth in the ways of God's testimonies, as much as in all riches, *Psal.* cxix 14. He "delights in the law of the Lord;" he hath no such joy as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *cares* are quite altered, he was once set for the world, and any scraps of bye-time were enough for his soul. Now he gives over caring for the "asses," and sets his heart on the kingdom: now all the cry is, "What shall I do to be saved?" *Acts* xvi. 30. His great solicitude is how to secure his soul: O, how he would bless you, if you could put him out of doubt of this!

His *fears* take another turn, *Heb.* xi. 25, 27. Once he was afraid of nothing so much as the loss of his estate or esteem, the pleasure of friends, or the frowns of the great; nothing sounded so terrible to him, as pain, or poverty, or disgrace: now

these are little to him, in comparison of God's dishonour or displeasure. How warily doth he walk, lest he should tread upon a snare! He feareth always, he looks before and behind; he hath his eye upon his heart, and is often casting it over his shoulder, lest he should be overtaken with sin, *Psal. xxxix. 1. Prov. xxviii. 14. Eccles. ii. 14.* It kills his heart to think of losing God's favour, this he dreads as his only undoing, *Psal. li. 11, 12. and cxix. 8.* No thought in the world doth pinch him and pain him so much, as to think of parting with Christ.

His *love* runs a new course. "My love was crucified," saith Ignatius; that is, my Christ. "This is my beloved," saith the spouse, *Cant. v. 16.* How doth Augustine often pour out his love upon Christ? "O eternal blessedness," &c.—He can find no words sweet enough: "Let me see thee, O light of mine eyes! Come, O thou joy of my spirit. Let me behold thee, O life of my soul! Appear unto me, O my great delight, my sweet comfort! O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart. Let me hold thee, O love of my soul. Let me embrace thee, O heavenly bridegroom. Let me possess thee!"

His *sorrows* have now a new vent, *2 Cor. vii. 9. 10.* The views of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart!

His *hatred* boils, his anger burns against sin, *Psal. cxix. 104.* He hath no patience with himself; he calls himself fool, and thinks any name too good for himself, when his indignation is stirred up against sin, *Psal. lxxiii. 22. Prov. xxx. 2.*



“Commune with thine own heart,” and attend the common and general current of thine affection, whether it be towards God in Christ, above all other concernments. Indeed, sudden and strong commotions of the affections and sensitive parts, are often found in hypocrites, especially where the natural inclination leads thereunto: and contrarywise, the sanctified themselves are many times without sensible stirring of the affections, where the temper is more slow, dry, and dull. The great inquiry is, whether the judgment and will be steadily determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice and conduct, though it be not so strongly and sensibly as is to be desired, there is no doubt but the change is saving.

2. “Throughout the members.” Those that were before the instruments of sin, are now become the holy utensils of Christ’s living temple, *Rom. vi. 16. 1 Cor. iii. 16.* The eye, that was once a wandering eye, a wanton eye, a haughty and covetous eye, is now employed, as Mary’s, in weeping over its sins, *Luke vii. 38.* in beholding God in his works, *Psalms viii. 3.* in reading his word, *Acts viii. 30.* in looking up and down for objects of mercy, and opportunities for his service.

The ear, that was once open to Satan’s call, and that, like a vitiated palate, did relish nothing, so much as filth, or at least, frothy talk, and the fool’s laughter, is now bored to the door of Christ’s house, and open to his discipline: It saith “Speak, Lord, for thy servant heareth;” and

waits for his words as the rain, and relisheth them more than the appointed food, *Job xxxiii. 12.* “than the honey and the honey-comb.” *Psalms xix. 10.*

The *head*, that was the shop of worldly designs, is now filled with other matters, and set on the study of God’s will, *Psalms i. 2,* and *cxix. 97.*—The thoughts and cares that fill it, are principally how he may please God, and flee sin.

His *heart*, that was full of filthy lusts, is now become an altar of incense, where the fire of divine love is ever kept in; and whence the daily sacrifice of prayer and praise, and the sweet incense of holy desire, ejaculations, and aspirations, are continually ascending, *Psalms cvii. 1.* and *cxix. 20,* and *cxxxix. 17, 18.*

The *mouth* is become a well of life, his *tongue* as choice silver, and his *lips* feed many, now the salt of grace hath seasoned his speech, and eat out the corruption, *Col. iv. 6.* and cleansed the mouth from its filthy communication, flattery, boasting, lying, swearing, back-biting, that once came like flashes from the hell that was in the heart, *James iii. 6, 7.*

The *throat*, that was once “an open sepulchre,” *Rom. iii. 13.* now sends forth the sweet breath of prayer and holy discourse, and the man speaks in another tongue, in the language of Canaan and is never so well as when talking of God and Christ, and the matters of another world. His mouth bringeth wisdom, his tongue is become the silver trumpet of his Maker’s praise, his glory, and the best member that he hath.

Now here you shall have the hypocrite halting : He speaks, it may be, like an angel, but he hath a covetous eye, or the gain of unrighteousness in his hand ; or the hand is white, but the heart is full of rottenness, *Mat. xxiii. 27.* ; full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be, with Nebuchadnezzar's image, he hath a *golden head*, a great deal of knowledge ; but he hath feet of *clay*, his affections are worldly, he minds earthly things, and his way and walk are sensual and carnal : you may trace him in his secret haunts, and his footsteps will be found in some bye-paths of sin ; the work is not throughout with him.

3. " Throughout the motions, or the life and " practice." The new man takes a new course, *Eph. ii. 2, 3.* " His conversation is in heaven," *Phil. iii. 20.* No sooner doth Christ call by effectual grace, but he straightway becomes a follower of him, *Mat. iv. 20.* When God hath given the new heart, and wrote his law in his mind, he forthwith walks in his statutes, and keeps his judgments, *Ezek. xxxvi. 26, 27.*

Though sin may be *in* him, yet it " hath no " more dominion *over* him, " *Rom. vi. 7, 14.* " he hath his fruit unto holiness," *chap. vi. 22.* And though he makes many a blot, yet the law of life, and Jesus, is what he eyes as his copy, *Psalms cxix. 30. Heb. xii. 2.* ; and he hath an unfeigned respect to all God's commandments, making conscience even of little sins and little duties, *Psalms cxix. 113.* His very infirmities are his soul's burden, and are like the dust in a man's eye, which

though but little, yet is not a little troublesome. (O man! dost thou read this, and never turn in upon thy soul by self-examination?) the sincere convert is not one man at church, and another at home; he is not a saint on his knees, and a cheat in his shop; he will not tithe mint and cummin, and neglect "mercy and judgment, and weightier matters of the law;" he doth not pretend piety, and neglect morality, *Mat. xxiii. 14.* but he turneth from all his sins, and keeps all God's statutes, *Ezek. xviii. 21.* though not perfectly, except in desire and endeavour, yet sincerely; not allowing himself in the breach of any, *Rom. vii. 15.* Now he delights in the word, and sets himself to prayer, and opens his hand, and draws out his soul to the hungry, *Rom. vii. 22. Psalm cix. 4. Isa. lviii. 10.* "He breaketh off his sins by righteousness, and his iniquities by showing mercy to the poor," *Daniel iv. 27.* and "hath a good conscience, willing in all things to live honestly," *Heb. xiii. 18.* and to keep without offence towards God and man.

Here again you find the unsoundness of many professors, that take themselves for good Christians. They are partial in the law, *Mal. ii. 9.* and take up with the chief and easy duties of religion, but go not through with the work: They are as a cake not turned. It may be you shall have them exact in their words, punctual in their dealings, but then they do not exercise themselves unto godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at church, but follow them to their families, and there you shall see lit-

tle but the world minded; or if they have a road for family duties, follow them to their closets, and there you shall find their souls are little looked after. It may be they seem otherwise religious, but bridle not their tongues, and so all their religion is vain, *James i. 26.* It may be they come up to closet and family prayer; but follow them to their shops, and there you shall find them in a trade of lying, or some covert and cleanly way of deceit. Thus the hypocrite goes throughout in the course of his obedience.—And thus much for the subject of *Conversion.*

6. “The terms are either *from which*, or *to which.*”

1. “The terms from which we turn in this motion of *Conversion*, are sin, Satan, the world, and our own righteousness.”

First, *Sin.* When a man is converted, he is forever out with sin; yea, with all sin, *Psalms cxix. 128.* But most of all with his own sins, and especially with his bosom sin, *Psalms xviii. 23.* Sin is now the butt of his indignation, *2 Cor. vii. 11.* thirsts to bathe his hands in the blood of his sins. His sins set his sorrows abroad: It is sin that pierces him and wounds him: he feels it like a thorn in his side, like a prick in his eye; he groans and struggles under it, and not formally, but feelingly cries out, *O wretched man!* He is not impatient of any burden so much as of his sin, *Psalms xl. 12.* If God should give him his choice, he would choose any affliction, so he might be rid of sin: he feels it like the cutting gravel in his shoes, pricking and paining him as he goes.

Before conversion he had light thoughts of sin; he cherished it in his bosom, as Uriah his lamb; "he nourished it up, and it grew up together with him; it did eat, as it were of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter." But when God opens his eyes by conversion, he throws it away with abhorrence, *Isa.* xxx. 22. When a man is savingly changed, he is not only deeply convinced of the danger, but defilement of sin; and O, how earnest is he with God to be purified! He lothes himself for his sins, *Ezek.* xxxvi. 31. He runs to Christ, and "casts himself into the fountain for sin and for uncleanness," *Zach.* xiii. 1.

The sound convert is heartily engaged against sin, he struggles with it, he wars againsts it; he is too often foiled, but he will never yield the cause, nor lay down his weapons, but he will up and to it again, while he has breath in his body. He can forgive his other enemies, he can pity them, and pray for them, *Acts* vii. 60.; but here he is implacable, here he is set upon revenge: his eye shall not pity, his hand shall not spare, though it be a right hand or a right eye. Be it a gainful sin, most delightful to his nature, or support to his esteem with carnal friends, yet he will rather throw away his gain, see his credit fall, or the flower of pleasure wither in his hand, than he will allow himself in any known way of sin, *Luke* xix. 8. He will grant no indulgence, he will give no toleration, he draws upon sin wherever he meets it, and frowns upon it with this unwelcome salute, "Have I found thee, O mine enemy!"

Reader, hath conscience been at work whilst thou hast been looking over these lines? Hast thou

pondered these things in thy heart? Hast thou searched the book *within*, to see if these things be so? If not, read it again, and make thy conscience speak, whether or no it be thus with thee.

Hast thou “crucified thy flesh with its affections and lusts;” and not only confessed, but forsaken thy sins? All sin in thy fervent desires, and the ordinary practice of every deliberate and wilful sin in thy life? If not, thou art yet unconverted.

Secondly, *Satan*. Conversion “binds the strong man, spoils him of his armour, casts out his goods, and turns men from the power of Satan unto God,” *Acts* xxvi. 18. Before, the devil could no sooner hold up his finger to the sinner, to call him to his wicked company, sinful games, filthy delights, but presently he followed, “like an ox to the slaughter, and a fool to the correction of the stocks; as a bird that hasteth to the prey, and knoweth not that it is for its life.” But when he is converted, he serves another master, and takes quite another course, *1 Pet.* iv. 4.; he goes and comes at Christ’s beck, *Col.* iii. 24. Satan may sometimes catch his foot in a trap, but he will no longer be a willing captive: He watches against the snares and baits of Satan, and studies to be acquainted with his devices: He is very suspicious of his plots, and is very jealous in what comes athwart him, lest Satan should have some design upon him: He “wrestles against principalities and powers,” *Eph.* vi. 12. he entertains the messenger of Satan as men do the messenger of death; he keeps his eye upon his enemy, *1 Pet.* v. 8. and watches in his duties, lest Satan should put in his foot.

Thirdly, *the world*. Before a sound faith a man is overcome of the world; either he bows down to Mammon, or idolizes his reputation, or is a "lover of pleasure, more than a lover of God," 2 *Tim.* iii. 4. Here is the root of man's misery by the fall, he is turned aside to the creature instead of God, and gives that esteem, confidence, and affection to the creature, that is due to him alone, *Rom.* i. 25. *Mat.* x. 37. *Prov.* xviii. 11. *Jer.* xvii. 5.

But converting grace sets all in order again, and puts God on the throne, and the world at his footstool, *Psalms* lxxiii. 25. Christ in the heart, "and the world under his feet," *Eph.* ii. 17. *Rev.* xii. 1. So Paul, "I am crucified to the world, and the world to me," *Gal.* vi. 14. Before this change, all the cry was, "Who will show us any worldly good?" But now he sings another tune, "Lord, lift thou up the light of thy countenance upon me," and let who will take the corn and wine, *Psalms* iv. 6, 7. Before, his heart's delight and content was in the world; then the song was, "Soul, take thine ease; eat, drink, and be merry; thou hast much goods laid up for many years:" But now all this is withered, and "there is no comeliness that he should desire it;" and he tunes up with the sweet Psalmist of Israel, "The Lord is the portion of my inheritance: The lines are fallen to me in a fair place, and I have a goodly heritage." He blesteth himself, and boasteth himself in God, *Psalms* xxxiv. 2. *Lam.* iii. 24.; nothing else can give him content. He hath written *vanity* and *vexation* upon all his worldly enjoyments, *Eccl.* i. 2.; and *lofs* and *dung* upon



all human excellencies, *Phil.* iii. 7, 8. He hath life and immortality now in chase, *Rom.* ii. 7.— He pursues grace and glory, and hath an incorruptible crown in pursuit, *1 Cor.* ix. 25. His heart is set in him to seek the Lord, *1 Chron.* xxii. 19. and *2 Chron.* xv. 15. He “first seeks the kingdom of heaven and the righteousness thereof;” and religion is no longer a matter by the bye with him, but the main of his care, *Mat.* vi. 33. *Psalms* xxvii. 4.

Well, then, pause a little, and look within: Doth not this nearly concern thee? Thou pretendest for Christ, but doth not the world sway thee? Dost not thou take more real delight and content in the world than in him? Dost thou not find thyself better at ease when the world goes to thy mind, and thou art encompassed with carnal delights, than when retired to prayer and meditation in the closet, or attending upon God’s word and worship? No surer evidence of an unconverted state, than to have the things of the world uppermost in our aim, love, and estimation, *John* ii. 15. *James* iv. 4.

With the sound convert Christ hath the supremacy. How dear is his name to him? How precious is his favour? *Cant.* i. 3. *Psal.* xlv. 8.— The name of Jesus is engraven upon his heart, *Gal.* iv. 19. and lies as a bundle of myrrh, between his breasts, *Cant.* i. 13, 14. Honour is but air, and laughter but madness, and Mammon is fallen, like Dagon before the ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true convert, here is his trea-

sure, here his hope, *Mat.* xiii. 44, 55. This is his glory, "My beloved is mine, and I am his," *Gal.* vi. 14. *Cant.* ii. 16. O, it is sweeter to him to be able to say, Christ is mine, than if he could say, the kingdom is mine, the Indies are mine.

Fourthly, *your own righteousness.* Before conversion, man seeks to cover himself with his own fig-leaves, *Phil.* iii. 6, 7. and to make himself whole with his own duties, *Mic.* vi. 6, 7. He is apt to trust in himself, *Luke* xvi. 15. and xviii. 9. and set up his own righteousness, and to reckon his counters for gold, and not submit to the righteousness of God, *Rom.* x. 3. But conversion changes his mind, now he casts away his own righteousness as a filthy rag, *Isa.* lxiv. 6. Now he is brought to poverty of spirit, *Mat.* v. 3. complains of and condemns himself, *Rom.* vii.; and all his inventory is "poor, and miserable, and wretched, "and blind, and naked," *Rev.* iii. 17. He sees a world of iniquity in his holy things, and calls his once idolized righteousness but filth and dross, and would not, for a thousand worlds, be found in himself, *Phil.* iii. 4, 7, 8, 9. His finger is ever upon his fores, *Psalms* li. 3. his sins, his wants. Now he begins to set a high price upon Christ's righteousness; he sees the need of a Christ in every duty, to justify both his person and performances: He cannot live without him, he cannot pray without him: Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand of Christ, and so bows himself in the house of his God; he sets himself down for a lost undone man without him; his life is hid and grows in Christ, as the root of a tree spreads in

the earth for stability and nutriment. Before, the news of Christ was a stale and sapless thing; but now, how sweet is Christ! The voice of the convert is, with the martyr, "None but Christ."

The terms to which we turn are,

*First.* To God the Father, Son, and Holy Ghost.

*Secondly.* To the laws, ordinances, and ways of Christ.

A man is never truly sanctified, till his very heart be in truth set upon God above all things, as his portion and chief good. These are the natural breathings of a believer's heart. "Thou art my portion," *Psalms* cxix. 57. "My soul shall make her boast in the Lord," *Psalms* xxxvi. 2. "My expectation is from him; he only is my rock and my salvation, he is my defence. In God is my salvation and glory; the rock of my strength, and my refuge is in God," *Psalms* lxii. 1, 2, 5, 7. and xviii. 1, 2.

Would you put it to an issue, whether you be converted or not? Now let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then, and with Abraham, "lift up thine eyes eastward and westward, and northward, and southward," and cast about thee. What is it thou wouldest have in heaven, or on earth, to make thee happy? If God should give thee thy choice, as he did to Solomon, or should say to thee, as Ahasuerus to Esther, "What is thy petition, and what is thy request, and it shall be granted to thee!" *Esth.* v.

What wouldest thou ask? Go into the gardens of pleasure, and gather all fragrant flowers from thence, would these content thee? Go to the treasures of Mammon, suppose thou mightest lade thyself as heavy as thou wouldest from thence: Go to the towers, to the trophies of honour; what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of these, would all these suffice thee, and make thee count thyself a happy man? If so, then certainly thou art carnal and unconverted. If not, go farther; wade into the divine excellencies, the store of his mercies, the hiding of his power, the depths unfathomable of his all-sufficiency; doth this suit thee best and please thee most? Dost thou say, "It is good to be here?" *Matt. xvii. 4.* "Here will I pitch, here will I live and die." Wilt thou let all the world go rather than this? Then it is well between God and thee. Happy art thou, O man, happy art thou that ever thou wast born; If a God can make thee happy, thou must needs be happy; for thou hast vouched the Lord to be thy God, *Deut. xxvi. 18.* Dost thou say to Christ, as he to us, "Thy father shall be my father, and thy God be my God?" *John xv. 16.* Here is the turning point. An un-sound professor never takes up his rest in God, but converting grace does the work, and so cures the fatal misery of the fall, by turning the heart from its idol to the living God, *1 Thess. i. 9.* Now, says the soul, "Lord, whither shall I go? Thou hast the words of eternal life," *John vi. 68.* Here it centres, here he settles: O, it is the entrance of heaven to him to see his interest in

God. When he discovers this, he saith, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee," *Psalms* cxvi. 7. And is even ready to breathe out Simeon's song, "Lord, now lettest thou thy servant depart in peace," *Luke* ii. 29.; and saith with Jacob, when his old heart revived at the welcome tidings, "It is enough," *Gen.* xiv. 28. When he seeth he hath a God in covenant to go to, "this is all his salvation, and all his desire," *2 Sam.* xxiii. 5.

Man, is this thy case? hast thou experienced this? why then "blessed art thou of the Lord;" God hath been at work with thee, he hath laid hold on thy heart by the power of converting grace, or else thou couldest never have done this.

The true convert turns to Jesus Christ, the only mediator between God and man, *1 Tim.* ii. 5. His work is to bring us to God, *1 Pet.* iii. 18. He is the way to the Father, *John* xiv. 6.; the only plank on which we may escape, the only door by which we may enter, *John* x. 9. as the only means of life, as the only way, the only name given under heaven, *Acts* iv. 12. He looks not for salvation in any other but him, nor in any other with him; but throws himself on Christ alone, as one that should cast himself with arms spread out upon the sea.

"Here," saith the convinced sinner, "I will venture; and if I perish, I perish; if I die, I will die here. But, Lord, suffer me not to perish under the pitiful eye of thy mercy.—Intreat me not to leave thee, or to turn away from following after thee," *Ruth* i. 16. Here I will throw myself: if thou kick me, if thou kill me, I will not go from thy door, *Job* xiii. 15.

Thus the poor soul doth venture on Christ, and resolvedly adheres to him. Before conversion the man made light of Christ; minded his farm, friends, merchandise, more than Christ, *Mat. xxii. 5.*; now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life, *Gal. ii. 20.* His great design is, that Christ may be magnified in him, *Phil. i. 20.* His heart once said as they to the spouse, "What is thy beloved more than another?" *Cant. v. 9.* He found more sweetness in his merry company, wicked games, and earthly delights, than in Christ. He took religion for a fancy, and the talk of great enjoyments for an idle dream; but now "to him to live is Christ." He sets light by all that he accounted precious, "for the excellency of the knowledge of Christ," *Phil. iii. 8.*

All of Christ is accepted by the sincere convert. He loves not only the wages, but the work of Christ, *Rom. vii. 12.*; not only the benefits, but the burden of Christ; he is willing not only to tread out the corn, but to draw under the yoke; he takes up the commands of Christ, yea, and the cross of Christ, *Mat. xi. 7. and xvi. 24.*

The unsound convert closeth only by halves with Christ; he is all for the salvation of Christ, but he is not for sanctification; he is for the privileges, but values not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Who loveth life, let him beware here; it is an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men "love not the Lord Jesus in sincerity," *Eph. vi. 24.* They will not have him as God offers, "to be a prince

“and a Saviour,” *Acts* v. 31. They divide what God hath joined, the king and the priest. Yea, they will not accept the salvation of Christ as he intends it; they divide it here. Every man’s vote, is for salvation from suffering; but they desire not to be saved from sinning: They would have their lives saved, but withal would have their lusts. Yea, many divide here again; they would be content to have some of their sins destroyed, but they cannot leave the lap of Delilah, or divorce the beloved Herodias. They cannot be cruel to the right eye, or right hand; the “Lord must pardon them in this thing,” *2 Kings* v. 18.

O be infinitely tender here, your souls lie upon it. The sound convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ upon his own terms, upon any terms. He is willing to have the dominion of Christ, as well as deliverance by Christ. He saith with Paul, “Lord, what wilt thou have me to do?” *Acts* ix. 6. any thing, Lord: He sends a blank to Christ, to set down his conditions, *Acts* ii. 37. and xvi. 30.

2dly, He turns to the laws, ordinances, and ways of Christ. The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chooses them as its rule and guide for ever, *Psalms* cxix. 111, 112.

Four things, I observe, God doth work in every sound convert, with reference to the laws and ways of Christ, by which you come to know your state,

if you will be faithful to your own souls; and therefore keep your eyes upon your hearts as you go along.

1st. "The judgment is brought to approve of them, and subscribe to them as most righteous and most reasonable," *Psalms* cxix. 112, 128, 137, 138. The mind is brought to like the ways of God; and the corrupt prejudices that were once against them, as unreasonable and intolerable, are now removed: The understanding assents to them all, as "holy, just, and good," *Rom.* vii. 12. How is David taken up with the excellencies of God's laws! How doth he expatiate in their praise, both from their inherent qualities and admirable effects! *Psalms* xix. 8.—10, &c.

2dly, "The desire of the heart is to know the whole mind of Christ," *Psalms* cxix. 124, 125, 169, and xxv. 4, 5. He would not have one sin undiscovered, nor be ignorant of one duty required. It is the natural and earnest breathing of a sanctified heart, "Lord, if there be any way of wickedness in me, do thou discover it.—What I know not, teach thou me, and if I have done iniquity, I will do it no more."—The unsound convert is willingly ignorant, *2 Pet.* iii. 5.; loves not to come to the light, *John* iii. 20. He is willing to keep such or such a sin, and therefore is loth to know it to be a sin, and will not let in the light at that window. Now the gracious heart is willing to know the whole latitude and compass of his Maker's law, *Psalms* cxix. 18, 19, 27, 33, 64, 68, 178, 124. He receives with all acceptance the word that convinceth him of any duty that he knew not, or



minded not before, or discovereth any sin that lay hid before, *Psalms* cxix. 11.

3dly, "The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin, and prosperities of the world," *Psalms* cxix. 103, 127, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve, but he is deliberately purposed, and comes off freely to the choice, *Psalms* xvii. 3. and cxix. 30. True, the flesh will rebel, yet the prevailing part of his will is for Christ's law and government, so that he takes them not up as his toil or burthen, but his blifs, 1 *John* v. 3. *Psalms* cxix. 60, 72. While the unsanctified go in Christ's ways, as in chains and fetters, he doth it naturally, *Psalms* xl. 8. *Jer.* xxxi. 33.; and counts Christ's laws his liberty, *Psalms* cxix. 32, 45. *James* i. 25. He is willing in the beauties of holiness, *Psalms* cx. 3. and hath this inseparable mark, "That he had rather (if he might have his choice) live in a strict and holy life, than the most prosperous and flourishing life in the world," 1 *Sam.* x. 26. There went with Saul a "band of men whose hearts God had touched." When God toucheth the hearts of his chosen; they presently follow Christ, *Mat.* iv. 22. and (though drawn) do freely run after him, *Cant.* i. 4. and willingly offer themselves to the service of the Lord, 2 *Chron.* xvii. 16. seeking him with their whole desire, *chap.* xv. 15. Fear hath its use; but this is not the main spring of motion with a sanctified heart. Christ keeps not his subjects in by force, but is King of a willing people. They are, through his grace, freely resolved for his service, and do it out of choice, not as slaves,

but as the son or spouse, from a spring of love and a loyal mind. In a word, the laws of Christ are the convert's love, *Psal. cxix. 159, 163, 167.* his desire, *ver. 6, 20, 107.*; his delight, *ver. 77, 92, 102, 111, 143*; and continual study, *ver. 97, 99.* and *Psal. i. 2.*

4thly, "The bent of his course is directed to keep God's statutes," *Psal. cxix. 4, 8, 167, 168.* It is the daily care of his life to walk with God. He seeks great things, he hath noble designs, tho' he falls too short. He aims at nothing less than perfection; he desires it, he reaches after it; he would not rest in any pitch of grace till he were quite rid of sin, and had perfected holiness, *Phil. iii. 11. 14.*

Here the hypocrite's rottenness may be discovered. He desires holiness, as one well said, only as a bridge to heaven, and inquires earnestly what is the least that will serve his turn; and if he can get but so much as may bring him to heaven, this is all he cares for. But the sound convert desires holiness for holiness' sake, *Psal. cxix. 97. Mat. v. 6.* and not only for heaven's sake. He would not be satisfied with as much as might save him from hell, but desires the highest pitch: Yet desires are not enough: What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business? *Rom. v. iii. 1. Mat. xxv. 16. Phil. i. 20.* If not, thou art short of sound conversion.

APPLICATION. And is this that we have described the conversion that is of absolute necessity to salvation? Then be informed, 1. That "strait is the gate," and narrow is the way that leadeth "unto life." 2. That there are "but few that

“ find it.” 3. That there is need of a divine power savingly to convert a sinner to Jesus Christ.

Again; then be exhorted, O man, that readeſt to turn in upon thine own ſelf. What ſaith conſcience? Doth it not begin to bite? Doth it not pain thee as thou goeſt? Is this thy judgment, this thy choice, and this thy way, that we have deſcribed? If ſo, then it is well. But doth not thy heart condemn thee, and tell thee there is ſuch a ſin thou liveſt in, againſt thy conſcience? Doth it not tell thee, there is ſuch and ſuch a ſecret way of wickedneſs that thou art guilty of? ſuch or ſuch a duty that thou makeſt no conſcience of?

Doth not conſcience carry thee to thy cloſet, and tell thee how ſeldom prayer and reading is performed there? Doth it not lead thee to thy family, and ſhow thee the charge of God, and the ſouls of thy children and ſervants that are neglected there? Doth not conſcience carry thee to thy ſhop or thy trade, and tell thee of ſome mystery of iniquity there? Doth it not carry thee to thy places of entertainment, and remind thee of the company thou keepeſt there; the precious time thou miſpendeſt there; the talents thou waſteſt there? Doth it not lead thee into thy ſecret chamber, and diſcover to thee things that are hid from the eyes of man, and known only to God and thyſelf?

O conſcience! do thy duty: In the name of the living God, I command thee to diſcharge thy office. Lay hold upon this ſinner, fall upon him, arreſt him, apprehend him, undeceive him. What! wilt thou flatter and ſoothe him while he lives in his ſins? Awake, O conſcience! what meaneſt thou, O ſleeper? What! haſt thou never a reproof in

thy mouth? What! shall this soul die in his careless neglect of God and eternity, and thou altogether hold thy peace? What! shall he go on in his trespasses, and yet have peace? O rouse up thyself, and do thy work! Now let the preacher in thy bosom speak, cry aloud, and spare not; lift up thy voice like a trumpet: Let not the blood of his soul be required at thy hands.

## CHAP. X.

### *Of the Necessity of CONVERSION.*

**I**T may be you are ready to say, What meaneth this stir? And are apt to wonder why I follow you with such earnestness, still ringing one lesson in your ears, that you should “repent and be converted,” *Acts* iii. 19. But I must say unto you as Ruth to Naomi, “Intreat me not to leave you, nor to turn aside from following after you,” *Ruth* i. 16. Were it a matter of indifferency, I would never make so much ado; Might you be saved as you be, I would gladly let you alone: But would you not have me solicitous for you, when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see one of your faces in heaven, except you be converted: I utterly despair of your salvation, except you will be prevailed with to turn thoroughly, and give up yourselves to God in holiness and newness of life. Hath God said, “Except you be born again, you cannot see the kingdom of God,” *John* iii. 3.; and yet do you wonder why your ministers do so plainly travail in

birth with you? Think it not strange that I am earnest with you to follow after holiness, and long to see the image of God upon you: Never did any, nor shall any enter into heaven by any other way but this. The conversion described is not a high pitch of some taller Christians, but every soul that is saved passeth this universal change.

It was a passage of the noble Roman, when he was hastening with corn to the city in the famine, and the mariners were loth to set sail in foul weather, "Our voyage is more necessary than our lives." What is it that thou dost count necessary? Is thy bread necessary? Is thy breath necessary? Then thy conversion is much more necessary. Indeed, this is the one thing necessary. Thine estate is not necessary; thou mayest sell all for the pearl of great price, and yet be a gainer by the purchase, *Mat. xiii. 46.* Thy life is not necessary; thou mayest part with it for Christ to infinite advantage. Thine esteem is not necessary; thou mayest be reproached for the name of Christ, and yet be happy; yea, much more happy in reproach than in repute, *1 Pet. iv. 14. Mat. v. 10, 11.* But thy conversion is necessary, thy damnation lies upon it: And is it not needful, in so important a case, to look about thee? On this one point depends thy making or marring to all eternity.

But I shall more particularly show the necessity of conversion in *five* things; for without this,

*First*, "Thy being is in vain." Is it not a pity that thou shouldest be good for nothing, an unprofitable burden of the earth, a wart or wen in the body of the universe? Thus thou art whilst unconverted; for thou canst not answer the end of

thy being. Is it not for the divine pleasure that thou art and wert created? *Rev.* iv. 11. Did he not make thee for himself? *Prov.* xvi. 4. Art thou a man, and hast thou reason? Why then, bethink thyself why and whence thy being is: Behold God's workmanship in thy body, and ask thyself, To what end did God rear this fabrick? Consider the noble faculties of thy heaven-born soul: To what end did God bestow these excellencies? To no other than that thou shouldest please thyself, and gratify thy senses? Did God send men, like the swallows into the world, only to gather a few sticks and dirt, and build their nests, and breed up their young, and then away? The very Heathens could see farther than this. Art thou so "fearfully and wonderfully made," *Psal.* cxxxix. 14.; and dost thou not yet think with thyself, surely it was for some noble and high end?

O man! set thy reason a little in the chair. Is it not pity such a goodly fabric should be raised in vain? verily thou art in vain, except thou art for God: Better thou hadst no being, than not to be for him. Wouldest thou serve thy end! Thou must repent and be converted; without this thou art to no purpose, yea to *bad* purpose.

First, To no purpose. Man unconverted is like a choice instrument that hath every string broke or out of tune: The Spirit of the living God must repair and tune it by the grace of regeneration, and sweetly move it by the power of actuating grace, or else, thy prayers will be but howlings, and all thy services will make no music in the ears of the Most High, *Eph.* ii. 10. *Phil.* ii. 13. *Hos.* vii. 14. *Isa.* i. 15. All thy powers and faculties are so

corrupt in their natural state, that except thou be purged from dead works, thou canst not serve the living God, *Heb. ix. 14. Titus i. 25.*

An un sanctified man cannot work the work of God. 1. He hath no skill in it; he is altogether as unskilful in the work, as in the word of righteousness, *Heb. v. 13.* There are great mysteries as well in the practices as in the principles of godliness: Now the unregenerate “know not the mysteries of the kingdom of heaven,” *Mat. xiii. 11. 1 Tim. iii. 16.* You may as well expect him that never learned the alphabet, to read, or a good music-book for the lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must first be taught of God, *John vi. 45.* taught to pray, *Luke xi. 1.* taught to profit, *Isa. xlvi. 17.* taught to go, *Hosea xi. 3.* or else he will be utterly at a loss. 2. He hath no strength for it. How weak is his heart! *Ezek. xvi. 30.* He is presently tired: “The Sabbath, what a weariness is it!” *Mal. i. 13.* “He is without strength,” *Rom. v. 6.* yea, dead in sin, *Eph. ii. 5.* 3.—He hath no mind to it. He “desires not the knowledge of God’s ways,” *Job xxi. 14.* He doth not know them; he doth not care to know them, *Psal. lxxxii. 5.* He knows not, neither will he understand. 4. He hath neither due instruments nor materials for it. A man may as well hue marble without tools, or limn without colours or instruments, or build without materials, as perform any acceptable service without the graces of the Spirit, which are both the materials and instruments in this work. Alms-giving is not a service of God, but of vain-glory, if not held forth by

the hand of Divine love. What is the prayer of the lips, without grace in the heart, but the carcase without the life? What are all our confessions, unless they be exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in the Divine attributes and promises? What our praises and thanksgivings, unless from the love of God and a holy gratitude, and sense of God's mercies in the heart? So that a man may as well expect the tree should speak, or look for logic from the brutes, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat. vii. 18.*

Secondly, to bad purpose. The unconverted soul is a very cage of unclean birds, *Rev. xviii. 2.*; a sepulchre full of corruption and rottenness, *Mat. xxiii. 27.*; a loathsome carcase full of crawling worms, and sending forth a hellish and most noisome savour in the nostrils of God, *Pf. xiv. 3.* O dreadful case! Dost thou not yet see a change to be needful? Would it not have grieved one to see the golden consecrated vessels of God's temple turned into quaffing bowls of drunkenness, and polluted with idol service? *Dan. v. 2, 3.* Was it such an abomination to the Jews, when Antiochus set up the picture of a swine at the entrance of the temple? How much more abominable then it would have been to have had the very temple itself turned into a stable or a sty, and to have the Holy of Holies served like the house of Baal, and to have been turned into a draught-horse, *2 Kings x. 27.* This is the very case of the unregenerate: All thy mem-



bers are turned into instruments of unrighteousness *Rom. vi. 19.* servants of Satan, and thy inmost power into a receptacle of uncleanness, *Eph. ii. 2.* *Titus i. 15.* You may see the godly guests within by what comes out; for "out of the heart proceed "evil thoughts, murders, adulteries, fornications, "thefts, false witness, blasphemies," &c. these discover what a hell there is within. O abuse insufferable! to see a heaven-born soul abased to the filthiest drudgery! To see the glory of God's creation, the chief of the works of God, the Lord of the universe, lapping with the prodigal at the trough, or licking up with greediness the most loathsome vomit! Was it such a lamentation, to see those that did feed delicately, sit desolate in the streets; and the precious son's of Sion, comparable to fine gold, esteemed but as earthen pitchers, and those that were clothed in scarlet embrace dung-hills? *Lam. v. 2, 3.*; and is it not much more fearful to see the only thing that hath immortality in this lower world, and carries the stamp of God, become "a vessel wherein there is no pleasure?" *Jer. xxii. 22.*; (which is but a modest expression of the vessel men put to the most sordid use) O indignity intolerable! Better thou wert dashed in a thousand pieces, than continue to be abased to so filthy a service.

*Secondly,* "Not only man, but the whole visible "creation is in vain, without this." Beloved, God hath made all the visible creatures in heaven and earth for the service of man, and man only is the spokesman for all the rest. Man is in the universe, like the tongue to the body, which speaks

for all the members. The other creatures cannot praise their Maker, but by dumb signs and hints to man that he should speak for them. Man is as it were the high priest of God's creation, to offer the sacrifice of praise for all his fellow-creatures. The Lord God expecteth a tribute of praise from all his works, *Psalms* ciii. 22.; now all the rest do bring in their tribute to man, and pay it by his hand: So then if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

O dreadful thought to think of! that God should build such a world as this, and lay out such infinite power and wisdom, and goodness thereupon, and all in vain; and that man should be guilty at last of robbing and spoiling him of the glory of all. O think of this! While thou art unconverted all the offices of the creatures to thee are in vain; thy meat nourishes thee in vain, the sun holds forth his light to thee in vain, the stars that serve thee in their courses by their powerful tho' hidden influence, *Judges* v. 20. *Hos.* xxi. 22. do it in vain: Thy beast carries thee in vain.—In a word, the unwearied labour and continued travail of the whole creation, as to thee, is in vain. The service of all the creatures that drudge for thee, and yield forth their strength unto thee, that therewith thou shouldst serve their Maker, is all but lost labour. Hence the whole creation groaneth under the abuse of this un sanctified world, *Rom.* viii. 22. that perverts them to the service of their lusts, quite contrary to the very end of their being.

*Thirdly*, "Without this thy religion is in vain," *James* i. 26. All thy religious performances will

be but lost, for they can neither please God, *Rom.* viii. 8. nor save thy soul, *1 Cor.* xiii. 2, 3. which are the very ends of religion. Be thy services never so specious, yet God hath no pleasure in them, *Isa.* i. 14. *Mal.* i. 10. Is not that man's case dreadful, whose sacrifices are as murders, and whose prayers are a breath of abomination? *Isa.* lxvi. 3. *Prov.* xxviii. 9. Many under convictions think they will set upon mending, and that a few prayers and alms will salve all again; but alas! Sirs, while your hearts remain un sanctified, your duties will not pass. How punctual was Jehu? and yet all was rejected, because his heart was not upright, *2 Kings* x. with *Hosea* i. 4. How blameless was Paul? and yet being unconverted, all was but loss, *Phil.* iii. 6, 7. Men think they do much in attending God's service, and are ready to twit him with it, *Isa.* lviii. 3. *Mat.* vii. 22. and set him down so much their debtor; whereas, their persons being un sanctified, their duties cannot be accepted.

O Soul! do not think when thy sins pursue thee, a little praying and reforming thy course will pacify God: Thou must begin with thy heart; if that be not renewed, thou canst not please God.

God threatens it as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather; and that their labours should be eat up by strangers, *Deut.* xxvii. 30, 38, 39, 41. Is it so great a misery to lose our common labours, to sow in vain, and build in vain? how much more to lose our pains in religion, to pray, and hear, and fast in vain! This is an undoing and eternal loss. Be not deceived; if thou goest on in thy sinful state, though thou shouldest spread forth thine

hands, God will hide his eyes; though thou make many prayers, he will not hear, *Isa. i. 15.* If a man without skill set about our work, and mar it in doing, though he take much pains, we give him but little thanks. God will be worshipped after the due order, *1 Chron. xv. 13.* If a servant do our work, but contrary to our order, he will have rather stripes than praise. God's work must be done according to God's mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, *2 Chron. xxv. 2.*

Fourthly, "Without this thy hopes are in vain," *Job viii. 12, 13.* "The Lord hath rejected thy confidence," *Jer. ii. 37.*

First, "The hope of comforts here are in vain." It is not only necessary to the safety, but comfort of your condition, that you be converted: Without this "you shall not know peace," *Isa. lix. 8.*; without the fear of God, you cannot "have the comfort of the Holy Ghost," *Acts ix. 31.* God speaks peace only to his people, and to his saints, *Psal. lxxxv. 8.* If you have a false peace, continuing in your sins, it is not of God's speaking, and then you may guess the author: Sin is a real sickness, *Isa. i. 5.*; yea, the worst of sickness; it is a leprosy in the head, *Lev. xiii. 44.*; the plague in the heart, *1 Kings viii. 38.*; it is brokenness in the bones, *Psal. li. 8.*; it pierceth, it woundeth, it racketh, it tormenteth, *1 Tim. vi. 10.* A man may as well expect ease when his distempers are in their full strength, or his bones out of joint, as true comfort while in his sins.

O wretched man! that can have no ease in this

case but what comes from the deadliness of thy disease. You shall have the poor sick man saying in his lightness, *I am well*; when you see death in his face, he will needs up and about his business, when the very next step is like to be in his grave. The un sanctified often see nothing amiss; they think themselves whole, and cry not out for a physician; but this shows the danger of their case.

Sin doth naturally breed distempers and disturbances in the soul. What a continual tempest and commotion is there in a discontented mind! What an eating evil is inordinate care! What is passion, but a fever in the mind? What is lust, but a fire in the bones? What is pride, but a deadly tympany? Or covetousness, but an insatiable and insufferable thirst? Or malice and envy, but venom in the very heart? Spiritual sloth is but a scurvy in the mind; and carnal security a mortal lethargy: and how can that soul have true comfort that labours under so many diseases? But converting grace cures, and so eases the mind; prepares the soul for a settled, standing, immortal peace; "great peace have they that love thy commandments, and nothing shall offend them;" *Psalms* cxix. 165. they are the ways of wisdom, that afford pleasure and peace, *Prov.* iii. 17. David had infinitely more pleasure in the word, than in all the delights of his court, *Psalms* cxix. 103, 127. The conscience cannot be truly pacified till soundly purified, *Heb.* x. 22. Cursed is that peace that is maintained in a way of sin, *Deut.* xxix. 19, 20.—Two sorts of peace are more to be dreaded than all the troubles in the world, peace with sin, and peace in sin.

Secondly, "Thy hopes of salvation hereafter are in vain, yea, worse than in vain;" they are most injurious to God, most pernicious to thyself. There is death, separation, blasphemy in the bowels of this hope. 1. There is death in it: "Thy confidence shall be rooted out of thy tabernacles." (God will up with it root and branch) "it shall bring them to the King of Terrors," *Job xviii. 14.* Though thou mayest lean upon this house, it will not stand, *Job viii. 14.* but will prove like a ruinous building, which, when a man trusts to, falls down about his ears. 2. There is desperation in it: "Where is the hope of the hypocrite, when God takes away his soul?" *Job xxvii. 8.*; then there is an end for ever of his hope. Indeed the hope of the righteous hath an end, but then it is not a destructive but a perfective end; this hope ends in fruition, others in frustration, *Prov. x. 28.* The godly must say at death, "It is finished;" but the wicked, "it is perished;" and in too sad earnest bemoan himself, as Job, in a mistake; "Where is now my hope? He hath destroyed me, I am gone, and my hope is removed like a tree," *Job xix. 10.* "The righteous hath hope in his death," *Prov. xiv. 32.* When nature is dying, his hopes are living; when his body is languishing, his hopes are flourishing; his hope is a living hope, *1 Pet. i. 3.*; but the other is a dying, a damning, soul-undoing hope. "When a wicked man dieth, his expectation shall perish, and the hope of unjust men perisheth," *Prov. xi. 7.* "It shall be cut off, and prove like the spider's web," *Job viii. 14.* which he spins out of his own bowels;

but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence wherein he trusted: "For the eyes of the wicked shall fail, and their hope shall be as the giving up the ghost," *Job xi. 20.* Wicked men are fixed in their carnal hope, and will not be beaten out of it; they hold it fast, they will not let it go. Yea, but death will knock off their fingers, though we cannot undeceive them, death and judgment will: When Death strikes his dart through thy liver, it will pierce thy soul and thy hopes together. The un sanctified have hope only in this life, *1 Cor. xv. 17.*; and therefore "are of all men most miserable." When death comes, it lets them out into the amazing gulph of endless desperation.—2. "There is blasphemy in it." To hope we shall be saved, though we continue unconverted, it is to hope we shall prove God a liar. He hath told you, that so merciful and pitiful as he is, he will never save you notwithstanding, if you go on in ignorance, or a course of unrighteousness, *Isa. xxvii. 11. 1 Cor. vi. 9.* In a word, he hath told you, that whatever you be, or do, nothing shall avail you to salvation, without "you become new creatures," *Gal. vi. 15.* Now, to say God is merciful, and we hope will save us nevertheless, is in effect to say, "We hope God will not do as he says." We must not set God's attributes at variance; God is resolved to glorify his mercy, but not to the prejudice of his truth, as the presumptuous sinner will find to his everlasting sorrow.

*Objection.* Why, but we hope in Jesus Christ,

we put our whole trust in God; and therefore doubt not but we shall be saved.

*Answer.* 1. "This is not to hope *in* Christ, but *against* Christ." To hope to see the kingdom of God without being born again, to hope to find eternal life in the broad way, is to hope Christ will prove a false prophet. It is David's plea, "I hope in thy word," *Psalms* cxix. 81.; but this hope is against the word. Show me a word of Christ for thy hope, that he will save thee in thy ignorance or profane neglect of his service, and I will never go to shake thy confidence.

2. "God doth with abhorrence reject this hope." Those condemned in the prophet went on in their sins, yet, saith the text, "they will lean upon the Lord," *Mic.* iii. 11. God will not endure to be made a prop to men in their sins: The Lord rejected those presumptuous sinners that went on still in their trespasses, and yet would stay themselves upon Israel's God, *Isa.* xlvi. 1, 2. as a man would shake off the briers (as one said well) that cleave to his garment.

3. "If thy hope be any thing worth, it will purify thee from thy sins," 1 *John* iii. 3.; but cursed is that hope that cherisheth men in their sins.

*Objection.* Would you have us to despair?

*Answer.* You must despair of ever coming to heaven as you are, *Acts* ii. 37.; that is, while you remain unconverted. You must despair of ever seeing the face of God without holiness: but you must by no means despair of finding mercy, upon your thorough repentance and conversion; neither



may you despair of attaining to repentance and conversion in the use of God's means.

*Fifthly*, "Without this all that God hath done and suffered, will be, as to you, in vain," *John* xiii. 8. *Titus* ii. 14.; that is, it will no way avail to your salvation. Many urge this as a sufficient ground for their hopes, that Christ died for sinners: But I must tell you, Christ never died to save impenitent and unconverted sinners, so continuing, *2 Tim.* ii. 19. A great divine was wont, in his private dealings with souls, to ask two questions; 1st. "What hath Christ done for you?"—2d. "What hath Christ wrought in you?" Without the application of the spirit in regeneration, we can have no saving interests in the benefits of redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this state.

I. "It were against his trust." The Mediator is the servant of the Father, *Isa.* xlii. 1.; shows his commission from him, acts in his name, and pleads his command for his justification, *John* x. 18, 36. and vi. 38. 40.; and God "committed all things unto him," intrusted his own glory and the salvation of the elect with him, *Mat.* xi. 27. *John* xvii. 2. Accordingly Christ gives his Father an account of both parts of his trust before he leaves the world, *John* xvii. 4, 6, 12. Now Christ would quite cross his Father's glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels, and to offer violence to all his attributes.

First, "To overturn all his counsels," of which this is the order, that men should be brought

“ thro’ sanctification to salvation.” *2 Thess. ii. 13.*  
 “ he hath chosen them that they should be holy.”  
*Eph. i. 4.* They are elected to pardon and life through sanctification, *1 Pet. i. 2.* If thou canst repeal the law of God’s immutable counsel, or corrupt him whom the Father hath sealed, to go directly against his commission, then, and not otherwise, mayest thou get to heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will save one soul, but whom the Father hath given him in election, and drawn to him in effectual calling, *John vi. 35, 37.* Be assured, Christ will save none in a way contrary to his Father’s will, *ver. 38.*

*Secondly.* “ To offer violence to all his attributes,” 1. To his justice: For the righteousness of God’s judgment lies in “ rendering to all according to their works,” *Rom. ii. 5, 6.* Now should men “ sow to the flesh, and yet of the Spirit reap everlasting life,” *Gal. vi. 7, 8.*; where were the glory of Divine Justice, since it should be given to the wicked according to the work of the righteous?—2. “ To his holiness.” If God should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced: The un sanctified is in the eyes of God’s holiness worse than a swine or viper, *Mat. xii. 34. 2 Pet. ii. 22.* It would be offering the extremest violence to the infinite purity of the Divine Nature, to have such to dwell with him; “ they cannot stand in his judgment, they cannot abide his presence,” *Psalms i. 5. and v. 4. 5.* If

holy David would not endure such in his house, no, nor in his sight, *Psalms* cxxxi. 3, 7.; can we think God will?—3. “To his veracity.” For God hath declared from heaven, that “if any shall say he shall have peace, though he go on in the imagination of his heart, his wrath shall smoke against that man,” *Deut.* xxix. 19, 20.; that “they (only) that confess and forsake their sins shall find mercy,” *Prov.* xxviii. 13.; that “they that shall enter into his hill, must be of clean hands and a pure heart,” *Psalms* xxiv. 3, 4. Where were God’s truth, if, notwithstanding all this, he should bring men to salvation without conversion? O desperate sinner! that darest to hope that Christ will lie to his Father, and falsify his word to save thee.—4. “To his wisdom:” For this were to throw away the choicest mercies on them who would not value them, nor were any way suited to them.

First, “They would not value them.” The un-sanctified sinner puts but little price upon God’s great salvation, *Mat.* xxii. 5. He sets no more by Christ than the whole by the physician, *Mat.* ix. 12.; he prizes not his balm, values not his cure, tramples upon his blood, *Heb.* x. 29. Now would it stand with wisdom to force pardon and life upon those who would give no thanks for them? Would the all-wise God (when he hath forbidden us to do it) “throw his holy things to dogs, and his pearl to swine, that would, as it were, but turn again and rend him?” *Mat.* vii. 6.; this would make mercy to be despised indeed. Wisdom requires that eternal life be given in a way suitable to God’s honour, and that God should secure his own glory

as well as man's felicity.—God would lose the praise and glory of his grace, if he should cast it away on them that were not only unworthy but unwilling.

Secondly, "They are no way suited to them." The Divine Wisdom is seen in suiting things to each other; the means to the end; the object to the faculty; the quality of the gift to the capacity of the receiver. Alas! what would an unsanctified creature do in heaven? He could take no content there, because nothing suits him: 'The place doth not suit him, he would be quite out of his element? the company doth not suit him: "What communion hath darkness with light," corruption with perfection, filth and rottenness with glory and immortality? The employment doth not suit him; the anthems of Heaven suit not his mouth, please not his ear. Canst thou charm thy beast with music? Or wilt thou bring him to thy organ, and expect that he should make thee melody, or keep time with the tuneful choir? Spread thy table with delicates before a languishing patient, and it will give him great offence. Alas! If the poor man thinks a sermon long, and says of a Sabbath, "What a weariness is it!" *Mal. i. 31.*; how miserable would he think it to be held to it to all eternity?

5. "To his immutability, or else to his omniscience or omnipotency:" For this is enacted in the conclave of heaven, and enrolled in the decrees of the courts above, "none but the pure in heart shall ever see God," *Mat. v. 8.* This is laid up with him, and sealed among his treasures. Now, if Christ bring yet any to heaven unconverted, either he must get them in without his

Father's knowledge, (and then where is his omniscience? or against his will, (and then where were his omnipotency?) or he must change his will, (and then where were his immutability?)

Sinner, wilt thou not give up thy vain hope of being saved in this condition? Saith Bildad, "Shall the earth be forsaken for thee? Or the works moved out of their place?" *Job xxxviii. 4.* May I not make much more reason with thee? Shall the laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Father's omniscience, or shorten the arm of his eternal power for thee? Shall Divine Justice be violated for thee? Or the brightness of the glory of his holiness be blemished for thee? O, the impossibility, absurdity, and blasphemy that is in such a confidence: To think Christ will ever save thee in this condition, is to make thy Saviour become a sinner, and to do more wrong to the Infinite Majesty than all the wicked on earth, or devils in hell ever did, or could do: And yet wilt thou not give up such a blasphemous hope?

II. "Against his word." We need not say, "Who shall ascend into heaven, to bring down Christ from above? Or, who shall descend into the deep, to bring up Christ from beneath? The word is nigh us," *Rom. x. 6, 7, 8.* Are you agreed that Christ shall end the controversy? Hear then his own words: "Except you be converted, you shall in no wise enter into the kingdom of heaven," *Mat. xviii. 3.* "You must be born again," *John ii. 7.* "If I wash thee not, thou hast no part in me," *John xiii. 8.* "Repent,

“or perish,” *Luke* xiii. 3. One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it! Verily, verily, “except a man be born again, he shall not see the kingdom of God,” *John* iii. 3, 5. Yea, he doth not only assert, but prove the necessity of the new birth, *John* iii. 6.; without which man is no more fit for the kingdom of heaven, than a beast is for the king’s presence-chamber. And wilt thou believe thy own presumptuous confidence, directly against the law of his kingdom and rule of his judgment, to save thee in this state?

III. “Against his oath.” He hath lifted up his hand to Heaven, he hath sworn that those that remain in unbelief, and know not his ways, that is, are ignorant of them, or disobedient to them, “shall not enter into his rest,” *Psalms* xcv. 11. *Heb.* iii. 11. And wilt thou not yet believe, O sinner! that he is in earnest? Canst thou hope he will be forsworn for thee? The covenant of grace is confirmed by an oath, and sealed by blood, *Heb.* vi. 17. and ix. 16. 18. 19. *Mat.* xxvi, 21.; but all must be made void, and another way to heaven found out, if thou be saved, living and dying un-sanctified. Men cannot be saved while unconverted, except they could get another covenant made, and the whole frame of the gospel, which was established for ever with such dreadful solemnities, quite altered: And would not they be distracted to hope that they shall?

IV. “Against his honour.” God will so show his love to the sinner, as withal to show his hatred to sin; therefore “he that names the name of Jesus must depart from iniquity,” *2 Tim.* ii. 19.

and deny all ungodliness. And he that hath hope of life by Christ, must "purify himself as he is pure," 1 *John* iii. 3. *Tit.* ii. 12.; otherwise Christ would be thought a favourer of sin. The Lord Jesus would have all the world to know, that tho' he *pardons* sin, he will not *protect* it. If holy David shall say, "depart from me, all ye workers of iniquity," *Psalms* vi. 8. and shall shut the *doors* against them, *Psalms* ci. 7.; shall not such much more expect it from Christ's holiness? Would it be for his honour to have the dogs to the table, or lodge the swine with his children, or to have Abraham's bosom to be a nest of vipers?

V. "Against his offices." God hath exalted him "to be a Prince and a Saviour," *Acts* v. 31. He would act against both, should he save men in their sins: It is the office of a king, "to be a terror to the evil-doers, and a praise to them that do well," *Rom.* xiii. 3, 4. "He is a minister of God, a revenger, to execute wrath on him that doeth evil." Now, should Christ favour the ungodly, (so continuing) and take those to reign with him "that would not that he should reign over them," *Luke* xix. 27. this would be quite against his office: He therefore reigns, that he may "put his enemies under his feet," 1 *Cor.* xv. 25. Now, should he lay them in his bosom, he would cross the ends of his regal power: It belongs to Christ, as a king, to subdue the hearts, and slay the lusts of his chosen, *Psalms* xiv. 5. and cx. 3. What king would take rebels in open hostility into his court? What were this but to betray life, kingdom, government, and all together? If Christ

be a king, he must have honour, homage, subjection, &c. *Mal. i. 6.* Now to save men while in their natural enmity, were to obscure his dignity, lose his authority, bring contempt on his government, and sell his dear-bought rights for nought.

Again, as Christ would not be a Prince, so neither a Saviour, if he should do this; for his salvation is spiritual: He is called Jesus, because he saves the people from their sins, *Mat. i. 21.*; so that he should save them in their sins, he would be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Saviour. His office, as the Deliverer, is, "to turn away ungodliness from Jacob," *Rom. xi. 26.* He "is sent to bless men in turning them from their iniquities," *Acts iii. 26.* To make "an end of sin," *Dan. ix. 24.*; so that he would destroy his own designs, and nullify his offices, to save men abiding in their unconverted state.

APPLICATION. Arise, then: What meanest thou, O sleeper? Awake, O secure sinner! lest thou be consumed in thine iniquities; say as the lepers, "If we sit here we shall die," *2 Kings vii. 3, 4.* Verily, it is not more certain that thou art now out of Hell, than that thou shalt speedily be in it, except thou repent, and be converted; there is but this one door for thee to escape by. Arise then, O sluggard! and shake off thine excuses: How long wilt thou slumber, and fold thy hands to sleep, *Prov. vi. 10, 11.* Wilt thou lie down in the midst of the sea, or sleep on the top of the mast? *Prov. xxiii. 34.* There is no remedy, but thou must either turn or burn. There is an un-



changeable necessity for the change of thy condition, except thou art resolved to abide the worst of it, and try it out with the Almighty. - If thou lovest thy life, O man, arise and come away. Methinks, I see the Lord Jesus laying the merciful hands of an holy violence upon thee; methinks he carries it like the angels to Lot, *Gen. xix. 16. &c.*  
“ Then the angels hastened Lot, saying, arise, lest  
“ thou be consumed. And while he lingered, the  
“ men laid hold upon his hand, the Lord being  
“ merciful unto him, and they brought him with-  
“ out the city, and said, escape for thy life, stay  
“ not in all the plains, escape to the mountains,  
“ lest thou be consumed.”

O, how wilful will thy destruction be, if thou shouldest yet harden thyself in thy sinful state! But none of you can say but you have had fair warning. Yet, methinks, I cannot tell how to leave you so. It is not enough for me to have delivered my own soul. What! shall I go away without my errand? Will none of you arise and follow me? Have I been all this while speaking to the wind? Have I been charming the deaf adder, or allaying the troubled ocean with arguments? Do I speak to the trees or rocks, or to men? To the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still and consider whither you are going: If you have the reason and understanding of men, dare not to run into the flames, and fall into hell with your eyes open, but bethink yourselves, and set to the work of repentance. What! Men, and yet run into the pit, when the very beasts will not be forced

in! What! endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very brutes, that they have no foresight of and care to provide for the things to come: And will you not hasten your escape from eternal torments? O! Show yourselves men, and let reason prevail with you: Is it a reasonable thing for you to “contend against the Lord your Maker!” *Isa.* xiv. 9. or “to harden yourselves against his word,” *Job* ix. 4.; as though “the strength of Israel would lie?” *1 Sam.* xv. 29. Is it reasonable that an understanding creature should lose, yea, live quite against the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it reasonable that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, should yet live in ignorance of his Maker, and be unserviceable to his use? yea, should be engaged against him, and spit his venom in the face of his Creator! “Hear, O heavens, and give ear, O earth!” and let the creatures without sense be judge if this be reason, that man, whom God hath “nourished and brought up, should rebel against him?” *Isa.* i. 2. Judge in your own selves: Is it a reasonable undertaking for briars and thorns to set themselves in battle against the devouring fire? *Isa.* xxvii. 4.; or for “the potsherd of the earth, to strive with its maker?” You will say, this is not reason, or surely the eye of reason, is quite put out: And if this be not reason, then there is no reason that you should continue as you are, but it is all the reason in the world that you should forthwith turn and repent.

What shall I say? I could spend myself in this argument. O that you would but hearken to me! That you would presently set upon a new course? Will you not be made clean? When shall it once be? What! will nobody be persuaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned argument, and debate it, whether it be not best to turn: Come, and let us reason together: Is it good for thee to be here? Wilt thou sit till the tide come in upon thee? Is it good for thee to try whether God will be so good as his word, and to harden thyself in a conceit that all is well with thee, while thou remainest un sanctified?

But I know you will not be persuaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will turn to his vomit again, and the deceiver to his deceit again, and the lustful wanton to his dalliance again. Alas! that I must leave you where you were, in ignorance or looseness, or in your lifeless formality and customary devotions! However, I will sit down and bemoan my fruitless labours, and spend some sighs over my perishing hearers.

O distracted sinners! What will their end be? what will they do in the day of visitation? "Whither will they flee for help? Where will they leave their glory?" *Isa. x. 3.* How powerfully hath sin bewitched them? How effectually hath the god of this world blinded them? How strong is the delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck. But how long may I call and can get no answer? I may dispute with them year

after year, and they will give me the hearing, and that is all? they must and will have their sins, say what I will; though I tell them there is death in the cup, yet they will take it up; though I tell them it is the broad way, and endeth in destruction, yet they will go on in it; I warn them, yet cannot win them. Sometimes I think the mercies of God will melt them, and his winning invitations will overcome them; but I find them as they were: Sometimes that the terror of the Lord will persuade them; yet neither will this do it. They will approve the word like the sermon, commend the preacher, but they will yet live as they did. They will not deny me, and yet they will not obey me, They will flock to the word of God, and sit before me as his people, and hear my words, but they will not do them. They value and will plead for ministers, and I am to them as the lovely song of one that hath a pleasant voice, yet I cannot get them to come under Christ's yoke. They love me, and will be ready to say they will do any thing for me: but, for my life, I cannot persuade them to leave their sins, to forego their evil company, their intemperance, their unjust gains, &c. I cannot prevail with them to set up prayer in their families and closets, yet they will promise me, like the froward son, that said, "I will go, Sir, but went not," *Mat. xxi. 30.* I cannot persuade them to learn the principles of religion, though else "they would die without knowledge," *Job xxxvi. 12.* I tell them their misery, but they will not believe but it is well enough: If I tell them particularly I fear for such reasons, their estate is bad, they will judge me censorious; or, if they be at present a little

awakened, are quickly lulled asleep by Satan again, and have lost the sense of all.

Alas, for my poor hearers! must they perish at last by hundreds, when ministers would so fain save them? What course shall I use with them, that I have not tried? "What shall I do for the daughter of my people?" *Jer. ix. 7.* "O Lord God, help. Alas! shall I leave them thus? If they will not hear me, yet do thou hear me: O that they may yet live in thy fight! Lord, save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast asleep in their beds; and shall not my soul be moved within me to see them falling into endless perdition! Lord, have compassion, and save them out of the burning; put forth thy divine power, and the work will be done; but as for me, I cannot prevail."

#### CHAP. IV.

*Showing the MARKS of the UNCONVERTED.*

**W**HILE we keep aloof in generals, there is little fruit to be expected, it is the hand-fight that doth execution. David is not awakened by the prophet's hovering at a distance in parabolical insinuations; he is forced to close with him, and tell him plainly, "thou art the man." Few will in words deny the necessity of the new birth, but they have a self-deluding confidence that the work is not now to do. And because they know themselves free from that gross hypocrisy which takes up religion merely for a colour to deceive others, and for covering of wicked designs, they are con-

fidest of their sincerity, and suspect not that more close hypocrisy (wherein the greatest danger lies) by which a man deceiveth his own soul, *James* i. 26. But man's deceitful heart is such a matchless cheat and self-delusion, so reigning and so fatal a disease, that I know not whether be the greater, the difficulty, disagreeableness, or the necessity of the undeceiving work that I am now upon. Alas, for my unconverted hearers! They must be undeceived or undone. But how shall this be effected.

“ Help, O all-searching Light! and let thy  
 “ discerning eye discover the rotten foundation of  
 “ the self-deceiver; and lead me, O Lord God,  
 “ as thou didst the prophet, into the chambers of  
 “ imagery, and dig through the walls of sinners’  
 “ hearts, and discover the hidden abominations  
 “ that are lurking out of sight in the dark. O  
 “ send thy angel before me, to open the sundry  
 “ wards of their hearts, as thou didst before Peter,  
 “ and make even the iron gates to fly open of  
 “ their own accord. And, as Jonathan no sooner  
 “ tasted the honey, but his eyes were enlightened;  
 “ so grant, O Lord, that when the poor deceived  
 “ souls, with whom I have to do, shall cast their  
 “ eyes upon these lines, their minds may be illu-  
 “ minated, and their consciences convinced and  
 “ awakened, that they may see with their eyes,  
 “ and hear with their ears, and be converted, and  
 “ that thou mayest heal them.”

This must be premised before we proceed to the discovery, that it is most certain men may have a confident persuasion that their hearts and states be good, and yet be unsound. Hear the truth himself, who shows in Laodicea's case, that men may

“be wretched, and miserable, and poor, and  
 “blind, and naked,” and yet not know it; yea,  
 they may be confident they are “rich, and increased  
 “in grace,” *Rev.* iii. 17. “There is a generation  
 “that are pure in their own eyes, and yet are not  
 “washed from their filthiness,” - *Prov.* xxx. 12.  
 Who better persuaded of his case than Paul, while  
 he yet remained unconverted? *Rom.* vii. 9. So  
 that they are miserably deceived that take a  
 strong confidence for a sufficient evidence.—They  
 that have no better proof than barely a strong per-  
 suasion that they are converted, are certainly as  
 yet strangers to conversion.

But to come more close: As it was said of the  
 adherents to Antichrist, so here; some of the un-  
 converted carry their marks in their foreheads,  
 more openly, and some in their hands, more co-  
 verfly: The Apostle reckons up some upon whom  
 he writes the sentence of death: as in these dread-  
 ful catalogues; which I beseech you to attend to  
 with all diligence, *Eph.* v. 5, 6. “For this ye  
 “know, that no whoremonger, nor unclean per-  
 “son, nor covetous man, who is an idolater, hath  
 “any inheritance in the kingdom of Christ, and  
 “of God. Let no man deceive you with vain  
 “words, for because of these things cometh the  
 “wrath of God upon the children of disobedi-  
 “ence,” *Rev.* xxi. 8. “But the fearful and un-  
 “believing, and abominable, and murderers, and  
 “whoremongers, and sorcerers, and idolaters, and  
 “all liars, shall have their part in the lake that  
 “burns with fire and brimstone, which is the second  
 “death,” *1 Cor.* vi. 9, 10. “Know ye not that  
 “the unrighteous shall not inherit the kingdom of

“ God! Be not deceived, neither fornicators, nor  
 “ idolaters, nor adulterers, nor effeminate, nor  
 “ abusers of themselves with mankind, nor thieves,  
 “ nor covetous, nor drunkards, nor revilers, nor  
 “ extortioners, shall inherit the kingdom of God.”  
 See *Gal. v. 19, 21.* Wo to them that have their  
 names written in these bead-rolls; such may know  
 as certainly as if God had told them from heaven,  
 that they are un sanctified, and under an impossibility  
 of being saved in this condition.

There are then these several sorts that (past all  
 dispute) are unconverted; they carry their marks  
 in their forehead.

1. *The Unclean.* These are ever reckoned among  
 the goats, and have their names, whoever is left  
 out, in all the before-mentioned catalogues, *Eph.*  
*v. 5. Rev. xxi. 8. 1 Cor. vi. 9, 10.*

2. *The Covetous.* These men are ever branded  
 for *idolaters*, and the doors of the kingdom are shut  
 against them by name, *Eph. v. 5. Col. iii. 5. 1 Cor.*  
*vi. 6. 10.*

3. *Drunkards.* Not only such as drink away  
 their reason, but withal (yea above all) such as  
 are too strong even for strong drink: The Lord  
 fills his mouth with woes against these, and de-  
 clares they “ have no inheritance in the kingdom  
 “ of God,” *Isa. v. 11, 12. Gal. v. 21.*

4. *Liars.* The God that cannot lie, he has told  
 them, that there is no place for them in his king-  
 dom, no entrance in his hill; but their portion is  
 with the father of lies, whose children they are, in  
 the lake of burnings, *Psalms xv. 1, 2. Rev. xxi.*  
*8, 27. John viii. 44. Prov. vi. 17.*



5. *Swearers*. The end of these, without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *James* v. 12. *Zach.* v. 1, 2, 3.

6. *Railers* and *Backbiters*, that love to take up a reproach against their neighbour, and sling all the dirt they can in his face, or else wound him secretly behind his back, *Psalms* xv. 1, 3. *1 Cor.* vi. 10. and v. 11.

7. *Thieves*, *Extortioners*, and *Oppressors*, that grind the poor, over-reach their brethren, when they have them at an advantage; these must know that "God is the avenger of all such," *1 Thess.* iv. 6. Hear, O ye false and purloining, and wasteful servants! Hear, O ye deceitful tradesmen! hear your sentence; God will certainly hold his door against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten silver and gold to torment you, like burning metal in your bowels, *1 Cor.* vi. 9, 10. *James* v. 2, 3.

8. "All that do ordinarily live in the profane neglect of God's *worship*;" that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families' souls, but "live without God in the world," *John* viii. 47. *Job* xv. 4. *Psal.* xiv. 4. and lxxix. 6. *Eph.* ii. 12. and iv. 18.

9. "Those that are frequenters and lovers of company." God hath declared he will be the destroyer of all such, and that they shall never enter into the hill of his rest, *Prov.* xiii. 20. and ix. *Psal.* xv. 4.

10. *Scoffers*, at religion, that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weakness and failings of professors. Hear, you despisers, your dreadful doom, *Prov.* xix. 29. and iii. 34. *2 Chron.* xxxvi. 16.

Sinner, consider diligently whether thou art not to be found in one of these ranks; for if this be thy case, "thou art in the gall of bitterness and "bond of iniquity;" for all these do carry their marks in their foreheads, and are undoubtedly the sons of death. And if so, the Lord pity our poor congregations! O, how small a number will be left, when these ten sorts are taken out! Alas! on how many doors, on how many faces must we write, "Lord have mercy upon us!" Sirs, what shift do you make to keep up your confidence of your good state, when God from heaven declares against you, and pronounces you in a state of damnation? I would reason with you as God with them, "How canst thou say, I am not polluted?" *Jer.* ii. 13. "See thy way in the valley, know what "thou hast done." Man, is not thy conscience privy to tricks of deceit, to thy chamber pranks, to thy way of lying? Yea, are not thy friends, thy family, thy neighbours, witness to thy profane neglect of God's worship, to thy covetous practices, to thy envious and malicious carriage? May not they point at thee as thou goest, There goes a gaming prodigal! There goes a drunken Nabal, a companion of evil doors! There goes a railer, or scoffer, or a loose liver! Beloved, God hath written it as with a sun-beam in the book by which you must be judged, that these are not the spots of

his children ! and that none such, except renewed by converting grace, shall ever escape the damnation of hell.

O that such as you would now be persuaded to “repent or turn from all your transgressions, or else iniquity will be your ruin !” *Ezek. xviii. 30.* Alas, poor hardened sinners ! Must I leave you at last where you were ? Must I leave the tipler still at the ale-bench ? Must I leave the wanton still at his dalliance ? Must I leave the malicious still in his venom, and the drunkard still at his vomit ? However, you must know that we have been warned, and that I am clear of your blood. And “whether men will hear, or whether they will forbear,” I will leave the scriptures with them, either as thunderbolts to awaken them, or as searing irons to harden them to a reprobate sense, *Psal. lxviii. 21.* “God shall wound the head of his enemies, and the hairy scalp of such an one as goes on still in his trespasses,” *Prov. xxix. 1.* “He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy,” *chap. i. 24, &c.* “Because I have called, and ye refused, I have stretched out my hand, and no man regarded, &c. I will mock at your calamity, when your destruction cometh as a whirlwind.”

And now I imagine many will begin to bless themselves, and think all is well, because they cannot be charged with the grosser evils before-mentioned ; but I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly, in their hands ; these do frequently deceive themselves and others, and pass

for good Christians, while they are all the while unsound at bottom. Many pass undiscovered till death and judgment bring all to light. Those self-deceivers seem to come even to heaven's gate with full confidence of their admission, and yet are shut out at last, *Mat. vii. 22.*

Brethren beloved, I beseech you deeply to lay to heart, and firmly retain this awakening consideration, "that multitudes miscarry by cherishing some secret sin, that is not only hidden from others, but for want of searching their own hearts, even from themselves." A man may be free from open pollutions, and yet perish at last by some secret unobserved iniquity. And there be these twelve hidden sins, through which souls go down by numbers into the chambers of death; these you must search carefully for, and note them as black marks, wherever they be found, discovering a graceless and unconverted state: And as you love your lives, read carefully, with a holy jealousy of yourselves, lest you should be the persons concerned.

1. "Gross ignorance." O, how many poor souls doth this sin kill in the dark? *Hos. iv. 6.*; while they think verily they have good hearts, and are in the ready way to heaven! This is the murderer that dispatches thousands in a silent manner, when, poor hearts! they suspect nothing, and see not the hand that destroys them. You shall find, whatever excuses you have for ignorance, that it is a soul-undoing evil, *Isa. xxvii. 11. 2 Thess. i. 8. 2 Cor. iv. 3.* Ah! would it not have grieved a man's heart to have seen that woful spectacle, when the poor Protestants were shut up, a multitude together in a barn, and a butcher comes with cruel hands, warmed in human blood, and leads them one by

one, blindfold, to a block, where he flew them, poor innocents, one after another by scores in cold blood? But how much more should your hearts bleed, to think of the hundreds in great congregations that ignorance doth butcher in secret, and lead blindfold to the block? Beware this be none of your case: Make no plea for ignorance; if you spare that sin, know that it will not spare you: And would a man take a murderer to his bosom?

2. "Secret reserves in closing with Christ."— To forsake all for Christ, to "hate father and mother, yea, a man's own life" for him; "This is a hard saying," *Luke xiv. 26.* Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him: They must have the sweet sin; they mean to do themselves no harm; they have secret exceptions for life, liberty, or estate. Many take Christ thus, hand-over-head; and never consider his self-denying terms, nor cast up the cost: And thus error in the foundation mars all, and secretly ruins them for ever, *Luke xiv. 28. Mat. xviii. 21.*

3. "Formality in religion." Many stick in the dark, and rest in the outside of religion, and in the external performances of holy duties, *Mat. xxiii, 25.*; and this oftentimes doth most effectually deceive men, and doth more certainly undo them than open looseness, as it was in the Pharisee's case, *Mat. xxiii. 31.* They hear, they fast, they pray, they give alms, and therefore will not believe but their case is good, *Luke xviii. 11.*; whereas resting in the work done, and coming short of heart-work, and the inward power and life of re-

ligion, they fall at last into the burning, from the flattering hopes and confident persuasions of their being in the ready way to heaven, *Mat. vii. 22, 23.* O dreadful case, when a man's religion shall serve only to harden him, and effectually to delude and deceive his own soul!

4. "The prevalence of false ends in holy duties," *Mat. xxiii. 25.* This was the bane of the Pharisee: O how many poor souls are undone by this, and drop into hell before they discern their mistake! They perform good duties, and so think all is well; but perceive not that they are actuated by carnal motives all the while. It is too true, that even with the truly sanctified many carnal ends will frequently creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and bear the greatest sway, *Rom. xiv. 7.;* but now, when the main thing that doth ordinarily carry a man out to religious duties shall be really some carnal end, as to satisfy his conscience, to get the repute of being religious, "to be seen of men," to show his own gifts and parts, to avoid the reproach of being a profane and irreligious person, or the like; this discovers an unsound heart, *Hos. x. 1. Zech. vii. 3, 6.* O professor! if you would avoid self-deceit, see that you mind not only your acts, but withal, yea, above all, your ends.

5. "Trusting in their own righteousness," *Luke xvii. 9.* This is a soul-undoing mischief, *Rom. x. 3.* When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand; for not only your sins, but your duties may undo you. It may be you never thought of this; but so it is that a man may

as certainly miscarry by his seeming righteousness and supposed graces, as by gross sins; and that is, when a man doth trust in these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favour, and obtaining of his own pardon; for this is to put Christ out of office, and make a savour of our own duties and graces. Beware of this, O professors! you are much in duties; but this one fly will spoil all the ointment. When you have done most and best, be sure to go out of yourselves to Christ, reckon your own righteousness but rags, *Psalms* cxliii. 2. *Phil.* iii. 9. *Isa.* lxiv. 6. *Neb.* xiii. 22.

6. "A secret enmity against the strictness of religion." Many moral persons, punctual in their formal devotion, have a bitter enmity against preciseness, and hate the life and power of religion, *Phil.* iii. 6. compared with *Acts* xi. 1. They like not his forwardness, nor that men should keep such a stir in religion; they condemn the strictness of religion as singularity, indiscretion, and intemperate zeal; and with them a lively preacher, or a lively Christian, is but a heady fellow. These men have not holiness as holiness (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. "The resting in a certain point of religion." When they have so much as will save them (as they suppose) they look no farther, and so show themselves short of true grace, which will ever put men upon aspiring to farther perfection, *Phil.* iii. 13.

8. "The predominant love of the world." This is the sure evidence of an un sanctified heart, *Mark* x. 22. 1 *John* ii. 15.

But how close does this sin lurk oftentimes under the fair covert of outward profession! *Luke viii. 14.* Yea, such a power of deceit is there in this sin, that many times when every body else can see the man's worldliness and covetousness, he cannot see it himself, but hath so many colours and excuses, and pretences for his eagerness on the world, that he doth blind his own eyes, and perish in his self-deceit. How many professors be there, with whom the world hath more of their hearts and affections than Christ, "who mind earthly things," and thereby are evidently after the flesh, and like to end in destruction! *Rom. viii. 5. Phil. iij. 19.* Yet ask these men, and they will tell you confidently, they prize Christ above all; God forbid else! and see not their own earthly-mindedness, for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would find that their greatest content is in the world, *Luke xii. 19.* and their greatest care and main endeavour is to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed that they perish not by the hand of this sin unobserved. Men may be, and often are, kept off from Christ as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat. xii. 5. Luke xiv. 18, 24.*

9. "Reigning malice and envy against those that disrespect them, and are injurious to them," *1 John ii. 9. 11.* O how do many, that seem to be religious, remember injuries and carry grudges, and will return man as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the



rule of the gospel, the pattern of Christ, and the nature of God! *Rom.* xii. 14, 17. *1 Pet.* ii. 21, 23. *Neb.* xi. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death, *Mat.* xviii 34, 35. *1 John* iii. 14, 15.

Reader, doth nothing of this touch thee? Art thou in none of the forementioned ranks? O search and search again; take thy heart solemnly to task. Wo unto thee, if after thy profession thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly-mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisy and carnal ends in God's service, embittered against strictness; this would be a sad discovery that all thy religion were in vain. But I must proceed:

10. "Unmortified pride." When men love the praise of men more than the praise of God, and set their hearts upon men's esteem, applause, and approbation, it is most certain they are yet in their sins, and strangers to true conversion, *John* xii. 43. *Gal.* i. 10. When men see not, nor complain, nor groan under the pride of their own hearts, it is a sign they are quite dead in sin. O, how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves; *John* xi. 40.

11. "The prevailing love of pleasure." *2 Tim.* iii. 4. This is a black mark. When men give the flesh the liberty that it craves, and pamper and please it, and do not deny and restrain it; when their great delight is in gratifying their bellies, and pleasing their senses: Whatever appearances they

may have of religion, all is unsound, *Rom.* xvi. 18. *Titus* iii. 3. A flesh-pleasing life cannot be pleasing to God. "They that are Christ's have crucified the flesh," and are careful to cross it, and keep it under as their enemy, *Gal.* v. 24. *1 Cor.* xi. 25, 27.

12. "Carnal security, or a presumptuous ungrounded confidence that their condition is already good," *Rev.* iii. 17. Many cry peace and safety, when sudden destruction is coming upon them, *1 Thess.* v. 3.; this was that which kept the foolish virgins sleeping, when they should have been working; upon their beds, when they should have been at the markets, *Mat.* xxv. 5, 10. *Prov.* x. 5. They perceived not their want of oil till the bridegroom was come; and while they went to buy, the door was shut. And O that these foolish virgins had no successors! Where is the place, yea, where is the house almost where these do not dwell? Men are willing to cherish in themselves, upon ever so light grounds, a hope that their condition is good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Show me upon what grounds your peace is maintained. Is it scripture peace? Can you show the distinguishing marks of a sound believer? Can you evidence that you have something more than any hypocrite in the world ever had? If not, fear this peace more than any trouble; and know that a carnal peace doth commonly prove the most mortal enemy of the poor soul; and whilst it smiles, and kisses, and speaks it fair, doth fatally smite it, as it were, under the fifth rib.

By this time, methinks, I hear my readers crying out with the disciples, "Who then shall be

“ saved ? ” Set out from among our congregations all those ten ranks of the profane on the one hand, and then besides take out all the twelve sorts of close and self-deceiving hypocrites on the other hand, and tell me then whether it be not a remnant that shall be saved. How few will be the sheep that shall be left when all these shall be separated and set among the goats ? For my part, of all my numerous hearers, I have no hope to see any of them in heaven, that are to be found among these two and twenty sorts that are here mentioned, except by sound conversion they are brought into another condition.

APPLICATION. And now, Conscience, do thy office ; speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean, *Lev. xiii. 44.* Take not up a lie into thy mouth, speak not peace to him to whom God speaks no peace : Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I subpoena thee from the court of Heaven to come and give in evidence : I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this book. Conscience, wilt thou altogether hold thy peace at such a time as this ? I adjure thee by the living God that thou tell us the truth, *Mat. xxvi. 63.* Is the man converted, or is he not ? Doth he allow himself in any way of sin, or doth he not ? Doth he truly love, and please, and prize, and delight in God above all other things, or not ? Come, put it to an issue.

How long shall this soul live at uncertainties ?

O Conscience, bring in thy verdict. Is this man a new man, or is he not? How dost thou find it? Hath there passed a thorough and mighty change upon him, or not? When was the time? where was the place? or what were the means by which this thorough change in the new birth was wrought in his soul? Speak, Conscience; or if thou canst not tell time and place, canst thou shew scripture-evidence that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself entirely to Jesus Christ? Or, dost thou not find him to this day under the power of ignorance, or in the mire of profaneness? Hast thou not found upon him the gains of unrighteousness? Dost thou not find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost thou not often catch him in a lie? Dost thou not find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the fore-mentioned particulars: Canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set them aside, his portion is not with the saints; he must be converted, and made a new creature, or else he cannot enter into the kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to your own ruin, by a wilful binding of yourselves. Set up a tribunal in your own breasts, bring the word and conscience together: "To the law and to the testimony," *Isa. viii. 20.*; hear what the word

concludes of your estates ! O follow the search till you have found how the case stands ! mistake here and perish. And such is the treachery of the heart, the subtilty of the tempter, and the deceitfulness of sin, *Jer.* xvii. 9. *2 Cor.* xi. 3. *Heb.* iii. 13. all conspire to flatter and deceive the poor soul ; and withal, so common and easy it is to be mistaken, that it is a thousand to one but you will be deceived, unless you be very careful, and thorough, and impartial in the inquiry into your spiritual condition ; O ; therefore ply your work, go to the bottom, search with candles, weigh you in the balance, come to the standard of the sanctuary, bring your coin to the touchstone. You have the archest cheats in the world to deal with, a world of counterfeit coin is going, happy is he that takes no counters for gold. Satan is master of deceit ; he can draw to the life, he is perfect in the trade, there is nothing but he can imitate.

You cannot wish for any grace, but he can fit you to a hair with a counterfeit. Trade warily, look on every piece you take, be jealous, trust not so much as your own hearts. Run to God to search you and try you ; to examine you, and prove your reins, *Psal.* xxvi. 3. and cxxxix. 23, 24. If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some godly and faithful minister, *Mal.* iii. 7. ; rest not till you have put the business of your eternal welfare out of question, *1 Pet.* ii. 10. O searcher of hearts, put thou this soul upon, and help him in his search.

## CHAP. V.

*Showing the MISERIES of the UNCONVERTED.*

**S**O unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought if I could but convince men that they are yet unregenerate, the work were upon the matter done.

But I sadly experience, that such a spirit of sloth and slumber (*Rom. xi. 8. Mat. xiii. 15.*) possesseth the un sanctified, that tho' they be convinced that they are yet unconverted, yet they oftentimes carelessly sit still; and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke viii. 14.* the voice of conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending, *Acts xxiv. 15.*

It is therefore of high necessity that I do not only convince men that they are unconverted, but that I also endeavour to bring them to a sense of the fearful misery of this state.

But here I find myself a-ground at first putting forth. What tongue can tell the heirs of hell sufficiently of their misery, unless it were Dive's in that flame? *Luke xvi. 24.* Where is the ready writer, whose pen can decypher their misery that are "without God in the world?" *Eph. ii. 12.* This cannot fully be done, unless we know the infinite ocean of that bliss of perfection which is in that God, which a state of sin doth exclude men from. "Who knoweth" (saith Moses) "the power of thine anger?" *Psalms xc. 11.* And how shall I tell men that which I do not know? Yet so much we know, as one would think would shake the heart of that man that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas! this is not the least part of man's misery upon him, that he is dead, stark dead in trespasses and sins, *Eph. ii. 1.*

Could I bring paradise into view, or represent the kingdom of heaven to as much advantage as the tempter did the kingdoms of the world, and all the glory thereof, to our Saviour; or could I uncover the face of the deep and devouring gulph of Tophet, in all its terrors, and open the gates of the infernal furnace, alas! he hath no eyes to see it, *Mat. xiii. 14, 15.* Could I paint out the beauties of holiness, or glory of the gospel to the life; or could I bring above-board the more than diabolical deformity and ugliness of sin, he can no more judge of the loveliness and beauty of the one, and the filthiness and hatefulness of the other, than a blind man of colours. He is alienated from the life of God thro' the ignorance that is in him, because of the blindness of his heart, *Eph. iv. 18.*; he neither doth nor can know the things of God, because they are spiritually discerned, *1 Cor. ii. 14.*; his eyes cannot be savingly opened but by converting grace, *Acts xxvi. 18.*; he is a child of darkness, and walks in darkness, *1 John i. 6.*; yea, "the light in him is "darkness," *Mat. vi. 23.*

Shall I ring his knell, or read his sentence, or sound in his ear the terrible trump of God's judgment, that one would think should make both his ears to tingle, and strike him into Belshazzar's fit, even to appal his countenance, and loosen his joints, and make his knees smite one against another? Yet, alas! he perceives me not, he hath no ears to hear. Or shall I call up the daughters of

music, and sing the song of Moses and of the Lamb? Yet he will not be stirred. Shall I allure him with the joyful sound, and lovely song, and glad tidings of the gospel; with the most sweet, and inviting calls, comforts, and cordials of the divine promises, so exceedingly great and precious? It will not affect him savingly, unless I could find him ears, *Mat. xiii. 15.* as well as tell him the news.

Which way shall I come at the miserable objects that I have to deal with? Who shall make the heart of stone to relent? *Zech. vii. 11, 12.* or the lifeless carcase to feel and move? That God alone that "is able of stones to raise up children unto Abraham," *Mat. iii. 9.*; "that raiseth the dead," *1 Cor. i. 9.* and "melteth the mountains," *Neb. i. 5.* and strikes water out of the flints, *Deut. viii. 15.*; that loves to work like himself, beyond the hope and belief of man; that peopled his church with dry bones, and planteth his orchard with dry sticks; he is able to do this. "Therefore I bow my knee to the most high God," *Eph. iii. 14.* and our Saviour prayed at the sepulchre of Lazarus, *John xi. 38, 41.* and the Shunamite ran to the man of God for her dead child, *2 Kings iv. 25*: so doth your mourning minister kneel about your graves, and carry you in the arms of prayer to that God in whom your help is found.

"O thou all-powerful Jehovah, that worketh,  
 "and none can hinder thee! thou hast the key of  
 "death and hell, pity thou the poor souls that lie  
 "here entombed, and roll away the grave-stone,  
 "and say, as to Lazarus, Come forth: Lighten  
 "thou this darkness, O inaccessible Light, and let  
 "the day-spring from on high, visit the dark re-  
 "gions of the dead, to whom I speak, for thou



" canst open the eyes that death itself hath closed :  
 " Thou that formedst the ear, canst restore the  
 " hearing : Say thou to these ears, *Ephphatha*, and  
 " they shall be opened. Give thou eyes to see thine  
 " excellencies, a taste that may relish thy sweetness,  
 " a scent that may favour thy ointments, a feeling  
 " that may discern the privilege of thy favour, the  
 " burden of thy wrath, the intolerable weight of  
 " unpardoned sin ; and give thy servants order to  
 " prophesy to the dry bones ; and let the effects of  
 " this prophecy be as those of thy prophet, when  
 " he prophesied the valley of dry bones into a living  
 " army, exceeding great," *Ezek. xxxvii. 1, &c.*

But I must proceed, as I am able, to unfold that  
 mystery which, I confess, no tongue can fully unfold,  
 no heart can thoroughly comprehend.—Know,  
 therefore, that while thou art unconverted,

1st, " The infinite God is engaged against thee."

It is no small part of thy misery that thou art with-  
 out God, *Eph. ii. 12*. How doth Micah run cry-  
 ing after the Danites, " Ye have taken away my  
 " gods, and what have I more ?" *Judges xviii.*  
*23, 24*. O what a mourning then must thou lift  
 up that art without God, that canst lay no claim  
 to him without daring usurpation ! Thou mayest  
 say of God, as Sheba of David, " We have no part  
 " in David, neither have we inheritance in the son  
 " of Jesse," *2 Sam. xx. 1*. How painful and piercing  
 a moan is that of Saul in his extremity ! " The Phi-  
 " listines are upon me," and " God is departed from  
 " me !" *1 Sam. xxviii. 15*. But what will ye do, O  
 sinners, in your day of visitation ! Whither will ye  
 flee for help ? where will you leave your glory ? *Isa.*  
*x. 3*. What will ye do when the Philistines are

upon you; when the world shall take its eternal leave of you; when you must bid your friends, houses, and lands farewell for evermore? What will ye do then, I say, that have no God to go to! Will you call on him? Will you cry to him for help? Alas! he will not own you, *Prov. i. 28, 29.*; he will not take any notice of you, but send you away with "I never knew you," *Mat. vii. 23.* They that know what it is to have a God to go to, a God to live upon, they know a little what a fearful misery it is to be without God. This made that holy man cry out, "Let me have a God, or nothing. Let me know him and his will, and what will please him, and how I may come to enjoy him; or would I had never had an understanding to know any thing," &c.

But thou art not only without God, but God is against thee, *Ezek. v. 8, 9. Nab. ii. 13.* O! if God would but stand neuter, though he did not own or help the poor sinner, his case were not so deeply miserable, tho' God should give up the poor creature to the will of his enemies to do their worst with him; though he should deliver him over to the tormentors, *Mat. xviii. 34.*; that devils should tear and torture him to their utmost power and skill, yet this were not half so fearful. But God will set himself against the sinner; and, believe it, "it is a fearful thing to fall into the hands of the living God," *Heb. x. 31.*; there is no friend like him, no enemy like him: As much as heaven is above the earth—Omnipotency above impotency—Infinity above nullity—so much more horrible is it to fall into the hands of the living God, than into the paws of bears or lions, yea, furies or devils; God himself will be thy tormentor; thy destruction shall come from the presence of the Lord,

2 *Theff.* i. 9. "Tophet is deep and large, and  
 "the wrath of the Lord, like a river of brimstone,  
 "doth kindle it," *Isa.* xxx. 33. "If God be  
 "against thee, who shall be for thee? If one man sin  
 "against another, the judge shall judge him; but  
 "if a man sin against the Lord, who shall intreat  
 "for him?" 1 *Sam.* ii. 15. "Thou, even thou  
 "art to be feared; and who shall stand in thy fight  
 "when once thou art angry?" *Psalms* lxxvi. 7.  
 "Who is that God who shall deliver you out of  
 "his hands?" *Dan.* iii. 15. Can Mammon?  
 "Riches profit not in the day of wrath," *Prov.* xi.  
 4.—Can kings or warriors? No: "They shall cry  
 "to the mountains and rocks to fall on them, and  
 "hide them from the face of him that sitteth on  
 "the throne, and from the wrath of the Lamb,  
 "for the great day of his wrath is come, and who  
 "shall be able to stand?" *Rev.* vi. 15, 17.

Sinner, methinks this should go like a dagger  
 to thy heart, to know that God is thine enemy:  
 O, whither wilt thou go? Where wilt thou shelter  
 thee? There is no hope for thee, unless thou lay  
 down thy weapons, and sue out thy pardon, and get  
 Christ to stand thy friend, and make thy peace: If  
 it were not for this, thou mightest go into some howl-  
 ing wilderness, and there pine in sorrow, and run  
 mad for anguish of heart and horrible despair:  
 But in Christ there is a possibility of mercy for  
 thee; yea, a proffer of mercy to thee, that thou  
 mayest have God more for thee than he is now  
 against thee; but if thou wilt not forsake thy sins,  
 nor turn thoroughly and to some purpose to God,  
 by a sound conversion, the wrath of God abideth  
 on thee, and he proclaimeth himself to be against  
 thee, as in the prophet Ezekiel, *chap.* v. 8.—

“ Therefore, thus saith the Lord God, “ Behold,  
 “ I, even I, am against thee.”

I. “ His face is against thee, *Psal.* xxxiv. 16.  
 “ The face of the Lord is against them that do  
 “ evil, to cut off the remembrance of them.” Wo  
 unto them whom God shall set his face against.  
 When he did but look on the host of the Egyp-  
 tians, how terrible was the consequence! *Ezek.*  
 xiv. 8. “ I will set my face against that man, and  
 “ will make him a sign and a proverb, and will  
 “ cut him off from the midst of my people, and  
 “ you shall know that I am the Lord.”

II. “ His heart is against thee.” He hateth all  
 the workers of iniquity; man, doth not thy heart  
 tremble to think of thy being an object of God’s  
 hatred?” *Jer.* xv. 1. “ Tho’ Moses and Samuel  
 “ stood before me, yet my mind could not be  
 “ towards this people; cast them out of my sight,”  
*Zech.* xi. 8. “ My soul lothed them, and their  
 souls also abhorred me.” -

III. “ His hand is against thee,” *1 Sam.* xii.  
 14, 15. All his attributes are against thee.

First. His justice is like a flaming sword un-  
 sheathed against thee: “ If I whet my glittering  
 “ sword, and my hand take hold on judgment, I  
 “ will render vengeance to mine adversaries, and  
 “ will reward them that hate me: I will make mine  
 “ arrows drunk with blood,” *Deut.* xxxii. 40. 41.

So exact is Justice, that it will by no means  
 clear the guilty, *Exod.* xxxiv. 7. God will not  
 discharge thee, “ he will not hold thee guiltless,”  
*Exod.* xx. 7.; but will require the whole debt in  
 person of thee; unless thou canst make a scripture-  
 claim to Christ, and his satisfaction. When the  
 enlightened sinner looks on Justice, and sees the

balance in which he is to be weighed, and the sword by which he must be executed, he feels an earthquake in his breast: But Satan keeps this out of sight, and persuades the soul (while he can) that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine Justice is very strict, it must have satisfaction to the utmost farthing, it denounceth "indignation and wrath, tribulation and anguish, to every soul that doeth evil," *Rom. ii. 8, 9.* "It curseth every one that continueth not in every thing that is written in the law to do it," *Gal. iii. 10.* The justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible than the sight of the bailiff or creditor to the bankrupt debtor, or than the sight of the judge and bench to the robber, or of the irons and gibbet to the guilty murderer. When Justice sits upon life and death, O what a dreadful work doth it make with the wretched sinner! "Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth," *Mat. xxii. 13.* "Depart from me, ye cursed, into everlasting fire," *Mat. xx. 41.* This is the terrible sentence that Justice pronounceth. Why, sinner, by this severe justice must thou be tried! And, as God liveth, this killing sentence shalt thou bear, unless thou repent and be converted.

Secondly, "The holiness of God is full of antipathy against thee," *Psalms v. 4, 5.* He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual displeasure against thee, "He lothes thee," *Zech. xi. 8.* And what is done by thee, though in substance commanded by him, *Isa. i. 14. Mal. i. 10.*

God's nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O, what misery is this, to be out of the favour, yea, under the hatred of God! *Eccles. v. 6. Hos. ix. 15.*; that God, who can as easily lay aside his nature, and cease to be God, as to be contrary to thee, and detest thee, except thou be changed and renewed by grace. O sinner, how darest thou to think of the bright and radiant sun of purity, of the beauties, the glory of holiness that is in God! "The stars are not pure in his sight," *Job xxv. 5.* "He humbles himself to behold things that are done in heaven," *Psalms cxiii. 6.* O those light and sparkling eyes of his! What do they spy in thee? And thou hast no interest in Christ neither, that he should plead for thee. Methinks he should hear thee crying out (astonished) with the Bethshemites, "Who shall stand before this Lord God!" *1 Sam. vi. 20.*

Thirdly, "The power of God is mounted like a mighty cannon against thee." The glory of God's power is to be displayed in the wonderful confusion and destruction of them that obey not the gospel, *2 Thess. i. 8, 9.* He will "make his power known in them," *Rom. ix. 22.* How mightily he can torment them, for this end he raised them up "that he may make his power known," *Rom. ix. 17.* O man! Art thou able to make thy part good with thy Maker? No more than a silly reed against the cedars of God, or a little cock-boat against the tumbling ocean, or the children's bubbles against the blustering winds. Sinner, the power of God's anger is against thee, *Pf. xc. 11.*; and power and anger together make fearful work; it were better thou hadst all the world in arms against thee, than to have the

power of God against thee. There is no escaping his hands, no breaking his prison. "The thunder  
 "of his power who can understand?" *Job xxvi.*  
 14. Unhappy man, that shall understand it by  
 feeling it! "If he will contend with him, he can-  
 "not answer him one of a thousand. He is wise  
 "in heart, and mighty in strength: Who hath  
 "hardened himself against him and prospered?  
 "Which removeth the mountains, and they know  
 "it not; which overturneth them in his anger;  
 "which shaketh the earth out of her place, and the  
 "pillars thereof tremble; which commandeth the  
 "sun, and it riseth not, and sealeth up the stars?  
 "Behold, he taketh away, who can hinder him?  
 Who will say unto him, What doest thou? If  
 "God will not withdraw his anger, the proud  
 "helpers do stoop under him," *Job ix. 5, &c.*  
 And art thou a fit match for such an antagonist?  
 "O consider this, you that forget God, lest he  
 "tear you in pieces, and there be none to deliver  
 you," *Psal. l. 22.* Submit to mercy, let not dust  
 and stubble stand out against the Almighty; set not  
 briars and thorns against him in battle, lest he go  
 through them, and consume them together; but  
 lay hold on his strength, that you may "make  
 "peace with him," *Isa. xxvii. 4, 5.* "Wo unto  
 "him that striveth with his Maker," *Isa. xlv. 9.*  
 Fourthly, "The wisdom of God is set to ruin  
 "thee." He "hath ordained his arrows, and  
 "prepared instruments of death, and made all  
 "things ready," *Psal. vii. 12, 13.* His counsels  
 are against thee, to contrive thy destruction, *Jer.*  
*xviii. 21.* He laughs to see how thou wilt be taken  
 and ensnared in the evil day, *Psal. xxxvii. 13.*  
 "The Lord shall laugh at him, for he seeth that

“the day is coming.” He sees how thou wilt come down mightily in a moment: how thou wilt wring thy hands, tear thy hair, eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seeest thou art fallen remedilessly into the pit of destruction.

Fifthly, “The truth of God is sworn against thee,” *Psal.* xcvi. 11. If he be true and faithful, thou must perish, if thou goest on, *Luke* xiii. 3. Unless he be false to his word, thou must die, except thou repent, *Exek.* xxxiii. 11. “If we believe not, yet he abideth faithful, he cannot deny himself:” *2 Tim.* ii. 13. that is, he is faithful to his threatenings as well as promises, and will shew his faithfulness to our confusion, if we believe not. God hath told thee, as plain as it can be spoken, that “if he wash thee not, thou hast no part in him,” *John* xiii. 8.; that “if thou livest after the flesh thou shalt die,” *Rom.* viii. 13.; that “except thou be converted thou shalt in no wise enter into the kingdom of heaven,” *Mat.* xviii. 3.; and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath affords believers strong consolation, *Heb.* vi. 18. so they are to unbelievers for strong consternation and confusion. O sinner, tell me, what shift dost thou make to think of all the threatenings of God’s word, that stand upon record against thee? Dost thou believe they are truth or not? If not, thou art a wretched infidel, and not a Christian, and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of steel that thou hast, that canst walk up and down in quiet, when the truth and faithfulness of God is engaged to



destroy thee! So that if the Almighty can do it, thou shalt surely perish and be damned. Why, man! the whole book of God doth testify against thee, while thou remainest un sanctified: It condemns thee in every leaf, and is to thee like Ezekiel's roll, "written within and without with lamentation, and mourning, and wo," *Ezek. ii. 10*; and all this shall surely come upon thee, and overtake thee, *Deut. xxviii. 15*. except thou repent: "Heaven and earth shall pass away, but one jot or tittle of this word shall never pass away," *Mat. v. 18*.

Now put all this together, and tell me if the case of the unconverted be not deplorably miserable: As we read of some persons that had bound themselves in an oath, and in a curse to kill Paul; so thou must know, O sinner, to thy error, that all the attributes of the infinite God are bound in an oath to destroy thee, *Heb. iii. 18*. O man! What wilt thou do? Whither wilt thou flee? If God's omniscieney can find thee, thou shalt not escape: If the true and faithful God will save his oath, perish thou must, except thou believe and repent: If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by speedy conversion.

II. "The whole creation of God is against thee." "The whole creation, saith Paul, groaneth and travaileth in pain," *Rom. viii. 22*. But what is it the creation groaneth under? Why, the fearful abuse that it is subject to, in serving the lust of un sanctified men. And what is it that the creation groaneth for? Why, for freedom and liberty from this abuse; for the "creature is very

“unwillingly subject to this bondage,” *Rom.* viii. 19, 21. If the unreasonable and inanimate creatures had speech and reason, they would cry out under it as a bondage unsufferable to be abused by the ungodly, contrary to their natures and the ends that the great Creator made them for. While the Lord of Hosts is against thee, be sure the host of the Lord is against thee, and all the creatures as it were up in arms, till upon a man’s conversion the controversy is taken up between God and him, he makes a covenant of peace with the creatures for him, *Job.* xxii. 21, 24. *Hos.* ii. 18, 20.

III. “The roaring lion hath his full power upon thee,” *1 Pet.* v. 8. Thou art fast in the paw of that lion that is greedy to devour; in the snare of the devil, led captive by him at his will, *2 Tim.* ii. 26. This is the spirit that worketh in the children of disobedience, *Eph.* ii. 2.; his drudges they are, and his lust they do. He is ruler of the darkness of this world, *Eph.* vi. 12. that is, of ignorant sinners that live in darkness. You pity the poor Indians that worship the devil for their god, but little think it is your own case. Why it is the common misery of all the un sanctified, that the devil is their god, *2 Cor.* iv. 4. Not that they do intend to do him homage and worship, they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his government: “His servants ye are to whom you yield yourselves to obey,” *Rom.* vi. 16. Doubtless the liar intends not a service to Satan, but his own advantage; yet it is he that stands in the corner unobserved, and putteth the things into his heart, *Acts* v. 3. *John* viii. 44.

Questionless, Judas, when he sold his master for money, and the Chaldæans and Sabeans, when they plundered Job, intended not to do the devil a pleasure, but to satisfy their own covetous thirst; yet it was he that actuated them in their wickedness, *Job* xiii. 27. *Job* i. 12, 15, 17. Men may be very slaves and drudges for the devil, and never know it; nay, they may please themselves in the thoughts of happy liberty, *2 Pet.* ii. 19.

Art thou yet in ignorance, and not turned from darkness to light? Why, thou art under the power of Satan, *Acts* xvi. 18. Dost thou live in the ordinary and wilful practice of any known sin? know that thou art of the devil, *1 John* iii. 8. Dost thou live in strife, or envy, or malice? Verily, he is thy father, *John* viii. 40, 41. O dreadful case! However Satan may provide his slaves with divers pleasures, *Titus* iii. 3.; yet it is but to draw them into endless perdition. The serpent comes with the apple in his mouth, O! but (with Eve) thou seest not the deadly sting in his tail. He that is now thy tempter, will be one day thy tormentor. O, that I could but give thee to see how black a master thou serveest, how filthy a drudgery thou dost, how merciless a tyrant thou gratifiest, all whose pleasure is to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions and millions of ages.

IV. "The guilt of all thy sins lies like a mountain upon thee." Poor soul! thou seelest it not, but this is that which seals thy misery upon thee.—While unconverted, none of thy sins can be blotted out, *Acts* iii. 19.; they are all upon the score

against thee. Regeneration and remission are never justified and unpardoned, *1 Cor. vi. 11. 1 Pet. i. 2. Heb. ix. 4.* Beloved, it is a fearful thing to be in debt, but above all, in God's debt; for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlightened sinner, who feels the weight of his own guilt, O how frightful are his looks, how fearful are his complaints! his comforts are turned into wormwood, and his moisture into drought, and his sleep is departed from his eyes.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden: It is a mill-stone, "whoever falleth upon it shall be broken; but upon whomsoever it shall fall, it shall grind him to powder," *Mat. xxi. 44.* What work did it make with our blessed Saviour! It pressed the very blood out of his veins, and broke all his bones: And if it did this in the green tree, what will it do in the dry?

O think of thy case in time! Canst thou think of that threat without trembling, "Ye shall die in your sins?" *John vii. 24.* O better were it for thee to die in a gaol, in a ditch, in a dungeon, than to die in thy sins. If death, as it will take away all thy other comforts, would take away thy sins too, it were some mitigation; but thy sins will follow thee when thy friends leave thee, and all worldly enjoyments shake hands with thee: Thy sins will not die with thee, *2 Cor. 5. 10. Rev. xx. 12.*; as a prisoner's other debts will, but they will to judgment with thee, there to be thy accusers; and they will to hell with thee, there to be thy tormentors. Better to have so many fiends and

furies about thee, than thy sins to fall upon thee and fasten on thee. O the work that these will make thee! O look over thy debts in time, how much thou art in the books of every one of God's laws; how is every one of God's commandments ready to arrest thee, and seize thee by the throat, for the innumerable bonds it hath upon thee? What wilt thou do then, when they shall all together come in against thee? Hold open the eyes of conscience to consider this, that thou mayest despair of thyself, and be driven to Christ, and "fly for refuge to lay hold of the hope that is set before thee," *Heb. vi. 18.*

V. "Thy raging lusts do miserably enslave thee." While unconverted thou art a very servant of sin, it reigns over thee, and holds thee under its dominion, till thou art brought within the bonds of God's covenant, *John viii. 35, 36. Titus iii. 3. Rom. vi. 12, 14. and vi. 16, 17.* Now there is not such another tyrant as sin: O the filthy and fearful work that it doth engage its servants in! Would it not pierce a man's heart to see a company of poor creatures drudging and toiling only to heap up faggots to burn themselves! Why, this is the constant employment of all sin's drudges; Even while they bless themselves in their unrighteous gains, while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burning; they are but laying in powder and bullet, and adding to the pile of Tophet, and flinging in oil to make the flame rage the fiercer. Who would serve such a master, whose work is drudgery, and whose wages is death? *Rom. vi. 23.*

What a woful spectacle was the poor wretch who

was possessed with the legion! Would it not have grieved thy heart to have seen him among the tombs cutting and wounding himself? *Mark* v. 5. This is thy case, such is thy work, every stroke is a thrust at thy heart, *1 Tim.* vi. 10. Conscience indeed is now asleep, but when death and judgment shall bring thee to thy senses, then wilt thou feel the raging smart and anguish of every wound.

VI. "The furnace of eternal vengeance is heated ready for thee," *Isa.* xxx. 33. Hell and destruction open their mouths upon thee, "they gape and groan for thee," *chap.* v. 14.; waiting as it were with a greedy eye, as thou standest on the brink, when thou wilt drop in. If the wrath of man be "as the roaring of a lion," *Prov.* xx. 2. "more heavy than the sand," *chap.* xxvii. 3.; what is the wrath of the infinite God? If the burning furnace, heated in Nebuchadnezzar's fiery rage, when he commanded it to be made yet seven times hotter, was so fierce as to burn up even those that drew near it to throw the three children in, *Dan.* iii. 19, 22.; how hot is that burning oven of the Almighty's fury! *Mal.* iv. 1. surely this is seventy times seven more fierce.— "Can thy heart endure or can thy hands be strong in the day that I shall deal with thee, saith the Lord of Hosts?" *Ezek.* xxii. 14. "Canst thou abide everlasting burnings? Canst thou dwell with consuming fire?" *Isa.* xxxiii. 14.

O sinner! stop here and consider; if thou art a man, and not a senseless block, consider; bethink thyself where thou standest; why upon the very brink of this furnace. As the Lord liveth, and "as thy soul liveth, there is but one step between thee and it," *1 Sam.* xx. 3. Thou knowest not

when thou liest down, but thou mayest be in it before the morning: Thou knowest not when thou risest, but thou mayest drop in before night. Darest thou make light of this? Wilt thou go on in such a dreadful condition as if nothing ailed thee? If thou puttest it off, and sayest, "This doth not belong to thee:" look again over the foregoing chapter, and tell me the truth; are none of these black marks found upon thee? Do not blind thine eyes: do not deceive thyself; see thy misery whilst thou mayest prevent it. Think what it is to be a vile out-cast, a damned reprobate, a vessel of wrath, into which the Lord will pour out his tormenting fury while he hath a being, *Rom. ix. 22.*

VII. "The law discharges all its threats and curses at thee," *Gal. iii. 10. Deut. xxviii.* O how dreadful doth it thunder! It spits fire and brimstone in thy face; its words are as drawn swords, and as the sharp arrows of the mighty; it demands satisfaction to the utmost, and cries *Justice! Justice!* It speaks blood, and war, and wounds, and death against thee. O the execrations, and plagues, and deaths that this murdering piece is loaded with! (read *Deut. xxviii. 15, &c.*) and thou art the mark at which this shot is levelled. "O man, away to thy strong hold," *Zech. ix. 12.*; away from thy sins; haste to the sanctuary, the city of refuge, *Heb. xiii. 13.* even the Lord Jesus Christ; hide thee in him, or else thou art lost without any hope of recovery.

VIII. "The gospel itself bindeth the sentence of eternal damnation upon thee," *Mark xvi. 16.* If thou continuest in thine impenitent and unconverted state, know that the gospel denounceth a much sorer condemnation that ever would have

been for the transgression only of the first covenant, Is it not a dreadful case, to have the gospel itself thunder out threats of damnation? To have "the Lord roar from mount Sion against thee?" *Joel* iii. 16. "Hear the terror of the Lord: He that believeth not shall be damned.—Except ye repent ye shall all perish," *Luke* xiii. 3. "This is the condemnation, that light is come into the world, and men love darkness rather than light," *John* iii. 19. "He that believeth not, the wrath of God abideth on him," *John* iii. 36. "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation?" *Heb.* ii. 2, 3. "He that despised Moses's law, died without mercy; Of how much sorer punishment shall he be thought worthy, that hath trampled under foot the Son of God," *Heb.* x. 28, 29.

APPLICATION. And is this true indeed? Is this thy misery? Yea, it is as true as God is. Better open thine eyes and see it now, while thou mayest remedy it, than blind and harden thyself, till, to thy eternal sorrow, thou shalt feel what thou wouldest not believe: And if it be true, what dost thou mean to loiter and linger in such a case as this?

Hear what the Lord saith: "Fear ye not me, saith the Lord, will ye not tremble at my presence?" *Jer.* v. 22. O sinners, do you make light of the wrath to come? *Mat.* iii. 7. I am sure there is a time coming when you will not make light of it. Why, the very devils do believe and tremble, *James* ii. 19. What! are you more hardened than they? Will you run upon the edge of the rock? Will you play at the hole of the asp?



Will you put your hand upon the cockatrice's den? Will you dance upon the fire till you are burnt? Or dally with devouring wrath, as if you were indifferent whether you did escape or endure it? O madness of folly! Solomon's madman that casteth firebrands, arrows, and death, and saith, "Am I not in jest?" *Prov.* xxvi. 18.—There is nothing so distracted as the wilful sinner, *Luke* xv. 17.; that goeth on in his unconverted state, without sense, as if nothing ailed him. The man that runs on into the cannon's mouth, and sports with his blood, or lets out his life in a frolic, is sensible, sober, and serious, to him that goeth on still in his trespasses, *Psalms* lxxviii. 21: for "he stretcheth out his hand against God, and strengthens himself against the Almighty; he runneth upon him, even upon his neck, upon the thick bosses of his buckler," *Job* xv. 25, 26. Is it wisdom to dally with the second death, or to venture into the lake that burneth with fire and brimstone? *Rev.* xxi. 8.; as if thou wert but going to wash thee, or to swim for thy recreation? What shall I say, I can find out no expression, no comparison, whereby to set forth the dreadful distraction of that soul that continues to go on in sin.

Awake, awake, *Eph.* v. 14. O sinner! arise, and take thy flight: There is but one door that thou mayest flee by, and that is the straight door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come to Jesus Christ, and take him for "the Lord thy righteousness," and walk in him in holiness and newness of life; as the Lord liveth, it is not more certain that thou art now out of hell, than that thou shalt without fail be in it but a few days or nights

from hence. O set thy heart to think of thy case. Is not thine everlasting misery or welfare that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not; but if it be the very word of God, that all this misery lies upon thee, what a case art thou in! Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruin? O man! who hath bewitched thee? *Gal. iii. 1.* that in the present life thou shouldest be wise enough to forecast thy business, foresee thy danger, and prevent thy mischief; but in matters of everlasting consequence shouldest be slight and careless, as if they little concerned thee. Why, is it nothing to thee, to have all the attributes of God engaged against thee? Canst thou do well without his favour? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the lion, under the power of corruption, in the dark noisome prison, fettered with lusts, working out thy own damnation; and is not this worth the considering? Wilt thou make light of all the terrors of the law, of all its curses and thunderbolts, as if they were but the report of children's pop-guns, or thou wert to war with their paper pellets? Dost thou laugh at hell and destruction, or canst thou drink the envenomed cup of the Almighty's fury, as it were but a common potion?

“Gird up now thy loins like a man, for I will demand of thee, and answer thou me,” *Job. xl.*

7. Art thou such a leviathan, as that the scales of thy pride should keep thee from thy Maker's coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldest count his darts as stubble, and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job xli.* Art thou like the horse that paweth in the valley, and rejoiceth in his strength, who goeth out to meet the armed men? Dost thou mock at fear, and art not affrighted, neither turnest back from God's sword, when his quiver rattleth against thee, the glittering spear and the shield? *Job xxxix. 21, 23.* Well, if the threats and calls of the word will not frighten thee, nor awaken thee, I am sure death and judgment will. O, what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readest? If, when Daniel's enemies were cast into the den of lions, both them and their wives and their children, the lions had the mastery of them, and broke their bones in pieces or ever they came at the bottom of the den, *Dan. vi. 24.*; what shall be done with thee when thou fallest into the hands of the living God, when he shall gripe thee in his iron arms, and grind and crush thee into a thousand pieces in his wrath?

O do not then contend with God! "Repent and be converted," so none of this shall come upon thee, *Isa. lv. 6, 7.* "Seek ye the Lord while he may be found; call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; let him return

“ unto the Lord, and he will have mercy on him,  
 “ and to our God, for he will abundantly par-  
 “ don.”

## CHAP. VI.

*Containing DIRECTIONS for CONVERSION,*

Mark x. 27. *And there came one, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life.*

**B**EFORE thou readest these *Directions*, I advise thee, yea I charge thee before God and his holy angels, that thou resolve to follow them (as far as conscience would be convinced of their agreeableness to God's word and thy state) and call in his assistance and blessing, that they may succeed: And as I have sought the Lord, and consulted his oracles what advice to give thee, so must thou entertain it with that awe, reverence, and purpose of obedience, that the word of the living God doth require.

Now then attend: “ Set thine heart unto all  
 “ that I shall testify unto thee this day; for it is  
 “ not a vain thing, it is your life,” *Deut. xxxii. 46.*  
 This is the end of all that has been spoken hitherto, to bring you to set upon turning, and making use of God's means for your conversion. I would not trouble you, nor “ torment you before your time,” with the forethought of your eternal misery, but in order to your making your escape. Were you shut up under your present misery without remedy, it were but mercy (as one speaks) to let you alone, that you might take in that little poor comfort that

you are capable of in this world; but you may yet be happy, if you do not wilfully refuse the means of your recovery: Behold, I hold open the door to you; arise, take your flight: I set the way of life before you, walk in it, and “you shall live, and not die,” *Deut. xxx. 19. Jer. vi. 16.* It grieves me to think you should be your own murderers, and throw yourselves headlong, when God and man cries out to you, as Peter in another case to his master, “O spare thyself.”

Hear then, O sinner! and as ever thou wouldest be converted and saved, embrace the following counsel.

*Direct. I.* “Set it down with thyself as an undoubted truth, that it is impossible for thee ever to get to heaven in this thy unconverted state.” Can any other but Christ save thee? and he tells thee he never will do it, except thou be regenerated and converted, *Mat. xviii. 3. John iii. 3.* Doth he not keep the keys of heaven? and canst thou get in without his leave? As thou must, if ever thou come thither in thy natural condition, without a sound and thorough renovation.

*Direct. II.* “Labour to get a thorough sight and lively sense and feeling of thy sins.” Till men are weary and heavy laden, and pricked at the heart, and quite sick of sin, they will not come unto Christ in his way, for ease and cure. Nor to purpose inquire, “What shall we do?” *Mat. xi. 28. Acts ii. 7. Mat. ix. 12.* They must set themselves down for dead men before they will come unto Christ that they may have life, *John v. 40.* Labour therefore to set all thy sins in order before thee, never be afraid to look upon them, but let thy

spirit make diligent search, *Psalms* lxxvii. 6. Inquire into thine heart and into thy life; enter into a thorough examination of thyself, and all thy ways, *Psalms* cxix. 59. ; that thou mayest make a full discovery; and call in the help of God's Spirit, and a sense of thine own inability hereunto, for it is his proper work to convince of sin, *John* xvi. 80. ; spread all before the face of thy conscience till thy heart and eyes be set abroad: Leave not striving with God and thy own soul, till it cry out under the sense of thy sins, as the enlightened jailor, "What must I do to be saved?" *Acts* xvi. 30. To this purpose,

"Meditate on the numerousness of thy sins." David's heart failed when he thought of this, and considered that he had more sins than hairs, *Psalms* lx. 12. This made him cry out upon the multitude of God's tender mercies, *Psalms* li. 1. The loathsome carcase doth not more hatefully swarm with crawling worms, than an un sanctified soul with filthy lusts; they fill the head, the heart, the eyes, and mouth of him. Look backward: Where was ever the place, what was ever the time, in which thou didst not sin? Look inward: What part of power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform, into which poison is not shed? O, how great is the sum of thy debts, who hast been all thy life running behind-hand, and never didst nor canst pay off one penny! Look over the sin of thy nature, and all its cursed brood, the sins of thy life: Call to mind the omissions, commissions, the sins of thy thoughts, words, and actions, the sins of thy youth, and those of thy riper years; be not like a desperate bankrupt, that is afraid to look

over his books: Read the records of conscience carefully. These books must be opened sooner or later, *Rev.* xx. 12.

“Meditate on the aggravation of thy sins, as they are the grand enemies of the God of thy life, and of the life of thy soul; in a word, they are the public enemies of all mankind.” How do David, Ezra, Daniel, and the good Levites aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous laws, the mercies, the warning they were committed against? *Neb.* ix. *Dan.* ix. *Ezra* ix. O the work that sin hath made in the world! This is the enemy that hath brought in death, and hath robbed and enslaved man, that hath backed the devil, that hath digged hell, *Rom.* v. 12. *2 Pet.* ii. 4. *John* viii. 34. This is the enemy that turned the world upside down, and soweth dissension between man and the creatures; betwixt man and man; yea, between man and himself, setting the sensitive part against the rational, the will against the judgment, lust against conscience; yea, worst of all, between God and man; making the lapsed sinner both hateful to God, and the hater of him, *Zach.* xi. 8. O man! how canst thou make so light of sin? This is the traitor that sucked the blood of the Son of God; that sold him, that mocked him, that scourged him, that spit in his face, that nailed his hand; that pierced his side, that pressed his soul, that mangled his body, that never left him till he had bound him, condemned him, nailed him, crucified him, and put him to an open shame, *Isa.* liii. 4, 6. This is that deadly poison, so powerful of operation, as

that one drop of it, shed on the root of mankind, hath corrupted, spoiled, poisoned, and undone his whole race at once, *Rom. v. 18, 19.* This is the common butcher, the bloody executioner, that hath killed the prophets, burnt the martyrs, murdered all the prophets, all the patriarchs, all the kings and potentates; that has destroyed cities, swallowed empires, butchered and devoured whole nations. Whatever was the weapon it was done by, sin was it that did the execution, *Rom. vi. 23.* Dost thou yet think it but a small thing? If Adam and all his children could be dug out of their graves, and their bodies piled up to heaven, and an inquest were made, what matchless murderer was guilty of all this blood? It would be all found in the skirts of sin. Study the nature of sin till thy heart inclines to fear and loath it; and meditate on the aggravations of thy particular sins, how thou hast sinned against all God's warnings, against thy own prayers, against mercies, against correction, against the clearest light, against the freest love, against thine own resolutions, against promises, vows, covenants of better obedience, &c. Charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of itself, *Ezra ix. 6.*

“Meditate on the desert of sin.” It crieth up to Heaven; it calls for vengeance, *Gen. xvii. 21.* Its due wages is death and damnation; it pulls the curse of God upon the soul and body, *Gal. iii. 10.* *Deut. xxvii.* The least sinful word or thought lays thee under the infinite wrath of God Almighty, *Rom. ii. 8, 9.* *Mat. xii. 36.* O what a load of wrath, what a weight of curses; what a treasure of vengeance have all the millions of thy



sins then deserved! *Rom. ii. 5. James v. 3.* O judge thyself, that the Lord may not judge thee, *1 Cor. xi. 31.*

“Meditate upon the deformity and defilement of sin.” It is as black as hell, the very image and likeness of the devil drawn upon the soul, *1 John iii. 8, 10.*—It would more affright thee to see thyself in the hateful deformity of thy nature, than to see the devil. There is no mire so unclean, no vomit so loathsome, no carcase-carrion so offensive, no plague or leprosy so noisome as sin, in which thou art rolled, and covered with its odious filth, whereby thou art rendered more displeasing to the pure and holy nature of the glorious God than the most filthy objects, composed of whatever is hateful to all thy senses, can be to thee, *Job xv. 15, 16.* Couldst thou up take a toad into thy bosom? Couldst thou cherish it, and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat. xxiii. 33.*; till thou art purified by the blood of Jesus, and the power of renewing grace.

“Above all other sins, fix the eye of thy consideration on these two.” 1. “The sin of thy nature.” It is to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men lave out the streams, when the fountain is running that fills up all again. Let the acts of thy repentance (with David’s) go to the root of sin, *Psal. li. 5.* The heart is never soundly broken, till thoroughly convinced of the heinousness of original sin. Here fix thy thoughts; this is that which makes thee backward to all good,

prone to all evil, *Rom. vii. 15.*; that sheds blindness, pride, prejudice, unbelief into thy mind; enmity, inconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness, into thy conscience; slipperiness into thy memory; and in a word, hath put every wheel of thy soul out of order, and made of it, an habitation of holiness, to become a very hell of iniquity, *James iii. 6.*— This is what has defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin, *Rom. vi. 19.*; that hath filled the head with carnal and corrupt designs, *Mic. ii. 1.*; the hand with sinful practices, *Isa. i. 13.*; the eyes with wandering and wantonness, *2 Pet. ii. 14.*; the tongue with deadly poison, *James iii. 8.*; that hath opened the ear to tales, flattery, and filthy communication, and shut them against the instructions of life, *Zech. vii. 11, 12.*; and hath rendered thy heart a very mint and forge for sin, and the cursed womb of all deadly conceptions, *Mat. xv. 19.*; so that it poureth forth its wickedness without ceasing, *2 Pet. ii. 14.*; even as naturally, freely, and unweariedly, as a fountain doth pour forth its waters, *Jer. vi. 7.*; or the raging sea doth cast forth mire and dirt, *Isa. lvii. 20.* And wilt thou yet be in love with thyself, and tell us any longer of thy good heart? O, never leave meditating on the desperate contagion of original corruption, till, with Ephraim, thou bemoan thyself, *Jer. xxxi. 18.*; and with the deepest shame and sorrow smite on thy breast, as the publican, *Luke xviii. 23.*; and with Job, abhor thyself, and repent in dust and ashes, *Job xlii. 6.* adly, "The particular evil that thou art most ad-

“dicted to:” Find out all its aggravations, set home upon thy heart all God’s threats against it: Repentance drives it before the whole herd, but especially sticks the arrow in the beloved sin, and singles this out above the rest, to run it down, *Psalms* xvii. 23. O labour to make this sin odious to thy soul, and double thy guard and resolutions against it, because this hath and doth most dishonour God and endanger thee.

*Direct.* III. “Strive to affect thy heart with a “due sense of thy present misery.” Read over the foregoing chapter again and again, and get it out of the book into thy heart. O, study thy misery, till thy heart cries out for Christ, as earnestly as ever a drowning man did for a boat, or the wounded for a surgeon. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a physician of no value, *Mat.* ix. 12. Then the man-slayer hastens to the city of refuge, when pursued by the avenger of blood. Men must be even forced and tired out of themselves, or else they will not come to Christ. It was distress and extremity that made the prodigal think of returning, *Luke* xv. 16, 17. While Laodicea thinks herself rich, increased in goods, in need of nothing, there is little hope: She must be deeply convinced of her wretchedness, blindness, poverty, and nakedness, before she will come to Christ for his gold, raiment, and eye-salve, *Rev.* iii. 17, 18.; therefore hold the eyes of conscience open, amplify thy misery as much as possible, do not flee the sight of it for fear it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the wound, which is necessary to the cure. Better

fear the torments that abide thee now, than feel them hereafter.

*Direct.* IV. "Settle it upon thy heart, that thou art under everlasting inability ever to recover thyself." Never think thy praying, reading, hearing, confessing, amending will work the cure; these must be attended to, but thou art undone if thou reatest in them, *Rom.* x. 3. Thou art a lost man, if thou hopest to escape drowning on any other plank but Jesus Christ, *Acts* iv. 12.—Thou must unlearn thyself, and renounce thy own wisdom, thy own righteousness, thy own strength, and throw thyself wholly upon Christ, as a man that swims casts himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh, they will not come savingly to Christ, *Luke* xviii. 9. *Phil.* iii. 3.—Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rags and rottenness, before there will be an effectual closure between Christ and thee, *Phil.* iii. 7; 8, 9. *2 Cor.* iii. 5. *Isa.* lxiv. 6. Can the lifeless carcass shake off its grave-clothes and loose the bands of death? Then mayest thou recover thyself, who art dead in trespasses and sins, and under an impossibility of serving thy Maker acceptably in this condition, *Rom.* viii. 8. *Heb.* x. 6. Therefore when thou goest to pray or meditate, or to do any of the duties to which thou art here directed, go out of thyself, and call in the help of the Spirit, as despairing to do any thing pleasing to God in thy own strength; yet neglect not thy duty, but lie at the pool, and wait in the way of the Spirit.—While the eunuch was reading, then the Holy

Ghost did send Philip to him, *Acts* viii. 28, 29.; when the disciples were praying, *chap.* iv. 31.; when Cornelius and his friends were hearing, *chap.* x. 44.; then the Holy Ghost fell upon them and filled them all. Strive to give up thyself to Christ; strive to pray, strive to meditate, strive an hundred and an hundred times, strive to do it as well as thou canst; and while thou art endeavouring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thyself thou art utterly unable to perform, *Prov.* i. 23.

*Direct.* V. "Forthwith renounce all thy sins." If thou yield thyself to the practice of all thy sin, thou art undone, *Rom.* vi. 19. In vain dost thou hope for life of Christ, except thou depart from iniquity, *2 Tim.* ii. 19. For sake thy sins, or else thou canst not find mercy, *Prov.* xxviii. 13. Thou canst not be married to Christ, except thou be divorced from sin; give up that traitor, or you can have no peace in heaven; cast the head of Sheba over the wall; keep not Delilah in the lap: Thou must part with thy sins, or with thy soul; if thou spare even one sin, God will not spare thee. Never make excuses, thy sins must die, or thou must die for them, *Psalms* lxxviii. 21. If thou allow of one sin, though but a little, a secret one, though thou mayest plead necessity, and have an hundred shifts and excuses for it, the life of thy soul must go for the life of that sin, *Ezek.* xviii. 21.; and will it not be dearly bought?

O sinner! hear and consider: If thou wilt part with thy sins, God will give thee his Christ. Is not this a fair exchange? I testify unto thee this day, that if thou perish, it is not because there

was not a Saviour provided, nor life tendered, but because thou preferredst (with the Jews) the murderer before the Saviour, sin before Christ, and "lovedst darkness rather than light," *John* iii. 19. Search thy heart, therefore, with candles, as the Jews did their houses for leaven before the passover; labour to find out thy sins; enter into thy closet, and consider, What evil have I lived in? What duty have I neglected towards God? What sin have I lived in against my brother?— And now strike the darts through the heart of thy sin, as Joab did through Absalom's, *2 Sam.* xviii. 14. Never stand looking upon thy sin, nor rolling the sweet morsel under thy tongue, *Job.* xx. 12.; but spit it out as poison, with fear and detestation. Alas! what will thy sins do for thee, that thou shouldest stick at parting with them?— They will flatter thee, but they will undo thee, and cut thy throat while they smile upon thee, and poison thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up fuel to burn thee: Behold the gibbet that they have prepared for thee: O serve them like Haman, and execute them as they would have done thee; away with them, crucify them, and let Christ only be Lord over thee.

*Direct.* VI. "Make a solemn choice of God for thy portion and blessedness," *Deut.* xxvi. 17. With all possible devotion and veneration avouch the Lord for thy God; set the world with all its glory, and paint, and gallantry, with all its pleasures and promotions, on the one hand; and set God, with all his excellencies and perfections, on the other, and see that thou dost deliberately make thy

choice, *Josb. xxiv. 15.* Take up thy rest in God, *John vi. 68.*; sit thee down under his shadow, *Cant. ii. 3.*; let his promises and perfections turn the scale against all the world: Settle it upon thy heart that the Lord is an all-sufficient portion; that thou canst not be miserable whilst thou hast God to live upon: Take him for thy shield and exceeding great reward. God alone is more than all the world, content thyself with him: Let others carry the preferments and glory of the world, place thou thy happiness in his favour, and in the light of his countenance, *Psal. iv. 6, 7.*

Poor sinner! thou art fallen off from God, and hast provoked his power and wrath against thee; yet know, that of his abundant grace he doth offer to be thy God in Christ, *2 Cor. vi. 17, 18.* What saist thou, man? Wilt thou have the Lord for thy God? Why, take this counsel, and thou shalt have him; come to him by his Christ, *John xvi. 6.*; renounce the idols of thy own pleasures, gain, and reputation, *1 Thess. i. 9.*; let these be pulled out of their throne, and set God's interest uppermost in thy heart. Take him as God, to be chief in thy affections, estimations, intentions, for he will not endure to have any set above him, *Rom. i. 24. Psal. lxxiii. 25.*

*Direct. VII.* "Accept of the Lord Jesus in all his offices, with all his inconveniences, as thine." Upon these terms Christ may be had. Sinner, thou hast undone thyself, and art plunged into a state of most deplorable misery, out of which thou art unable to get; but Jesus Christ is able and ready to help thee, and freely tenders himself to thee, *Heb. vii. 25. John. iii. 30.* Be thy sins ever so many,

ever so great, or ever of so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer that, in the name of God, is here made to thee. The Lord Jesus calleth to thee to look to him, and be saved, *Isa.* xlv. 22. ; to "come unto him, and he will "in no wise cast thee out," *John* vi. 37. ; yea, he is a suitor to thee, and beseeches thee to be reconciled, *2 Cor.* v. 20. ; he crieth in the streets, he knocketh at the door, he wooeth thee to accept of him, and live with him, *Prov.* i. 20. *Rev.* iii. 20. If thou diest, it is because thou wouldst not come to him for life, *John* v. 40.

Now accept of an offered Christ, and thou art made for ever; now give up thy consent to him, and the match is made; all the world cannot hinder it. Do not stand off because of thy unworthiness, man; I tell thee, nothing in the world can undo thee but thy unwillingness.—Speak, man, art thou desirous of the match? Wilt thou have Christ in all his relations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him, fall where it will? Wilt thou "deny thyself, and take up thy cross, and follow him?" Art thou deliberately, understandingly, freely, fixedly determined to cleave to him in all times and conditions? If so, my soul for thine thou shalt never perish, but art passed from death unto life, *John* iii. 16. Here lies the main point of thy salvation, that thou be found in thy covenant closure with Jesus Christ;



and therefore, if thou love thyself, see that thou be faithful to God, and thy soul here.

*Direct.* VIII. "Resign up all thy powers and faculties, and thy whole interest to be his." "They gave their own selves unto the Lord," 2 Cor. viii. 5. "Present your bodies a living sacrifice," Rom. xii. 1. The Lord seeks not yours, but you: Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body, and in thy spirit, which are his, 1 Cor. vi. 20.

Again, thou must give up thy whole interest to him. If there be any thing that thou keepest back from Christ, it will be thy undoing, Luke xiv. 33. Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his disciple: Thou must hate father and mother, yea, and thy own life also in comparison of him, and as far as it stands in competition with him, Mat. x. 37. Luke xiv. 26, &c. In a word, thou must give him thyself, and all that thou hast, without reservation, or else thou canst have no part in him.

*Direct.* IX. "Make choice of the laws of Christ as the rule of thy words, thoughts, and actions," Psal. cxix. 30. This is the true convert's choice: But here remember these three rules: 1. "You must choose them all;" there is no getting to heaven by a partial obedience; read Psalm cxix. 6, 128, 160. Ezek. xviii. 21. None must think it enough to take up with the cheap and easy part of religion, and let alone the duties that are costly and self-denying, that grate upon the interest of the flesh; you must take all or none.

A sincere convert, though he makes most conscience of the greatest sins, and weightiest duties, yet he makes true conscience of little sins, and of all duties, *Psalms* cxix. 6, 113. *Mat.* xxiii. 23.—  
 2. “For all times,” for prosperity and adversity, whether it rain or shine. A true convert is resolved in his way, he will stand to his choice; he will not set his back to the wind, and be of the religion of the times. “I have stuck to thy testimonies; I have inclined my heart to thy statutes always, even unto the end. Thy testimonies have I taken as an heritage for ever. I will have respect to thy statutes continually,” *Psalms* cxix. 31, 44, 93, 111, 117. This must not be done hand over head, but deliberately and understandingly. The disobedient son said, “I go, Sir,” but he went not, *Mat.* xxi. 30. How fairly did they promise. “All that the Lord our God shall speak unto thee, we will do it!” And it is likely they spoke as they meant; but when it came to the trial, it was found that there was not such a heart in them as to do what they had promised, *Deut.* v. 27, 29.

Thirdly, “Observe the special duties that thy heart is most against, and the special sins that it is most inclined to; and see whether it be truly resolved to perform the one, and forego the other.” What sayest thou to thy bosom sin, thy gainful sin? What sayest thou to costly, hazardous, and flesh-displeasing duties? If thou haltest here, and dost not resolve, by the grace of God, to cross the flesh, and go on, thou art unsound, *Psal.* xviii. 23. and cxix. 6.

*Direct. X.* “Take heed of delaying thy con-

“version, and set about a speedy and present  
 “turning;” “I made haste and delayed not,”  
*Psalms* cxix. 50. Remember and tremble at the  
 sad instance of the foolish virgins, that came not  
 till the door of mercy was shut, *Mat.* xxv. 11.;  
 and of a convinced Felix, who put off Paul to  
 another season, which we do not find ever came,  
*Acts* xxiv. 25. O come in while it is called *to-day*,  
 lest thou shouldest be hardened thro’ the deceitful-  
 ness of sin, lest the day of grace should be over,  
 and the “things that belong to thy peace  
 “should be hid from thine eyes.” Now mercy is  
 wooing thee, now Christ is waiting to be gracious  
 to thee, and the spirit of God is striving with  
 thee: Now ministers are calling: Now conscience  
 is stirring: Now the market is open, and thou  
 mayest buy oil: Now Christ is offered for thy ac-  
 ceptance. O strike in with the offers of grace: O!  
 now or never. If thou make light of this offer,  
 God may swear in his wrath thou shalt not taste of  
 his supper, *Luke* xiv. 24.

*Direct.* XI. “Attend conscientiously upon the  
 “word as the means appointed for thy conver-  
 “sion,” *James* i. 19. *1 Cor.* iv. 15. Attend, I  
 say, not customarily, but conscientiously; with  
 this desire, design, hope, and expectation, that  
 thou mayest be converted by it. To every sermon  
 thou shouldest come with this thought: “O, I  
 “hope God will now come in; I hope this day  
 “may be the time, this may be the man by whom  
 “God will bring me home.” When thou art  
 coming to the ordinances, lift up thy heart thus  
 to God; “Lord, let this be the sabbath, let this  
 “be the season wherein I may receive renewing

“ grace, O let it be said, that to-day such a one  
 “ was born unto thee !”

*Direct.* XII. “ Strike in with the Spirit when  
 “ he begins to work upon thy heart :” When he  
 works convictions, O do not stifle them, but join  
 in with him, and beg the Lord to carry on con-  
 viction to conversion. “ Quench not the Spirit :”  
 do not outstrive him, do not resist him. Beware  
 of stifling convictions with evil company or worldly  
 business. When thou findest any troubles for sin,  
 and fears about thy eternal state, beg of God that  
 they may never leave thee till they have wrought  
 off thy heart thoroughly from sin, and brought it  
 over to Jesus Christ : Say to him, “ Strike home,  
 “ Lord, leave not the work in the midst. If thou  
 “ seeest that I am not wounded enough, that I am  
 “ not troubled enough, wound me yet deeper.  
 “ O Lord, go to the bottom of my corruption,  
 “ and let out the life-blood of my sins.” Thus  
 yield up thyself to the workings of the Spirit, and  
 spread thy sails to his gusts.”

*Direct.* XIII. “ Set upon the constant and dili-  
 gent use of serious and fervent prayer.” He that  
 neglects prayer is a profane and un sanctified sin-  
 ner, *Job* xv. 4. ; he that is not constant in prayer  
 is but an hypocrite, *Job* xxvii. 10. This is one  
 of the first things conversion appears in, that it  
 sets men on praying, *Acts* ix. 11. ; therefore set  
 to this duty : Let never a day pass over thee,  
 wherein thou hast not, morning and evening, set  
 apart some time for set and solemn prayer in se-  
 cret. Call thy family also together daily and  
 duly to worship God with thee. Wo be unto  
 thee, if thine be found among the families that

call not on God's name, *Jer. x. 25.* But cold and lifeless devotions will not reach half-way to heaven. Be fervent and importunate; importunity will carry it; but, without violence, the kingdom of heaven will not be taken, *Mat. xi. 12.* Thou must strive to enter, *Luke xiii. 24.*; and wrestle with tears and supplications, as Jacob, if thou meanest to carry the blessing, *Gen. xxxii. 24.*; compared with *Hosea xii. 4.* Thou art undone for ever without grace, and therefore thou must set to it, and resolve to take no denial: That man, who is fixed in his resolution, says, "Well, I must have grace, or I will never give over till I have grace; I will never leave seeking, waiting, and striving with God and my own heart, till he do renew me by the power of his grace." This man is in the likeliest way to win grace.

*Direct. XIV.* "Forsake thy evil company," *Prov. ix. 6.* "and forbear the occasion of sin," *Prov. xxiii. 31.* Thou wilt never be turned from sin, till thou wilt decline and forego the temptations of sin.

I never expect thy conversion from sin, unless thou art brought to some self-denial, as to flee the occasions. If thou wilt be nibbling at the bait, and playing on the brink, and tampering and meddling with the snare, thy soul will surely be taken. Where God doth expose men in his providence unavoidably to temptation, and the occasions are such as we cannot remove, we may expect special assistance in the use of his means; but when we tempt God by running into danger, he will not engage to support us when we are tempted.

And of all temptations, one of the most fatal and pernicious is evil company: O, what hopeful beginnings have these often stifled! O, the souls, the estates, the families, the towns that these have ruined! How many poor sinners have been enlightened and convinced, and been just ready to give the devil the slip, and have even escaped the snare, and yet wicked company have pulled them back at last, and made them seven-fold more the children of hell! In a word, I have no hopes of thee, except thou wilt shake off thy evil company. Christ speaketh to thee as to them in another case, "If thou seek me, then let these go their way," *John* xviii. 8. Thy life lies upon it; forsake these, or else thou canst not live, *Prov.* ix. 6. Wilt thou be worse than the beast, to run on when thou seest the Lord with a drawn sword in the way? *Num.* xxii. 33. Let this sentence be written in capitals upon thy conscience, "A COMPANION OF FOOLS SHALL BE DESTROYED," *Prov.* xiii. 20. The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction when God himself doth forewarn thee? If God doth ever change thy heart, it will appear in the change of thy company. O fear and flee the gulph by which so many thousand souls have been swallowed up in perdition. It will be hard for thee indeed to make thy escape; thy companions will be mocking thee out of thy religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee and alluring thee. But remember the warning of the Holy Ghost. "My son, if sinners entice thee,

“ consent thou not : If they say, Come with us,  
 “ cast in thy lot among us : Walk thou not in the  
 “ way with them, refrain thy foot from their path,  
 “ avoid it, pass by it, turn from it, and pass away :  
 “ For the way of the wicked is darkness, they  
 “ know not at what they stumble : They lay wait  
 “ for their own blood, they lurk privily for their  
 “ own lives,” *Prov. i. 10, 18. and iv. 14.*

Thus have I told thee what thou must do to be saved. Wilt thou not obey the voice of the Lord ? Wilt thou not arise and set to thy work ? O man, what answer wilt thou make, what excuse wilt thou have, if thou shouldest perish at last through very wilfulness, when thou hast known the way of life ? I do not fear thy miscarrying, if thine own idleness do not at last undo thee, in neglecting the use of the means that are so plainly here prescribed. Rouse up, O sluggard ! and ply thy work ; be doing, and the Lord will be thine.

## CHAP. VII.

*Containing* MOTIVES to CONVERSION.

**T**HOUGH what is already said of the *Necessity of Conversion*, and of the *Miseries of the Unconverted*, might be sufficient to induce any considering mind to resolve upon a present turning or conversion unto God, yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it ne-

cessary to add to the means of conversion, and directions for a covenant closure with God and Christ, some motives to persuade you hereunto.

“ Lord, fail me not now, at my last attempt :  
 “ If any soul hath read hitherto, and is yet un-  
 “ touched, now, Lord, fasten on him, and do thy  
 “ work ; now take him by the heart, overcome  
 “ him, persuade him till he say, *Thou hast pre-  
 “ vailed, for thou wert stronger than I.* Lord,  
 “ didst thou not make me a fisher of men, and I  
 “ have toiled all this while and caught nothing :  
 “ Alas ! that I should have spent my strength for  
 “ nought. And now I am casting my last, Lord  
 “ Jesus, stand thou upon the shore, and direct how  
 “ and where I shall spread my net ; and let me so  
 “ inclose with arguments the souls I seek for, that  
 “ they may not be able to get out. Now, Lord,  
 “ for a multitude of souls ! Now for a full draught !  
 “ O Lord God, remember me, I pray thee, and  
 “ strengthen me this once, O God.”

O, I am even lost and swallowed up in the abundance of those arguments that I might suggest ! If there be any point of wisdom in all the world, it is to repent and come in : If there be any thing righteous, any thing reasonable, this is it : If there be any thing in the world that may be called madness and folly, and any thing that may be counted sottish, absurd, brutish, unreasonable, it is this, *to go on in thine unconverted state.* Let me beg of thee as thou wouldest not wilfully destroy thyself, to sit down and weigh, besides what has been said, these following motives, and let conscience speak, if it be not reasonable thou shouldest repent and turn.



1. "The God that made thee does most graciously invite thee."

*First*, "His most sweet and merciful nature doth invite thee." O the kindness of God, his yearning bowels, his tender mercies! They are infinitely above our thoughts, higher than heaven, what can we do? Deeper than hell, what can we know? *Job* ix. 7, 8, 9. "He is full of compassion, and gracious, long suffering, and plenteous in mercy," *Psalms* lxxxvi. 15. This is a great argument to persuade sinners to come in; "Turn unto the Lord your God, for he is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil." If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hopes of mercy, it were no wonder why rebels should stand out; but never had subjects such a gracious prince, such pity, patience, clemency, piety to deal with as you have: "Who is a God like unto thee, that pardoneth iniquity?" *Mic.* vii. 18. O sinners! see what a God you have to deal with; if you will but turn, "he will turn again and have compassion on you: He will subdue your iniquities, and cast all your sins into the depths of the sea," *ver.* 19. "Return unto me, saith the Lord of Hosts, and I will return unto you," *Mal.* iii. 7. *Zech.* i. 3. Sinners, do not fail because they have too high thoughts of God's mercies, but because, 1. They overlook his justice. 2. They promise themselves mercy out of God's way; though his mercy is beyond all imagination, *Isa.* lv. 9.; great mercies, *1 Chron.* xxi. 13.; manifold mercies, *Neb.* ix. 19.

tender mercies, *Pſalm* xxvi. 6.; ſure mercies, *Iſa.* lv. 8.; everlaſting mercies, *Pſalm* ciii. 17. *Iſa.* liv. 3.; and all are thy own, if thou wilt but turn. Art thou willing to come in? Why the Lord hath laid aſide his terror, erected a throne of grace, holds forth the golden ſceptre, touch and live. Would a merciful man ſlay his enemy when proſtrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a covenant of peace? Much leſs will the merciful God. Study his name, *Exod.* xxxiv. 7.; read their experience, *Neb.* ix. 17.

*Secondly*, “His ſoul-encouraging calls and promiſes to invite thee.” Ah! what an earneſt ſuitor is mercy to thee: How lovingly, how inſtantly it calleth thee! how paſſionately it wooeth thee! “Return, thou back-ſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and will not keep anger for ever; only acknowledge thine iniquity. Turn, O backſliding children, ſaith the Lord, for I am married unto you; return, and I will heal your backſlidings. Thou haſt played the harlot with many lovers, yet return unto me, ſaith the Lord,” *Jer.* iii. 11—14, 22.” As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that he turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O houſe of Iſrael?” *Ezek.* xxxiii. 11. “If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.—

“ All his transgressions that he hath committed  
 “ shall not be mentioned to him : In his righteous-  
 “ ness that he hath done shall he live. Repent,  
 “ and turn you from all your transgressions, so ini-  
 “ quity shall not be your ruin. Cast away all your  
 “ transgressions, and make you a clean heart and  
 “ a new spirit, for why will ye die, O house of Is-  
 “ rael? For I have no pleasure in the death of  
 “ him that dieth, saith the Lord God ; wherefore  
 “ turn yourselves, and live ye,” *Ezek. xviii. 21,*  
 23, 30—32.

O melting gracious words! the voice of a God,  
 and not of a man! This is not the manner of  
 men, for the offended sovereign to sue to the of-  
 fending traitorous varlet. O! how doth mercy  
 follow thee, and plead with thee! Is not thy  
 heart broken yet? O that to-day thou wouldest  
 hear his voice!

2. “ The doors of heaven are thrown open to  
 “ thee, the everlasting gates are set wide for thee,  
 “ and abundant entrance into the kingdom of  
 “ heaven administered to thee.” Christ now be-  
 speaks thee, as Jezebel did Ahab, “ Arise and  
 “ take possession.” *1 Kings xxi.* View the glory  
 of the other world, as set forth in the map of the  
 gospel, get thee up into Pisgah of the promises,  
 and lift up thine eyes northward, and southward,  
 and eastward, and westward, and see the good  
 land that is beyond Jordan, and that goodly moun-  
 tain: Behold the Paradise of God, watered with  
 the streams of glory. Arise, and walk through  
 the land in the length of it, and in the breadth of  
 it; for the land which thou seest, the Lord will  
 give it thee for ever, if thou wilt but return,

*Gen. xiii.* 14, 15, 17. Let me say to thee as Paul to Agrippa, "Believest thou the prophets?" If thou believest indeed, do but view what "glorious things are spoken of the city of God," *Psalms* lxxxvii. 3.; and know that all this is here tendered in the name of God to thee: As verily as God is true, it shall be for ever thine, if thou wilt but thoroughly turn and be converted.

Behold the city of pure transparent gold, whose foundations are garnished with all manner of precious stones, whose gates are pearls, whose light is glory, whose temple is God. Believest thou this? If thou dost, art thou not worse than distracted, that wilt not take possession when the gates are flung open to thee, and thou art bid to enter? O ye sons of folly, will you embrace the dunghill, and refuse the kingdom? Behold the Lord takes you up into the mountain, shows you the kingdom of heaven, and all the glory thereof, and tells you, "All this will I give you, if you will fall down and worship me;" if you will submit to mercy, accept my Son, and serve me in righteousness and holiness. "O fools, and slow of heart to believe!" Will you court the harlot? Will you seek and serve the world, and neglect eternal glory? What! Not enter into Paradise, when the flaming sword, which was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable to think you infidels and unbelievers. Why, what shall I think you? Either you are desperate unbelievers, that do not credit it, or stark distracted, that you know and believe the excellency and eternity of this glory, and yet do so fearfully neglect it. Surely you have either

faith, or no reason, and I had almost said, conscience shall tell you so before I leave you.

Do but attend to what is offered to you: O blessed kingdom! a "kingdom of glory," 1 *Thess.* ii. 12.; a "kingdom of righteousness," 2 *Pet.* iii. 13.; a "kingdom of peace," *Rom.* xiv. 17.; and an "everlasting kingdom," 2 *Pet.* i. 11.; here thou shalt dwell, here thou shalt reign for ever, and the Lord shall seat thee on a throne of glory, *Mat.* xix. 28.; and with his own hand shall set the royal diadem upon thy head, and give thee a crown, not of thorns, for there shall be no sinning or suffering there, *Rev.* xxi. 27. and xxii. 3, 5.; not of gold, (for that shall be viler than the dirt in that day) but a "crown of life," *James* i. 12.; a "crown of righteousness," 2 *Tim.* iv. 8.; a "crown of glory," 1 *Pet.* v. 4.; yea "thou shalt put on glory as a robe," 1 *Cor.* xv. 43.; and shalt "shine like the sun in the firmament, in the glory of thy Father," *Mat.* xiii. 43.—Look now upon thy dirty flesh, thy clay, thy worm's meat: This very flesh, this lump, this carcase, shall be brighter than the stars, *Dan.* xii. 3. In short, thou shalt be made like unto the "angels of God," *Luke* xx. 36.; and "behold his face in righteousness," *Psalms* xvii. 15. Look in now, and tell me, Dost thou yet believe? If not, conscience must pronounce thee an infidel; for it is the very *Word of God* that I speak.

But if thou say thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forego thy sinful gains, thy forbidden pleasures? Wilt thou trample on the world's esteem, and spit in the harlot's face, and

stop thy ears at her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with reproach and poverty, if it lie in thy way to heaven, and follow the Lord with humble self-denial in a mortified and flesh-displeasing life? If so, all is thine, and that for ever.

And art thou not fairly offered? Is it not pity but he should be damned that will needs go on and perish, when all this may be had for the taking? Wilt thou take God at his word? Wilt thou let go thy holdfast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee whether thou art not distracted or bewitched, that thou shouldst neglect so happy a choice, by which thou mightest be made blessed for ever.

3. "God will settle unspeakable privileges at present upon thee," 1 *Cor.* iii. 22. *Heb.* xii. 22, 24. "Though the full of your blessedness shall be deferred till hereafter, yet God will give you no little things in hand."

He will redeem you from your thralldom, *John* viii. 36.; he will pluck you from the paw of the lion, *Col.* i. 13.; the serpent shall bruise you heel, but you shall bruise his head, *Gen.* iii. 15.; he shall deliver you from the present evil world, *Gal.* i. 4.; prosperity shall not destroy you, adversity shall not separate between him and you, *Rom.* viii. 25, 38.; he will redeem you from the power of the grave, *Psalms* xlix. 15. and make the king of terrors a messenger of peace to you. He will take out the curse from the cross, *Psalms* cxix. 71.; and make affliction the sining pot, the fan, the physic, to blow off the chaff, purify the metal, and purge the mind, *Dan.* xii. 10. *Isa.* xxvii. 9. He will

save you from the arrest of the law, and turn the curse into a blessing to you, *Rom. vi. 14. Gal. iii. 24.* He hath the keys of hell and death, and shutteth, that no man openeth, *Rev. iii. 7. and i. 18.* and he will shut its mouth, as once he did the lions', *Dan. vi. 22.*; that you shall not be hurt of the second death, *Rev. ii. 11.*

But he will not only save you from misery, but instal you into unspeakable perogatives! He will bestow himself upon you, he will be a friend unto you, and a father to you, *2 Cor. vi. 18.*; he will be a sun and a shield to you, *Psalms. lxxxiv. 11.*; in a word, he will be a God to you, *Gen. xvii. 7.* and what can be said more? What you may expect that a God should do for you, and be to you; that he will be, that he will do. She that marries a prince, expects that he should do for her like a prince, that she may live in a suitable state, and have an answerable dowry: He that hath a king for his father, or friend, expects that he should do for him like a king. Alas! the kings and monarchs of the earth, so much above you, are but like the painted butterflies amongst the rest of their kind, or the fair-coloured palmer-worm amongst the rest of the worms, if compared with God. As he doth infinitely exceed the glory and power of his glittering dust, so he will, beyond all proportion, exceed in doing for his favourites whatever princes can do for theirs. He will "give you "grace and glory, and withhold no good thing "from you," *Psalms. lxxxiv. 11.* He will take you for his sons and daughters, and make you heirs of his promises, *Heb. vi. 17.*; and establish his everlasting covenant with you, *Jer. xxxii. 40.* He

will justify you from all that law, conscience, and Satan can charge upon you, *Rom.* viii. 33, 34.— He will give you free access into his presence, and accept your person, and receive your prayers, *Eph.* iii. 12. and i. 6. 1 *John* v. 14. He will abide in you, and make you the man of his secrets, and hold a constant and friendly communion with you, *John* xiii. 23. and xv. 15. 1 *John* i. 3. His ear shall be open, his door open, his store open at all times to you. His blessings shall rest upon you, and he will make your enemies to serve you, and work out “all things for good unto you,” *Psalms* cxv. 13. *Rom.* viii. 28.

4. “The terms of mercy are brought as low as possible to you.” God has stooped as low to sinners as with honour he can: He will not be thought the author of sin, nor stain the glory of his holiness: And whither could he come lower than he hath, unless he should do this?—He hath abated the impossible terms of the first covenant, *Jer.* iii. 23. *Mark* v. 36. *Acts* xvi. 31. and iii. 19. *Prov.* xxviii. 13. He doth not impose any thing unreasonable or impossible as a condition of life upon you: Two things were necessary to be done, according to the tenor of the first covenant: 1. “That you should fully satisfy the demands of justice for past offences. 2. That you should perform personally, perfectly, and perpetually, the whole law for the time to come.” Both these are to us impossible, *Rom.* viii. 3.; but behold God’s gracious abatement in both: He doth not stand upon satisfaction; he is content to take of the Surety, (and he of his own providing too) what he might have exacted from you, 2 *Cor.* v. 19. He declares himself to have received a ran-



son, *Job xxxiii. 24. 1 Tim. ii. 6.* and that he expects nothing but that you should accept his Son, and "he shall be righteousness and redemption to you," *John i. 12. 1 Cor. i. 30.* And for the future obedience, here he is content to yield to your weakness, and omit the rigour. He doth not stand upon perfection as a condition of life, though he still insists upon it as his due, but is content to accept of sincerity, *Gen. xvii. 1. Prov. xi. 20.* Though you cannot pay the full debt, he will accept you according to that which you have, and take willingness for doing, and the purpose for the performance, *2 Cor. viii. 12. 2 Chron. vi. 8. Heb. xi. 17.* And if you come in his Christ, and set your hearts to please him, and make it the chief of you care, he will approve and reward you, though the vessel be marred in your hands.

O, consider your Maker's condescension! let me say to, you as Naaman's servant to him, "My father, if the prophet had bid thee do some great thing, would you not have done it?—How much rather when he saith to thee, Wash and be clean?" *2 Kings v. 13.* If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? Suppose it had been to spend all your days in sorrow in some howling wilderness, or pine yourselves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? If your offended Creator should have held you but one year upon the rack, and then bid you come and forsake your sins, accept Christ,

and serve him a few years in self-denial, or lie in this case for ever and ever, do you think you should have stuck at the offer, and disputed the terms, and have been unresolved whether you were to accept of the motion? O sinner, return and live; why shouldest thou die when life is to be had for the taking, when mercy seems beholden to thee (as it were) to be saved;—Couldest thou say, indeed, “Lord, I knew that thou wast an hard man, *Mat. xxv. 24.*; thou hadst some little excuse; but when the God of heaven has stooped so low, and condescended so far, if now thou shouldest stand off, who shall plead for thee?

*Objection.* Notwithstanding all these abatements, I am no more able to perform these conditions (in themselves so easy) of *Faith, Repentance, and sincere Obedience*, than to satisfy and fulfil the law.

*Answer.* These you may perform by God’s grace enabling, whereas the other is naturally impossible in this state, even to believers themselves. But let the next consideration serve for a fuller answer.

5. “Wherein you are impotent, God doth offer “grace to enable you.” “I have stretched out my “hand, and no man regarded,” *Prov. i. 24.*—What though you are plunged into the ditch of that misery from which you can never get out, Christ offereth to help you out; he reacheth out his hand to you, and if you perish, it is for refusing his help. “Behold, I stand at the door and “knock, if any man open to me, I will come “in,” *Rev. iii. 20.* What though you are poor, and wretched, and blind, and naked? Christ offereth a cure for your blindness, a covering for your nakedness, a remedy for your poverty; he

tenders you his righteousness, his grace. "I  
 " counsel thee to buy of me gold, that thou mayest  
 " be rich; and white raiment, that thou mayest  
 " be clothed; and anoint thine eyes with eye-  
 " salve, that thou mayest see," *Rev.* iii. 17, 18.  
 Do you say the condition is impossible, for I have  
 not wherewith to buy? You must know that this  
 buying is "without money and without price,"  
*Isa.* lv. 1.; this buying is by begging and seeking  
 with diligence and constancy in the use of God's  
 means, *Prov.* ii. 3, 4. God commanded thee to  
 know him and to fear him. Dost thou say yea,  
 but my mind is blinded, and my heart is hardened  
 from his fear? I answer, God doth offer to en-  
 lighten thy mind, and to teach thee this fear;  
 that is presented to thy choice, *Prov.* i. 29.  
 "For that they hated knowledge, and did not  
 " choose the fear of the Lord." So that now if  
 men live in ignorance and estrangement from the  
 Lord, it is because they "will not understand and  
 " desire the knowledge of his ways," *Job* xxi. 14.  
 "If thou criest after knowledge, if thou seekest  
 " her as silver, &c. then shalt thou understand the  
 " fear of the Lord, and find the knowledge of  
 " God," *Prov.* ii. 3, 5. Is not here a fair offer?  
 "Turn ye at my reproof, behold I will pour out  
 " my Spirit unto you," *Prov.* i. 23. Though of  
 yourselves you can do nothing, yet you may do all  
 through his Spirit enabling you, and he doth offer  
 assistance to you. God bids you "wash and make  
 " you clean," *Isa.* i. 16.; you say you are unable,  
 as much as the leopard to wash out his spots, *Jer.*  
 xiii. 23.; yea, but the Lord doth offer to purge  
 you, so that if you be filthy still, it is through  
 your own wilfulness, *Ezek.* xxiv. 13. "I have

“purged thee, and thou wast not purged,” *Jer.* xiii. 27. “O Jerusalem, wilt thou not be made clean? When shall it once be?” God doth wait when you will be made clean, when you will yield to his motions, accept of his offers, and let him do for you and in you, what you cannot do for yourselves. You do not know how much God will do upon your importunity, if you will be but restless and instant with him, *Luke* xi. 8. and xviii. 5.

Though God hath not bound himself by express promise to wicked men, to give them grace in the diligent use of the means, yet he hath given them abundance of encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect at thy coming to find some relief? Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance; doth this not argue, that God will bestow these upon thee if thou dost ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise God should but mock his poor creatures, to put them upon these self-denying endeavours, and then when they have been hard put to it, and continued waiting upon him for grace, deny them at last. Surely if a good-natured man would not deal thus, much less will the most merciful and glorious God.

## The CONCLUSION of the WHOLE.

AND now, my brethren, let me know your minds: What do you intend to do? will you go on and die? Or, will you set upon a thorough and speedy conversion, and lay hold on eternal life? How long will ye linger in Sodom? "How long will ye halt between two opinions?"—*1 Kings xviii. 21.* Are you not yet resolved whether Christ or Barabbas, whether bliss or torment, whether the land of Cabul, *1 Kings ix. 13.* or the paradise of God be the better choice? It is a disputable cause whether the Abana and Pharphar of Damascus be better than all the streams of Eden; or whether the vile puddle of sin is to be preferred before the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb?—Can the world, in good earnest, do that for you, which Christ can?—Will it stand by you to eternity?—Will pleasures, lands, titles, or treasures descend with you? *Psalms xlix. 17. 1 Tim. vi. 7.* If not, had you not need look after somewhat that will? What mean you to stand wavering? to be off and on? Foolish children? how long will ye stick between the womb and the world? Shall I lead you at last no farther than Agrippa, but almost persuaded? why, you are for ever lost if left there; as good not at all, as not altogether Christians. You are half in the mind to give over your former negligent life, and set to a strict and holy course; you could wish you were as some others are, and could do as they can do:—How long will you rest in idle wishes and

fruitless purposes? When will you come to a fixed, firm, and full resolve? Do you not see how Satan gulls you, by tempting you to delays? How long hath he drawn you on in the way of perdition?—How many years have you been purposing to amend?—What if God should have taken you off all this while?

Well, put me not off with a dilatory answer: Tell me not of hereafter, I must have your immediate consent: If you be not now resolved, while the Lord is treating with you, and courting you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and receive the Lord Jesus the full and ready possession? Will you put your names into his covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labour is lost, and all is like to come to nothing.—Fain I would that you should now put in your adventures. Come, cast in your lot, make your choice. “Now is the accepted time, now is the day of salvation: To-day if you will hear his voice.” Why should not this be the day from whence thou shouldest be able to date thy happiness? Why shouldest thou venture a day longer in this dangerous and dreadful condition? What if God should this night require thy soul? “O that thou mightest know in this thy day, the things that belong to thy peace, before they be hid from thine eyes,” *Luke xix. 42.* This is thy day and it is but a day, *John ix. 4.* Others have had their day, and have received their doom, and now art thou brought upon the stage of this world, here to

act thy part for the whole eternity. Remember thou art now upon thy good behaviour for everlasting; if thou make not a wise choice now, thou art undone for ever. Look what thy present choice is, such must thine eternal condition be, *Luke* x. 42. and *xvi.* 25. *Prov.* i. 27, 29.

And is it true indeed? Is life and death at thy choice? Yea, it is as true as truth is, *Deut.* xiii. 14. why then, what hinders but that thou shouldest be happy? Nothing doth or can hinder but thine own wilful neglect or refusal. It was the speech of the Eunuch to Philip, "See here is water, what doth hinder me to be baptized?" So I may say to thee, See here is Christ, here is mercy, pardon, and life; what hinders but that thou shouldest be pardoned, and saved? One of the martyrs, as he was praying at the stake, and his pardon set by him in a box (which indeed he refused deservedly, because upon unworthy terms) but here the terms are most honourable and easy. O sinner! Wilt thou burn with thy pardon by thee? Why, do but forthwith give up thy consent to Christ, to renounce thy sins, deny thyself, take up the yoke and the cross, and thou carriest the day; Christ is thine, pardon, peace, life, and blessedness, all are thine: And is not this an offer worth embracing? Why shouldest thou hesitate, or doubtfully dispute about the case? Is it not past controversy whether God be better than sin, and glory than vanity? Why shouldest thou forsake thy own mercies, and sin against thy own life? When wilt thou shake off thy sloth, and lay by thine excuses? "Boast not thyself of to-morrow, thou knowest not where this night may lodge thee," *Prov.* xxvii. 1.

Beloved, now the holy Spirit is striving with you; he will not always strive. Hast thou not felt thine heart warmed by the Word, and been almost persuaded to leave off thy sins and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be, thou art like young Samuel, who, when the Lord called once and again, knew not the voice of the Lord, *1 Sam. iii. 6, 7.*; but these motions and items are the offers, and essays, and callings, and strivings of the Spirit: O, take the advantage of the tide, and know the day of thy visitation.

Now the Lord Jesus stretcheth wide his arms to receive you; he beseecheth you by us. How movingly, bow meltingly, how pitifully, how compassionately he calleth! The church is put into a sudden ecstasy upon the sound of his voice, "The voice of my beloved!" *Cant. ii. 8.* O, wilt thou turn a deaf ear to his voice? Is it not the voice that breaketh the cedars, and maketh the mountains skip like a calf: that shaketh the wilderness, and divideth the flames of fire: It is not Sinai's thunder, but a soft and still voice: It is not the voice of Mount Ebal, a voice of cursing and terror, but the voice of Mount Gerezim, the voice of blessing, and of glad tidings of good things: It is not the voice of the trumpet, nor the voice of war, but a message of peace from the King of Peace, *Eph. vi. 15. 2 Cor. v. 8, 20.* Methinks it should be with thee as with the spouse, "My soul failed when he spake," *Cant. v. 6.* I may say unto thee, O sinner! as Martha to her sister, "The Master is come and he calleth for thee," *John xi. 28.* O, now with Mary arise quickly and come



unto him! How sweet are his invitations! He crieth in the open concourse, "If any man thirst, let him come to me and drink," *John* vii. 37. *Prov.* i. 21. He broaches his own body for thee, O come and lay thy mouth to his side! How free is he! he excludeth none: "Whosoever will, let him come and take the water of life freely," *Rev.* xxii. 17. "Whoso is simple, let him turn in hither. Come eat of my bread, drink of the wine that I have mingled. Forsake the foolish and live," *Prov.* ix. 4, 6. "Come unto me, &c. take my yoke upon you, and learn of me, and ye shall find rest to your souls," *Mat.* xi. 28, 29. "Him that cometh to me, I will in no wise cast out," *John* vi. 37. How doth he bemoan the obstinate refuser? "O Jerusalem! Jerusalem! how often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not!" *Mat.* xxiii. 37. "Behold me, behold me; I have stretched out my hands all the day to a rebellious people," *Isa.* lxv. 1, 2. O be persuaded now at last to throw yourselves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prison, and now he cometh to you, as the magistrates once to them, *Act.* xvi. 39. and beseeches you to come out. If it were from a palace or paradise that Christ did call you, it were no wonder if you were unwilling; (and yet how easily was Adam deluded thence!) but it is from your prison, Sirs, from your chains, from the dungeon, from darkness, that he calleth you, *Isa.* xlii. 6, 7.; and will you not come? He calls you unto liberty, *Gal.* v. 13. and will you not hearken? His yoke is easy, his laws are liberty, his service

freedom, *Mat.* xi. 30. *James* i. 25. *1 Cor.* vii. 22.; and whatever prejudices you may have against his ways, if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them, *Prov.* iii. 17. *Psalms* cxix. 103, 111, 165. *1 Pet.* i. 8.

Beloved, I am loth to leave you; I cannot tell how to give you over. I am now ready to shut up, but would fain strike this bargain between Christ and you before I end. What! shall I leave you as I found you at last? Have you read hitherto, and are you not yet resolved upon a present abandoning all your sins, and closing with Jesus-Christ? Alas! what shall I say? What shall I do? Will you resist all my importunity? Have I run in vain? Have I used so many arguments, and spent so much time to persuade you, and will you at last disappoint me? But it is a small matter that you reject me; you put a slight upon the God that made you; you reject the bowels and beseeching of a Saviour, and will be found resisters of the Holy Ghost, *Acts* vii. if you will not now be prevailed with to repent and be converted.

Well, though I have called you long, and you have refused, I shall yet this once more lift up my voice like a trumpet, and cry from the highest places of the city, before I conclude with a miserable *conclamatum est*. Once more I shall call regardless sinners, that, if it be possible, I may awaken them; "O earth, earth, earth, hear the word of the Lord," *Jer.* xxii. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God I make open proclamation

to you. "Hearken unto me, O ye children, hear instruction, and be wise, and refuse it not," *Prov.* viii. 32, 33.

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: Yea, come buy wine and milk without money, and without price. Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David," *Isa.* lv. 1, 3.

Ho, every one that is sick of any manner of disease or torment, *Mat.* iv. 23, 24. or is possessed with an evil spirit, whether of pride, fury, or lust, or covetousness, come ye to the Physician, bring away your sick: Lo, here is he that "healeth all manner of sicknesses, and all manner of diseases among the people."

Ho, every one that is in debt, and every one that is in distress, and every one that is discontented, gather yourself unto Christ and he will become a captain over you, he will be your protection from the arrests of the law, he will save you from the hand of justice. Behold he is an open sanctuary to you, he is a known refuge, *Heb.* vi. 18. *Psalms* xlvi. 3. Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eyesalve that thou mayest see, *Rev.* iii. 18. Away

with thy excuses; for thou art for ever lost if thou continuest in this state, *2 Cor. iv. 3.*; but accept of Christ for thy prophet, and he will be a light unto thee, *Isa. xlii. 6. Eph. v. 14.* Cry unto him for knowledge, study his word, take pains about the principles of religion, humble thyself before him, and he will teach thee his way, and make thee wise unto salvation, *Mat. xiii. 36. Luke viii. 9. John v. 49.*; but if thou wilt not follow him in the diligent use of his means, but idly sit down because thou hast but one talent, he will condemn thee for a wicked and slothful servant, *Mat. xxv. 24, 26.*

Ho, every profane sinner, come in and live:— Return unto the Lord, and he will have mercy on thee; O be intreated, return and come, thou that hast defiled thy mouth with oaths and execrations, “all manner of sins and blasphemies shall be forgiven thee,” *Mat. iii. 28.*; if thou wilt but thoroughly turn unto Christ and come in. Tho’ thou wast as unclean as Magdalene, yet “put away thy whoredoms out of thy sight, and thy adulteries from between thy breasts,” and give up thyself unto Christ as a vessel of holiness, fit for his use; and then, “though thy sins be as scarlet, they shall be as wool; and though they be as crimson, they shall be as white as snow,” *Luke vii. 47. Isa. i. 18.*

Hear, O ye drunkards, “how long will you be drunken? Put away your wine,” *1 Sam. i. 14.* Though you have rolled in the vomit of your sin, take the vomit of repentance, and thoroughly discharge your beloved lusts, and the Lord will receive you, *2 Cor. vi. 17.* Give up yourselves to Christ, to live soberly, righteously, and godly.

embrace his righteousness, accept his government, and though you have been swine, he will wash you, *Rev. i. 5.*

Hear, O ye loose companions, whose delight is in vain and wicked society, to sport away your time in carnal mirth and jollity with them, come in at Wisdom's call, and choose her and her ways, and you shall live, *Prov. ix. 5, 6.*

Hear, O ye scorers, hear the word of the Lord; though you have made a sport at godliness and the professors thereof, though you have made a scorn of Christ and of his ways, yet even to you doth he call, to gather you under the wings of his mercy, *Prov. i. 22, 23.* In a word, though you should be found among the worst of the black roll, *1 Cor. vi. 9, 10.* yet upon your thorough conversion you shall be washed, you shall be justified, you shall be sanctified in the name of the Lord Jesus, and by the Spirit of our God, *ver. 11.*

Ho, every formal professor, that art but a lukewarm dough-baked Christian, and retest in the form of godliness, give over thy halving and thy halting, be a Christian throughout, be zealous and repent; and then, though thou hast been an offence to Christ's stomach, thou shalt be the joy of his heart, *Rev. iii. 16, 19, 20.*

And now bear witness that mercy hath been offered you: "I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life that you may live," *Deut. xxx. 19.* I can but woo and warn you; I cannot compel you to be happy, if I could I would. What answer will you send me with to my master? Let me

ſpeak to you as Abraham's ſervant to them, " And  
 " now if you will deal kindly and truly with my  
 " maſter, tell me." *Gen. xxiv. 49.* O for ſuch  
 an happy answer as Rebecca gave them, *ver. 57,*  
*58.* " And they ſaid, we will call the damſel,  
 " and inquire at her mouth. And they called  
 " Rebecca, and ſaid unto her, Wilt thou go with  
 " this man? And ſhe ſaid, I will go." O that I  
 had but this from you! Why ſhould I be your ac-  
 cuſer, *Mat. x. 14, 15.* who thiſt for your ſal-  
 vation? Why ſhould the paſſionate pleadings and  
 wooings of mercy be turned into the horrid ag-  
 gravation of your obſtinacy, and additions to your  
 miſery? Judge in yourſelves: Do you not think  
 their condemnation will be doubly dreadful, that  
 ſhall go on in their ſins, after all endeavours to  
 recal them? Doubtleſs " it ſhall be more tolera-  
 " ble for Tyre and Sidon, yea, for Sodom and  
 " Gomorrah in the Day of Judgment, than for  
 " you," *Mat. xi. 22, 24.*

Beloved, if you have any pity for your perishi-  
 ing ſouls, cloſe with the preſent offers of mercy:  
 If you would not continue and increaſe the pains  
 of your travailing miniſters, do not ſtick in the  
 birth. If the God that made you have any au-  
 thority with you, obey his command, and come in.  
 If you are not the deſpiſers of grace, and would  
 not ſhut up the doors of mercy againſt yourſelves,  
 repent and be converted; let not heaven ſtand open  
 for you in vain: Let not the Lord Jeſus open his  
 wares, and bid you buy without money and with-  
 out price, in vain: Let not his miniſters and his  
 Spirit ſtrive with you in vain, and leave you now  
 at laſt unperſuaded, leſt the ſentence go forth  
 againſt you, " The bellows are burnt, the lead is

“ consumed of the fire, the founder melteth in vain,  
 “ reprobate silver shall men call them, because the  
 “ Lord hath rejected them,” *Jer. vi. 29, 30.*

Father of Spirits! take the heart in hand that is too hard for my weakness: Do not thou end, tho' I have done; half a word from thy effectual power will do the work. O thou that hast the key of David, that openest and no man shutteth, open thou this heart as thou didst Lydia's, and let the King of Glory enter in, and make this soul thy captive! let not the tempter harden him in delays; let him not stir from this place, nor take his eyes from these lines, till he be resolved to forego his sins, and accept of life on thy self-denying terms. In thy name, O Lord God, did I go forth to these labours, in thy name do I shut them up. Let not all the time they have cost be lost hours; let not all the thoughts of heart, and all the pains that have been about them, be but lost labour. Lord, put in thy hand into the heart of this reader, and send thy Spirit, as once thou didst Philip, to join himself to the chariot of the Eunuch, while he was reading the word. And though I should never know it while I live, yet I beseech thee, O Lord God, let it be found at that day that some souls are converted by these labours; and let some be able to stand forth and say, that by these persuasions they were won unto thee. *Amen, Amen.* Let him that readeth say *Amen.*

MR. ALLEINE'S COUNSEL *for* PERSONAL *and*  
 FAMILY GODLINESS.

**B**ELOVED, I despair of ever bringing you to salvation without sanctification, or possessing

you of happiness without persuading you to holiness. God knows, I have not the least hope ever to see one of your faces in heaven, except you be converted, and sanctified, and exercise yourselves unto godliness: I beseech you, study personal godliness, and family godliness.

1st, *Personal godliness.* Let it be your first care to set up Christ in your hearts: See that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you wilfully, and deliberately, and ordinarily harbour any sin, you are undone, *Psal. lxviii. 21. Ezek. xviii. 20.* See that you unfeignedly take the law of Christ as the rule of your words, thoughts, and actions; and subject your whole man, members, and minds, faithfully to him, *Psal. cxix. 34. Rom. vi. 13.* If you have not a true respect to all God's commandments, you are unsound at heart, *Psal. cxix. 6.* O study to get the image and impress of Christ upon you within. Begin with your hearts, else you build without any foundation. Labour to get a saving change within, or else all external performances will be to no purpose: And then study to show forth the power of godliness in the life: Let piety be your first and chief business; it is the highest point of justice to give God his due. Beware that none of you be a prayerless person; for that is a most certain discovery that you are a Christless and graceless person; or one that is a very stranger to the fear of God, *Psal. v. 7.* Suffer not your Bibles to gather dust; see that you converse daily with the word, *John v. 39.* That man can never lay claim to blessedness, whose delight is not in the law of



the Lord, *Psal.* i. 1, 2. Let meditation and self-examination be your daily exercise.

But piety without charity is but the half of Christianity; or rather impious hypocrisy. We may not divide the tables; see therefore that you do justly, and love mercy, and let equity and charity run like an even thread throughout all your dealings. Be you temperate in all things, and let chastity and sobriety be your undivided companions. Let truth and purity, seriousness and modesty, heavenliness and gravity, be the constant ornaments of your speech. Let patience and humility, patience and sincerity, shine out in all the parts of your conversation. See that you forget and forgive wrongs, and requite them with kindness, as you would be found the children of the Most High. Be merciful in your censures, and put the most favourable construction upon your brethren's carriage, that their actions will reasonably bear. Be slow in promising, punctual in fulfilling. Let meekness and innocence, affability, yieldingness, and simplicity, command your conversations to all men. Let none of your relations want that love and loyalty, reverence and duty, that tenderness, care, and vigilance, which their several places and capacities call for. This is thorough godliness. I charge you before the most high God, that none of you be found a swearer, or a liar, or a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealings, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer; for I denounce unto you from the living God, that destruction and damnation is the end of all such,

*Prov.* xiii. 20. *James* v. 12. *Rev.* xxi. 8. *1 Cor.* vi. 9, 10. *Gal.* v. 19, 21.

2. *Family godliness.* He that hath set up Christ in his heart, will be sure to study to set him up in his house. Let every family with you be a Christian church, *1 Cor.* vi. 19.; every house a house of prayer: Let every householder say with Joshua, "I and my house will serve the Lord," *chap.* xxiv. 15. and resolve with David, "I will walk in my house with a perfect heart," *Psalms* ci. 2. Let me press upon you a few duties in general.

*First,* Let religion be in your families, not as a matter by the bye, (to be minded at leisure, when the world will give you leave) but the standing business of the house: Let them have your prayers as duly as their meals. Is there any of your families but have time for their taking food? wretched man! canst thou not as well find time to pray in?

*Secondly,* Settle it upon your hearts, that your souls are bound up in the souls of your family; they are committed unto you, and if they be lost through your neglect, they will be required at your hands. Sirs, if you do not, you shall know that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet bestir thyself for them, that their blood be not found in thy skirts? Wilt thou do no more for immortal souls than thou wilt do for the beasts that perish? What dost thou do for thy children and servants? Thou providest meat and drink for them agreeable to their nature; and dost thou not the same for thy beasts? Thou givest them me-

dicines, and cherishest them when they be sick; and dost thou not the same for thy swine? More particularly,

1. Let the solemn reading of the word, and singing of psalms, be your family-exercises, *John* v. 39. *Psalms* cxviii. 15. See Christ singing with his family, namely, his disciples, *Mat.* xxvi. 30.

2. Let every person in your families be as duly called to an account of their profiting by the word heard or read, as they be about doing your own business: This is a duty of consequence unspeakable, and would be a means to bring those under your charge to remember and profit by what they receive. See Christ's example in calling his family to account, *Mat.* xvi. 11, 13, 15.

3. Often take an account of the souls under your care, concerning their spiritual states, (herein you must be followers of Christ, *Mat.* xiii. 10, 36, 51. *Mark* iv. 10, 11.) make inquiry into their condition, insist much upon the sinfulness and misery of their natural state, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage their beginnings, follow them earnestly, and let them have no quiet from you, until you see in them a saving change. This is a duty of very great consequence, but, I am afraid, most fearfully neglected: Doth not conscience say, "Thou art the man!"

4. Look to the strict sanctifying of the Sabbath by all your household, *Exod.* xx. 10. *Lev.* xxiii. 3. Many poor families have little time else. O improve but your sabbath days as diligently in labouring for knowledge, and doing your Maker's work,

as you do the other days in doing your own work; and I doubt not but you may come to some proficiency.

5. Let the morning and evening sacrifice of solemn prayer be daily offered up in all your families, *Psalms* xcii. 1, 2; *Exod.* xxx. 7, 8, *Luke* i. 9, 10. Beware you be not found among the families that call not on God's name; for why should there be wrath from the Lord upon your families? *Jer.* x. 25. O miserable families, without God in the world, that art without family-prayer! What have you so many family sins, family wants, family mercies; what, and yet no family prayers? How do you pray with all prayer and supplication, if you do not with family prayer? *Eph.* vi. 18. Say not, "I have no time." What! hast thou not all thy time on purpose to serve God and save thy soul? And yet is this it for which thou canst find no time? Find but a heart, and you will find time. Pinch out of your meals and sleep, rather than want for prayer. Say not "My business will not give leave:" This is the greatest business, to save thyself, and the souls committed to thee. Business! a whet will be no let. In a word, the blessing of all is to be got by prayer, *Jer.* xxix. 11, 12. *2 Sam.* vii. 29.; and what is thy business without God's blessing? Say not, "I am not able;" use the one talent, and God will increase it, *Mat.* xxv. 24, &c. Helps are to be had till thou art better able. But if there is no other remedy, thou must join with thine abler neighbour; God hath special regard to joint prayer, *James* v. 4—12. *Acts* xii. 5, 10, 12. *2 Cor.* i. 11.; and therefore you must improve family advantages for the performing of it.

6. Put every one in your families upon private prayer. Observe whether they do perform it.— Get them the help of a form, if they need it, till they are able to pray without it. Direct them how to pray, by reminding them of their sins, wants, and mercies, the materials of prayer. This was the practice of John and Jesus, *Luke xi. 1, &c.*

7. Set up catechising in your families, at the least once every week. Have you no dread of the Almighty's charge, that you should "teach these things diligently to your children, and talk of them as you sit in your houses?" *Deut. vi. 6, &c.* "and train them up in the way wherein they should go?" *Prov. xxii. 6.* Hath God so commanded Abraham, that he would "teach his children and household," *Gen. xviii. 19.* and that he had many "instructed servants," *Gen. xiv. 14.* (see the margin) and given such a promise to him thereupon, and will you not put in for a share, neither in the praise nor the promise? Hath Christ honoured catechising with his presence, *Luke ii. 46.* and will you not own it with your practice? Say not, "they are careless, and will not learn:"— What have you your authority for, if not to use it for God, and the good of their souls? You will call them up, and force them to do their work:— And should you not at least be as zealous in putting them upon God's work? Say not, "they are dull, and are not capable:" If they be dull, God requires of you the more pains and patience; but so dull as they are, you will make them learn how to work; and can they not learn how to live? Are they capable of the mysteries of your trade, and are they not capable of the plain principles of religion?

Well, and as ever you would see the growth of religion, the cure of ignorance, the remedy of profaneness, the downfall of error, fulfil you my joy, in going through with this duty.

Will you answer the calls of divine Providence? Would you remove the incumbent, or prevent the impendent calamities? Would you plant nurseries for the church of God? Would you that God should build your houses, and bless your substance? Would you that your children should bless you?—O then set up piety in your families, as ever you would be blessed, or be a blessing: Let your hearts and your houses be the temples of the living God in which his worship, according to all the aforementioned directions, may be with constancy reverently performed, *Prov. xxix. 1.* “He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.”—O be wise in time that you may not be miserable to eternity.

A  
COLLECTION  
OF  
PRAYERS for FAMILIES.



A PRAYER before READING the  
HOLY SCRIPTURES.

**A** Almighty God and merciful Father, who hast appointed thy word to be “ a light to our feet, and a lamp unto our paths, and hast caused all holy scriptures to be written for our learning; grant us the assistance of the holy spirit, that we may in suchwise read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ :” In his name we humbly beg this ; to him be glory for ever and ever. *Amen.*

A FAMILY PRAYER for the LORD'S DAY  
*Morning.*

**M**OST gracious God, and our Father in our Lord Jesus Christ, it is good for us to draw near to thee, the nearer the better ; and it will be the best of all when we come to be nearest of all in the kingdom of glory.—Thou hast thy being of thyself,

and thy happiness in thyself; we therefore adore thee as the great JEHOVAH:—We have our being from thee, and our happiness in thee, and therefore it is both our duty and our interest to seek for thee, to implore thy favour, and to give unto thee the glory due to thy name.

We bless thee for the return of the morning-light, and that thou causest thy day-spring to know its place and time: O let “the day-spring from on high visit our dark souls, and the sun of righteousness arise with healing under his wings.”

We bless thee, that the light we see is the Lord's; that “this is the day which the Lord hath made;” hath made for man, hath made for himself; “we will rejoice and be glad in it.” That thou hast revealed unto us thy holy Sabbaths, and that we were betimes taught to put a difference between this day and other days; and that we live in a land in all parts of which God is publicly and solemnly worshipped on this day.

We bless thee, that Sabbath liberties and opportunities are continued to us, and that we are not wishing in vain for “these days of the son of man;” that our candlestick is not removed out of its place, as justly it might have been, because “we left our first love.”

Now we bid this Sabbath welcome, “Hosanna to the Son of David; blessed is he that cometh in the name of the Lord: Hosanna in the highest. O, that we may be in the spirit on the Lord's day;” that this may be the Sabbath of the Lord in our dwelling; in our hearts a Sabbath of rest from sin, and a Sabbath of rest in God.

Enable us, we pray thee, to sanctify this Sab-



bath, as that it may be sanctified to us, and be a means of our sanctification: That by resting to-day from our worldly employments, our hearts may be more and more taken off from present things, and prepared to leave them; and that by employing our time to-day in the worship of God, we may be led into a more experimental acquaintance with the work of Heaven, and be made more meet for the blessed world.

We confess we are utterly unworthy of the honour, and unable for the work of communion with thee; but we come to thee in the name of our Lord Jesus Christ, who is worthy, and depend upon the assistance of thy blessed Spirit to work all for us, and so to ordain peace for us.

We keep this day holy to the honour of thee, O God the Father Almighty, the Maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou "madest all things out of nothing by the word of thy power," and all very good; and they continue to this day according to thy ordinance; for all are thy servants. "Thou art worthy to receive blessing, and honour, and glory, and power, for thou hast created all things, and for thy pleasure they are and were created. O thou who didst command the light to shine out of darkness," who saidst on the first day of the first week, "Let there be light, and there was light:" we pray thee shine this day in our hearts, and give us more and more the light of the knowledge of the glory of God in the face of Jesus Christ; and let us be thy workmanship, created in Christ Jesus unto good works; a kind of first fruits of thy creatures.

We likewise sanctify this day to the honour of our Lord Jesus Christ, the only begotten Son and our exalted Redeemer, in remembrance of his resurrection from the dead on the first day of the week, by which he was declared to be the Son of God with power. We bless thee, that having laid down his life to make atonement for sin, he rose again for our justification, that he might bring in everlasting righteousness. We bless thee, that he is risen from the dead as the first fruits of them that slept, that he might be the resurrection and the life to us. Now we pray, that while we are celebrating the memorial of his resurrection with joy and triumph, we may experience in our souls the power of his resurrection, that we may rise with him from the death of sin to the life of righteousness; from the dust of this world, to a holy, heavenly, spiritual, divine life. O that we may be planted together in the likeness of Christ's resurrection, that as Christ was risen from the dead by the glory of the Father, so we may also walk in newness of life.

We sanctify this day to the honour of thy holy Spirit, that blessed Spirit of grace, the Comforter, rejoicing at the remembrance of the descent of the Spirit upon the apostles on the day of Pentecost, the first day of the week likewise. We bless thee that when Jesus was glorified, the Holy Ghost was given to make up the want of his bodily presence, to carry on his undertaking, and to ripen things for his second coming; and that we have a promise that he shall abide with us for ever. And we pray, that the Spirit of him that raised up Jesus from the dead may dwell and rule in every one of us, to make us partakers of a new and divine na-

ture. Come, O blessed Spirit of Grace, and breathe upon these dry bones, these dead hearts of ours, that they may live, and be in us a spirit of faith, and love, and holiness, a spirit of power, and of a sound mind.

O Lord, we bless thee for thy holy word, which is a light to our feet, and a lamp to our paths, and "which was written for our learning, that we, "through patience and comfort of the scriptures, "might have hope;" that the scriptures are preserved pure and entire to us, and that we have them in a language that we understand. We beg that we may not receive the grace of God in vain.— We bless thee that our eyes see the joyful light, and our ears hear the joyful sound of a Redeemer and a Saviour, and of redemption and salvation by him; that life and immortality are brought to light by the gospel. Glory be to God in the highest, that in and through Jesus Christ there is on earth peace and good will towards men.

We bless thee for the great gospel record, that "God hath given to us eternal life, and this life is "in his Son." Lord, we receive it as a faithful saying, and well worthy of all acceptation. O let him be made of God to us wisdom, righteousness, sanctification, and redemption: let us be effectually called into fellowship with him, and by faith be united to him, so that Christ may live in us, and we may grow up into him in all things, who is the head; that we may bring forth fruit in him, and whatever we do in word or deed we may do all in his name. O let us have the spirit of Christ, that thereby it may appear that we are his. And through him we pray that we may have eternal life, that we may none of us come short of it, but

may all of us have the first fruits and earnest of it abiding in us.

We bless thee for the new covenant made with us in Jesus Christ. Lord, we fly for refuge to it, we take hold of it, as the hope set before us. Thou hast declared concerning the Lord Jesus, that he is thy beloved Son, in whom thou art well pleased; we humbly beg, Lord, be thou pleased with us in and through him.

O that our hearts may be filled this day with pleasing thoughts of Christ, and his love to us, that great love wherewith he loved us. O the admirable dimensions of that love, the height, the depth, and length, and breadth of the love of Christ which passeth knowledge. Let this love constrain us to love him, and live to him who died for us and rose again. O that it may be a pleasure and mighty satisfaction to us to think, that while we are here praying at the throne of grace, our blessed Saviour is sitting at the right hand of the throne of glory, interceding for us: We earnestly beg that through him we may find favour with thee our God, and may be taken into covenant and communion with thee.

We humbly pray thee, for his sake, to forgive all our sins, known and unknown, in thought, word, and deed:—Through him let us be acquitted from all guilt. O let there be no cloud of guilt to interpose between us and our God this day, and to intercept our comfortable communion with thee. And let our lusts be mortified and subdued, that our own corruptions may not be as a clog to us, to hinder the ascent of our souls heavenwards.

We pray thee assist us in all the religious services

of this thine own holy day. Go along with us, we humbly beseech thee, to the solemn assembly; for if thy presence go not up with us, wherefore should we go up? Give us to draw nigh to thee with a true heart, with a free heart, with a fixed heart, and in full assurance of faith. Meet us with a blessing: Grace thine own ordinances with thy presence, that special presence which thou hast promised where two or three are gathered together in thy name. Help us against our manifold infirmities, and the sins that do most easily beset us in our attendance upon thee. Let thy word come with life and power to our souls, and be as good seed sown in good soil, taking root, and bringing forth fruit to thy praise: and let our prayers and praises be perpetual sacrifices, acceptable in thy sight through Jesus Christ.

Let thy presence be in all the assemblies of Christians this day. In the chariot of the everlasting gospel let the great Redeemer ride forth triumphantly, conquering and to conquer, and let every thought be brought into obedience to him. Let many be brought to believe the report of the gospel, and to many let the arm of the Lord be revealed. Let sinners be converted unto thee, and thy saints edified and built up in faith, holiness, and comfort unto salvation.

All which, with every other needful mercy, we humbly ask, in the name, and through the mediation of thy dear Son, in whose words we further call upon thee.

Our Father, &c.

*A FAMILY PRAYER for the LORD'S DAY  
Evening.*

**O** Eternal and for ever blessed and glorious Lord God, thou art God over all, and rich in mercy to all that call upon thee; most wise and powerful holy, just, and good; the King of kings, and Lord of lords; our Lord and our God.

Thou art happy without us, and hast no need of our services, neither can our goodness extend unto thee, but we are miserable without thee; we have need of thy favour, and are undone, for ever undone, if thy goodness extend not unto us: And therefore, Lord, we intreat thy favour with our whole hearts; O let thy favour be towards us in Jesus Christ, for our happiness is bound up in it, and it is to us better than life. We confess we have forfeited thy favour, we have rendered ourselves unworthy of it; yet we are humbly bold to pray for it in the name of Jesus Christ, who loved us, and gave himself for us.

We bewail it before thee, that we have been miserable sinners; but with thee, O God, there is mercy and plenteous redemption. Thou hast graciously provided for all those that repent and believe the gospel, that the guilt of their sins shall be removed thro' the merits of Christ's death, and the power of their sins broken by his Spirit, and grace: and he is both ways "able to save to the uttermost all those that come unto God by him, seeing he ever liveth to make intercession for us."

Lord, we come to thee as a Father, by Jesus Christ the Mediator, and earnestly desire by repent-

ance and faith to turn from the world and the flesh to God in Jesus Christ, as our ruler and portion. We are sorry that we have offended thee, we are ashamed to think of our treacherous and ungrateful carriage towards thee. We desire that we may have no more to do with sin, and pray as earnestly that the power of sin may be broken in us, as that the guilt of sin may be removed from us: And we rely upon the righteousness of Jesus Christ, and upon the merit of his death, for the procuring thy favour. O look down upon us in him, and for his sake receive us graciously, heal our backslidings, and love us freely: And let not our iniquity be our ruin.

We beg, that being justified by faith, we may have peace with thee, O God, through our Lord Jesus Christ, whom thou hast set forth to be a propitiation for sin, that thou mayest be just, and the justifier of them who believe in Jesus.

And mayest thou, the God of peace, sanctify us wholly; begin and carry on that good work in each of our souls, and make us in every thing such as thou wouldst have us to be. Fill us with all the graces of thy Spirit, that we may be fruitful in the fruits of righteousness, to the glory and praise of thee our God.

Mortify our pride, and clothe us with humility; mortify our passions, and put upon us the ornament of a meek and quiet spirit; which is in thy sight of great price. Save us from the power of a vain mind, and let thy grace be mighty in us to make us serious and sober-minded. Let the flesh be crucified in us, with all its affections and lusts, and give us grace to keep under our body, and to bring it into subjection to the laws of religion and right reason,

and always to possess our vessel in sanctification and honour.

Let the love of the world be rooted out of us, and that covetousness which is idolatry; and let the love of God in Christ be rooted in us. Shed abroad that love in our hearts by the Holy Ghost, and give us to love thee the Lord our God with all our heart, and soul, and mind, and might; and to do all we do in religion from a principle of love to thee.

Mortify in us all envy, hatred, malice, and uncharitableness; pluck up those roots of bitterness out of our minds, and give us grace to love one another with a pure heart, and fervently, as becomes the followers of the Lord Jesus, who has given us this as his new commandment. O that brotherly love may continue among us without dissimulation.

We pray thee, rectify all our mistakes; if in any thing we be in an error, discover it to us; and let the Spirit of Truth lead us into all truth, the truth as it is in Jesus; and give us that good understanding which they have that do thy commandments; and let our love and all good affections abound in us still more and more in knowledge and all judgment.

Convince us, we pray thee, of the vanity of this world, and its utter insufficiency to make us happy, that we may never set our hearts upon it, nor raise our expectations from it; and convince us of the vileness of sin, and its certain tendency to make us miserable, that we may hate it and dread it, and every thing that looks like it, or leads to it.



Convince us, we pray thee, of the worth of our own souls, of the weight of eternity, and the awfulness of that everlasting state which we are standing upon the brink of; and make us diligent and serious in our preparation for it, labouring chiefly, not for the meat that perisheth, but for that which endureth to everlasting life; as those who have set their affections on things above, and not on things that are on the earth, which are trifling and transitory.

O that time, and the things of time, may be as nothing to us, in comparison of eternity and the things thereof: O that ETERNITY may be much upon our heart, and ever in our eye; that we may be governed by that "faith which is the substance of things hoped for, and the evidence of things not seen;" looking continually at the things that are not seen, that are eternal.

Give us grace, we pray thee, to look up to the other world with such an holy concern, as that we may look down upon this world with an holy contempt and indifferency, as those that must be here but a very little while, and must be somewhere for ever: That we may "rejoice as though we rejoiced not, and weep as though we wept not, and buy as though we possessed not, and may use this world as not abusing it;" because the fashion of this world passeth, and we are passing away with it. O give us hearts truly mortified, and crucified to the world, and may the world be crucified to us.

O let thy grace be mighty in us, and sufficient for us, to prepare us for that great change which will come certainly and shortly, and may come very suddenly, which will remove us from a world of

spirits; from our state of trial and probation, to that of recompence and retribution: And to make us meet for the inheritance of the saints in light, that when we fail we may be received into everlasting habitations.

Prepare us, we beseech thee, for whatever we may meet with betwixt this evening and the grave. We know not what is before, and therefore know not what particular provision to make, but thou dost; and therefore we beg of thee to fit us by thy grace for all the services and all the sufferings which thou shalt at any time call us out to; and arm us against every temptation we may at any time be assaulted with; that we may at all times and in all conditions glorify thee, O God, keep a good conscience, and be found in the way of our duty; and may keep up our hope and joy in Christ, and a believing prospect of eternal life; and then welcome thy holy will.

Give us grace, we pray thee, to live a life of communion with thee, both in ordinances and providences: to set thee always before us, and to have our eyes ever up unto thee, and to live a life of dependence upon thee, upon thy power, providence, and promise; trusting in thee at all times, and pouring out our hearts before thee; and to live a life of devotedness to thee, and to thine honour and glory, as our highest end: And that we may make our religion not only our business but our pleasure, we beseech thee to enable us to live a life of complacency in thee, and to rejoice in thee always.

We beseech thee preserve us in our integrity to our dying day, and grant that we may never forsake thee, or turn from following after thee; but that with purpose of heart we may cleave unto the

Lord, and may not count life itself dear to us, so we may finish our course with joy.

Let thy good providence order all circumstances of our dying, so as may best befriend our comfortable removal to a better world; and let thy grace be sufficient for us, to enable us to finish well; and let us then have an abundant entrance ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And while we are here, make us every day wiser and better, more weaned from the world, and more willing to leave it; more holy, heavenly, and spiritual: That the longer we live in this world, the fitter we may be for a better, and that our last days may be our best days, our last works our best works, and our last comforts our sweetest comforts.

O that the light of all Christians did so shine before men, that others might glorify thee our Father which art in heaven! Send forth thy light and thy truth into the dark corners of the earth, that all kings may fall down before thee, and all nations do thee service! Bless these kingdoms, and give us grace at length to bring forth fruits meet for repentance. O Lord, save the King, and establish his throne in righteousness. Prosper the endeavours of all those who faithfully feed thy people, and increase the number of them. Bless the word we have heard this day to us, and all that heard it. Hear our prayers, accept our praises, and forgive what thy pure eye hath seen amiss in us and our performances. We bless thee for all the mercies of this thine holy day; we have reason to say, that "one day in thy courts is better than a thousand."

Take us under thy protection this night, and enable us to close the day with thee, that we may lie down, and our sleep may be sweet. Be with us in the following week in all our ways: Forgive us that we have brought so much of the week with us into the Sabbath, and enable us to bring a great deal of the Sabbath with us into the week, that we may be the fitter for the next Sabbath, if we live to it.

Make us meet for the everlasting Sabbath which we hope to keep in thy kingdom, when time and days shall be no more.

As it is our desire to begin the Lord's day with the joyful memorials of Christ's resurrection, so we desire to conclude it with the joyful expectations of Christ's second coming, and of our own resurrection then to a blessed immortality; triumphing in hope of the glory of thee our God.

Accept, O gracious Lord and merciful Father, the poor tribute of our prayers and praises, through Jesus Christ our only Advocate and Mediator, in whose name and words we farther call upon thee.

Our Father, &c.

*A second MORNING PRAYER for a FAMILY.*

**M**OST high and most holy Lord God, thou art great, and greatly to be feared, and revered by all thy creatures: Thou art holy, and wilt be sanctified by all who come near thee.

We beg leave, O Lord of heaven and earth, to fall down and kneel before thy glorious majesty, and worship at thy footstool this morning. We acknowledge thy eternal power, wisdom, goodness, and truth, and desire to render thee our most un-

feigned thanks for all the benefits which thou pourest upon us; But above all, for thine inestimable love in the redemption of the world, by our Lord Jesus Christ.

We implore thy tender mercies in the forgiveness of all our sins, whereby we have offended, either in thought, word, or deed. We desire to be truly sorry for all our misdoings, and utterly to renounce whatsoever is contrary to thy will. We desire to devote our whole man, body, soul, and spirit to thee. And as thou dost inspire us with these desires, so accompany them always with thy grace, that we may ever with our whole hearts give up ourselves to thy service.

We desire to be holy and undefiled, as our blessed Master was. And we believe thou wilt fulfil all the gracious promises which he hath made to us. Let them be dearer to us than thousands of gold and silver; let them be the comfort and joy of our hearts. We humbly ask, that it may be unto thy servants according to thy word.

Thou hast mercifully kept us the last night; blessed be thy continued goodness: Receive us likewise into thy protection this day. Guide and assist us in all our thoughts, words, and actions. Make us willing to do and to suffer what thou pleasest; waiting for the mercy of our Lord Christ Jesus unto eternal life.

Blessed be thy goodness which hath not suffered us to wander without instruction after the foolish desires of our hearts, but hast clearly shown us where our happiness lies. O may we receive with all thankfulness those holy words which teach us the blessedness of poverty of spirit, of mourning

after thee, of meekness and gentleness, of hungering and thirsting after righteousness, of mercifulness and purity of heart, of doing good unto all, and patient suffering for doing the will of our Lord Christ.

O may we always be in the number of those blessed souls! May we ever feel ourselves happy in having the kingdom of God within us, in the comforts of the Holy One, in being filled with all the fruits of righteousness, in being made the children of the Highest, and above all, in seeing thee our God. Let us abound in thy love more and more; and in continual prayers and praises to thee the Father of mercies, and God of all consolation in Jesus Christ our Lord.

And we desire the good of all mankind, especially of all Christian people; that they may all walk worthy of the gospel, and live together in unity and Christian love. For which end we pray that all Christian kings, princes, and governors, may be wise, pious, just, and merciful; endeavouring that all their subjects may lead peaceable lives in all godliness and honesty: And more particularly, that our gracious King George may be blessed with a religious, quiet, long, and prosperous reign; and that all in authority under him may seek in their several stations to right the oppressed, to comfort the afflicted, to provide for the poor and needy, and to relieve all those that are in any misery. Bless all those that watch over our souls; succeed their labours, and give us grace to follow their godly admonitions, and to "esteem them very highly in love for their works sake." The same blessings we crave for our friends, relations, and acquaintance, that we may all live in perfect love and peace to-

gether, and rejoice together at the great day of our Lord Jesus, in whose name we ask all these things, and in whose holy words we sum up all our wants. Our Father, &c.

*A Second EVENING PRAYER for a FAMILY.*

**A** Almighty and most merciful Father, in whom we live, move, and have our being; to whose tender compassions we owe our safety the day past, together with all the comforts of this life, and the hopes of that which is to come: We praise thee, O Lord, we bow ourselves before thee, acknowledging we have nothing but what we receive from thee. "Unto thee do we give thanks, O God," who daily pourest thy benefits upon us.

Blessed be thy goodness for our health, for our food and raiment, for our peace and safety, for the love of our friends, for all our blessings in this life, and our desires to attain that life which is immortal. Blessed be thy love, for that we feel in our hearts any motion toward thee. Behold, O Lord, we present ourselves before thee, to be inspired with such a vigorous sense of thy love, as may put us forward with a greater earnestness, zeal, and diligence in all our duty. Renew in us, we beseech thee, a lively image of thee, in all righteousness, purity, mercy, faithfulness, and truth. O that Jesus, the hope of glory, may be formed in us, in all humility, meekness, patience, and an absolute surrender of our souls and bodies to thy holy will: That "we may not live, but Christ may live in us;" that every one of us may say, "The life I now live in the flesh, I live by faith

“in the Son of God, who loved me, and gave himself for me.”

Let the remembrance of his love, who made himself an offering for our sins, be ever dear and precious to us. Let it continually move us to offer up ourselves to thee to do thy will, as our blessed Master did. May we place an entire confidence in thee, and still trust ourselves with thee, who hast not spared “thine own Son, but freely given him up for us all.” May we humbly accept of whatsoever thou sendest us, and “in every thing give thanks.” Surely thou “wilt never leave us, nor forsake us.” O guide us safe through all the changes of this life, in an unchangeable love to thee, and a lively sense of thy love to us, till we come to live with thee, and enjoy thee for ever.

And now that we are going to lay ourselves down to sleep, take us into thy gracious protection, and settle our spirits in such quiet and delightful thoughts of the glory where our Lord Jesus lives, that we may desire to be dissolved, and go to him who died for us, that, whether we wake or sleep, we should live together with him.

To thy blessing we recommend all mankind, high and low, rich and poor, that they may all faithfully serve thee, and contentedly enjoy whatsoever is needful for them. And especially we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness. We leave all we have with thee, especially our friends, and those who are dear unto us; desiring that when we are dead and gone, they may



lift up their souls in this manner unto thee; and teach those that come after to praise, love, and obey thee. And if we awake again in the morning, may we praise thee again with joyful lips, and still offer ourselves a more acceptable sacrifice to thee, through Jesus Christ; in whose words we beseech thee to hear us, according to the full sense and meaning thereof.

Our Father, &c.

*A Third MORNING PRAYER for a FAMILY.*

**O** Most great and mighty Lord, the possessor of heaven and earth, all the angels rejoice in blessing and praising thee, the Father of spirits; for "thou hast created all things, and in wisdom hast thou made them all," and spread thy tender mercies over all thy works. We desire thankfully to acknowledge thy bounty to us, among the rest of thy creatures, and thy particular grace and favour to us, in Jesus Christ, our merciful Redeemer. O give us a deep sense of that love which gave him to die for us, that he might be "the author of eternal salvation to all them that obey him."

And hast thou not said, that thou wilt "give thy holy spirit to them that ask it?" O Father of mercies, let it be unto us according to thy word. Cherish whatever thou hast already given us, which is acceptable in thy sight. And since at the best we are unprofitable servants, and can do no more than it is our duty to do, enable us to do every thing which thou hast commanded us, heartily, with good will, and true love to thy service.

O that we might ever approach thee with delight, and feel in the joy of our hearts to think of thee, to praise thee, to give thee thanks, and to offer ourselves with absolute resignation to thee. O that mercy may always please us as it pleaseth thee! That we may be strictly just and righteous! May cheerfully pass by injuries, freely deny ourselves whatever is not for thy glory; willingly submit thy fatherly corrections, and perform the duties of our several relations with singleness of heart. Render us so mindful of the great love of our Lord, that we may be zealously concerned for his glory, and use our utmost diligence to promote his religion in the world; delighting to commemorate his death and passion, making a joyful sacrifice of our souls and bodies to him, and earnestly desiring that his kingdom may come all over the earth.

Fulfil, most merciful Lord, all our petitions, as far as they are agreeable to the purposes of thy providence, and our eternal good; and as thou hast graciously protected us this night, so accompany us all this night with thy blessing, that we may please thee in body and soul, and be safe under thy defence, who art ever nigh unto all those that call upon thee.

And O that all men may be awakened into a lively and thankful sense of thy benefits. Stir up especially the minds of all Christian people, to follow "the truth as it is in Jesus," and exercise themselves "to have a conscience void of offence toward God and toward man." Bless these kingdoms, and endue our Sovereign with such excellent wisdom and holy zeal, that we may see many good days under his government. O that true religion, justice, mercy, brotherly-kindness, and all

things else that are praise-worthy, may so flourish among us that we may enjoy the blessings of peace and plenty, and there may be no complaining in our streets.

We recommend to thee all our friends and neighbours, all the poor, the sick, and the afflicted, desiring those mercies for them, which we should ask for ourselves, were we in their condition. "O God, whose never-failing providence order-  
"eth all things both in heaven and earth, keep  
"them and us, we beseech thee, from all hurt-  
"ful things, and give us those things which are  
"profitable for us, according to thine abundant  
"mercy in our Lord Jesus," in whose name we ask every mercy for ourselves and others, and in whose words we conclude our supplications unto thee, saying, Our Father, &c.

*A Third EVENING PRAYER for a FAMILY.*

**A** Almighty and everlasting God, the Sovereign Lord of all creatures in heaven and earth, we acknowledge that our beings, and all the comforts of them, depend on thee the fountain of all good. We have nothing but what is owing entirely to thy free and bounteous love, O most blessed Creator, and to the riches of thy grace, O most blessed Redeemer.

To thee, therefore, be given by us, and by all creatures whom thou hast made to know how great and good thou art, all honour and praise, all love and obedience, as long as we have any being. "It  
"is but meet, right, and our bounden duty, that  
"we should at all times, and in all places, give  
"thanks unto thee, O Lord," and devoutly re-

sign both soul and body to thee to be absolutely governed and ruled according to thy holy will.

Father, we pray thee, increase every good desire which we feel already in our hearts; let us always live as becomes thy creatures, as becomes the disciples of Jesus Christ. Incline us to be more and more in love with thy laws, till they are written upon our hearts. Stir up our wills to love them exceedingly, and to cleave unto them as our very life.

O that we might heartily surrender our wills to thine! that we may unchangeably cleave unto it; yea, with the greatest and most entire affection to all thy commands. O that there may abide for ever in us, such a strong and powerful sense of thy mighty love towards us in Christ Jesus, as may constrain us freely and willingly to please thee in the constant exercise of righteousness and mercy, temperance and charity, meekness and patience, truth and fidelity; together with such an humble, contented, and peaceable spirit, as may adorn the religion of our Lord and Master. Yea, let it ever be the joy of our hearts to be righteous, as thou art righteous; to be merciful, as thou our heavenly Father art merciful, to be "holy, as thou, who hast called us, art holy, in all manner of conversation;" to be endued with thy divine wisdom, and to resemble thee in faithfulness and truth. O that the example of our blessed Saviour may be always dear to us, that we may cheerfully follow him in every holy temper, and delight to do thy will, O God. Let these desires, which thou hast given, never die or languish in our hearts, but be kept always alive, always in their vigour and force, by the perpetual inspiration of the Holy Ghost.

Accept likewise of our thanks for thy merciful preservation of us all this day. We are bold again to commit ourselves unto thee this night. Defend us from all the powers of darkness; and raise up our spirits, together with our bodies, in the morning to such a vigorous sense of thy continued goodness, as may provoke us all the day long to an unwearied diligence in well-doing.

And the same mercies that we beg for ourselves we desire for the rest of mankind; especially for those who are called by the name of Christ. O that every one of these may do his duty with all fidelity! that kings may be tender-hearted, as the fathers of their countries; and all their subjects may be dutiful and obedient to them, as their children; that the pastors of thy church may feed their flocks with true wisdom and understanding, and the people all may follow their godly counsels: That the rich and mighty may have compassion on the poor and miserable! and that all such distressed people may bless the rich, and rejoice in the prosperity of those that are above them: Give to husbands and wives, parents and children, masters and servants, the grace to behave themselves so in their several relations, that they may adorn the doctrine of God our Saviour in all things, and may receive of him a crown of glory: In whose holy name and words we continue to beseech thy grace and mercy towards us, and all thy people every where, saying,  
Our Father, &c.

*A fourth MORNING PRAYER for a FAMILY.*

O God, blessed for ever, we thank and praise thee for all thy benefits, for the comfort of

this life, and our hope of everlasting salvation in the life to come; more particularly we now bless thee for the care of thy providence over us; by which we have been preserved in safety thro' the past night, and mercifully defended from all dangers and distresses. We desire to have a lively sense of thy love always possessing our hearts, that may still constrain us to love thee, to obey thee, to trust in thee, to be content with the portion thy love allots unto us, and to rejoice even in the midst of all the troubles of this life.

Thou "hast delivered thine own Son for us all. "How shalt thou not with him also freely give us "all things?" We depend upon thee, especially for the grace of thy holy Spirit. O that we may feel it perpetually bearing us up, by the strength of our most holy faith, above all the temptations that may at any time assault us: That we may keep ourselves unspotted from the world, and may still cleave to thee in righteousness, in lowliness, in purity of heart, yea, the whole mind that was in Christ.

Let thy mighty power enable us to do our duty towards thee, and towards all men, with care, and diligence, and zeal, and perseverance unto the end. Help us to be meek and gentle in our conversation, prudent and discreet in ordering our affairs, observant of thy fatherly providence in every thing that befalls us, thankful for thy benefits, patient under thy chastisement, and readily disposed for every good word and work. Preserve in us a constant remembrance of thy all-seeing eye; of thy inestimable love in Jesus Christ, whereof thou hast given us so many pledges, and of the great account we must give to him at the day of his appearing; that so we may continue steadfast and immoveable, and

be abundant in the work of the Lord, knowing that our labour shall not be vain in the Lord.

Deliver us, we beseech thee, from worldly cares and foolish desires; from vain hopes and causeless fears; and so dispose our hearts, that death itself may not be dreadful to us, but we may welcome it with a cheerful countenance, when and howsoever it shall approach.

O that our hearts may be so firmly established in grace, that nothing may affright us, or shake our constancy, but that we may rather choose to die than to dishonour him who died for us! We resign ourselves to thy wisdom and goodness, who knowest what is best for us; believing thou "wilt never suffer us to be tempted above what we are able, and wilt with the temptation also make a way to escape, that we may be able to bear it."

We now particularly desire to put ourselves under thy protection this day, and to implore thy fatherly care over us, that no evil may approach us; but that our souls and bodies may be safe under that good and powerful providence in which we would entirely trust.

We commend unto thee all mankind; especially thy church, and more particularly these kingdoms, that we may all believe in our Lord Jesus Christ, and be zealous of good works. Bless our Sovereign, his counsellors, his ministers, and all employed in public business, whether spiritual or civil, that whatsoever they do may be for thy glory, and the public good. Be gracious to all that are near and dear to us, and keep us all in thy fear and love. Guide us, good Lord, and govern us by the same spirit, that we may be so united to thee here, as not to be

divided when thou art pleased to call us hence, but together enter into thy glory, to dwell with thee in love and joy that shall never cease, through Jesus Christ our blessed Lord and Saviour, who hath taught us when we pray to say, Our Father, &c.

*A fourth* EVENING PRAYER *for a FAMILY.*

“ **O** Lord, how manifold are thy works! in wisdom hast thou made them all. The day is thine, the night also is thine; thou hast prepared the light and the sun.” We render thee thanks for all the benefits which thou hast bestowed on the whole world, especially on us, whom thou hast called to the knowledge of thy grace in Christ Jesus. It is a marvellous love wherewith thou hast loved us. Thou hast not dealt so with all people: And as for thy great and precious promises, they have not known them.

Accept, O merciful Father, the good resolutions which thou hast inspired us with by thy Spirit. Strengthen them, we beseech thee, with thy continued grace, that no sudden desires, vehement inclinations, ineffectual purposes, no, nor partial performances, may lead us into a false opinion of ourselves, but that we may bring forth actually, and with a constant spirit, all the fruits of righteousness, which are by Jesus Christ.

Preserve us always in seriousness of spirit. Let the sense of our weakness make us watchful and diligent, the sense of our former negligence excite us to be fervent in spirit, and the goodness of thy commands render us fruitful and abundant in the work of the Lord. O that all our pious affections may be turned into actions of piety and holiness: And may all our



actions be spirited with zeal, and all our zeal regulated with prudence, and our prudence void of all guile, and joined with perfect integrity of heart: That adorning our most holy faith here, by an upright, charitable, and discreet conversation, we may receive praise in the day of the Lord, and be numbered with thy saints in glory everlasting.

O lift up our affections to things above, that we may have perfect contentment in well-doing and patient suffering, and the good hope we have of being eternally beloved of thee, may make us rejoice evermore. Free us from the cares of the world, from all distrust of thy good providence, from repining at any thing that befalls us; and enable us in every thing to give thanks, believing that all things are ordered wisely, and shall work together for good.

Into thy hands we commend both our souls and bodies, which thou hast mercifully preserved this day. We trust in thy watchful providence, who givest "thy angels charge over us; who art about "our beds, and about our paths, and spiest out all "our thoughts." O continue these holy thoughts and desires in us till we fall asleep, that we may receive the light of the morning, if thou prolongest our lives, with a new joy in thee, and thankful affections to thee.

We desire likewise, O God, the good of the whole world: Pity the follies of mankind; deliver them from their miseries, and forgive thou all their sins. Hear the groans of every part of the creation, that is yet "subject to bondage," and bring them all "into the glorious liberty of the "sons of God." Heal the unhappy divisions that

are found among Christian churches. We would pray for the peace of Jerusalem. Let the truth as it is in Jesus, prevail, and "peace be in all her borders." O that all Christian governors may "seek peace and pursue it!" Make thy ministers the messengers of peace, and dispose all who are called Christians to keep the unity of the Spirit in the bond of peace.

Enlighten the minds of all Jews, Turks, and Infidels. Strengthen all thy faithful servants, bring back them that wander out of the way, raise up those that are fallen, confirm those that stand, and grant them steadily to persevere in faith, love, and obedience. Relieve and comfort all that are in distress. Let the earth bring forth her fruit in due season: And let all honest and industrious people be blessed in their labours.

Remember all those who have done good unto us, and reward them seven-fold into their bosom. Grant forgiveness and charity to all our enemies; and continue good-will among all our neighbours. Support the sick with faith and patience; assist those who are leaving this world. Receive the souls which thou hast redeemed with thy Son's precious blood, and sanctified by the Holy Ghost. And give us all a glorious resurrection and eternal life. All these things we ask in the name of Jesus Christ our Lord; in whose comprehensive words we sum up all our requests, saying, Our Father, &c.

*A fifth* MORNING PRAYER for a FAMILY.

**O** Lord, the God of our salvation, "thou art the hope of all the ends of the earth." Upon thee, the eyes of all do wait; for thou givest unto all life, and breath, and all things. Thou

still watchest over us for good; thou daily renewest to us our lives and thy mercies: And thou hast given us the assurance of thy word, that if we commit our affairs to thee, if we acknowledge thee in all our ways, thou wilt direct our paths. We desire, O Lord, to be still under thy gracious conduct and fatherly protection. We beg the guidance and help of thy good Spirit to choose our inheritance for us, and to dispose of us, and all that concerns us, to the glory of thy name.

O Lord, withdraw not thy tender mercies from us, nor the comforts of thy presence! Never punish our past sins by giving us over to the power of our sins: But pardon all our sins, and save us from all our iniquities. And grant us, O good God, the continual sense of thy gracious acceptance of us in the Son of thy love, that our souls may bless thee, "and" "all that is within us may" "praise thy holy name."

And O that we may find the joy of the Lord to be our strength; to defend us from all our sins, and to make us more zealous of every good work; that herein we may "exercise ourselves, to have" "a conscience void of offence, both towards God" "and towards men. O help" "us to walk circumspectly, not as fools, but as wise, carefully" "redeeming the time," improving all those seasons and means of grace, which thou art pleased to put into our hands. Sanctify to us all our employments in the world; our crosses also and our comforts: all the estates we go through, and all the events that befall us, till, through the merits of thy Son, and the multitude of thy mercies, we are conducted safe to "be ever with the Lord."

Thou "hast laid help for us upon one that

“ is mighty ;” that is “ able to save unto the uttermost all those that come unto God through him.” Through him thou hast encouraged us to come boldly, that we “ may obtain mercy, “ and find grace to help in the time of need.” Help us, we beseech thee, to demean ourselves as becomes the children of God, the redeemed of the Lord, the members of Christ. Put thy Spirit within us, causing us to walk in thy statutes, and to keep thy judgments, and do them. Yea, let it be our meat and drink to do thy will, and to run the way of thy commandments.

O gracious Father, keep us, we pray thee, this day in thy fear and favour, and teach us, in all our thoughts, words, and works, to live to thy glory. If thou guide us not, we go astray ; if thou uphold us not, we fall. O let thy good providence be our defence, and thy good Spirit our ways. And grant that we may do always what is acceptable in thy sight, through Jesus Christ our Lord ; in whose holy name and words we close these our imperfect prayers. Our Father, &c.

Let thy grace, O Lord Jesus, thy love, O heavenly Father, and thy comfortable communion, O blessed Spirit, be with us, and with all that desire our prayers, this day and for evermore.

*A fifth* EVENING PRAYER *for a FAMILY.*

**O** Lord our God, thy glory is above all our thoughts, and thy mercy is over all thy works. We are still living monuments of thy mercy. For thou hast not cut us off in our sins, but still givest us a good hope and strong consolation through grace. Thou hast sent thy only Son

into the world, that whosoever believeth in him should not perish in his sins, but have everlasting life. O Lord, we believe, help our unbelief; and give us the true "repentance towards God, and "faith in our Lord Jesus Christ," that we may be in the number of those who do indeed repent and believe to the saving of their souls. Being "justified by faith," let us "have peace with "God through our Lord Jesus Christ; let us rejoice in him, through whom we have now redemption in his blood;" and let "the love of "God be shed abroad in our hearts by the Holy "Ghost which is given unto us."

And as we pray that thou wilt be to us a Father of mercies, and a God of consolation, so that thou wilt make us followers of God as "dear children," ever jealous over our own hearts, and watchful over our ways; continually fearing to offend, and endeavouring to please thee. Thou knowest, O Lord, all our temptations, and the sin that doth so easily beset us. Thou knowest the devices of the enemy, and the deceitfulness of our own hearts. We pray thee, good Lord, that thou wilt arm us with the whole armour of God. Uphold us with thy free Spirit, and watch over us for good evermore.

Let our supplications also ascend before thee, for the whole race of mankind. Send thy word unto all the ends of the earth, and let it be the Saviour of life unto all that hear it. Be gracious to this our native land. O do thou rule all our rulers, counsel all our counsellors, teach all our teachers, and order all the public affairs to thy glory. Turn from us the judgments which we feel or fear; continue thy blessings to our souls and bodies, and

notwithstanding all our provocation, be thou still our God, and let us be thy people.

Have compassion on all the children of affliction, and sanctify thy fatherly corrections to them. Be gracious to all our friends and neighbours. Reward our benefactors. Bless our relations with the best of thy blessings, with thy fear and love. Preserve us from our enemies, and reconcile them both to us and to thyself. O that all the habitations of Christians may be houses of prayer! and be thou especially kind to the several families where thy blessed name is called upon. Let thy blessings rest upon us of this family. Bless all our present estates to us; and fit us all for whatsoever thou shalt be pleased to call us to. O teach us "how to want, and to abound:" In every condition secure our hearts to thyself; and make us ever to approve ourselves sincere and faithful in thy service.

And now, O Father of mercies, be pleased to accept our evening sacrifice of praise and thanksgiving. O that thou wouldst imprint and preserve upon our hearts a lively sense of all thy kindness to us; that our souls may bless thee, and all that is within us may praise thy holy name. Yea, let us give thee thanks from the ground of our heart, and praise our God while we have our being. For all thy patience with us, thy care over us, and thy continual mercy to us, blessed be thy name, O Lord God, our heavenly Father! And unto thee, with the Son of thy love and the Spirit of grace, be all thanks and praise, now and for evermore. *Amen.*

*A sixth MORNING PRAYER for a FAMILY.*

○ Lord our God, we desire with all humility and reverence to adore thee, as a Being infinitely holy, blessed; and glorious, who hast all perfection

in thyself, and art the fountain of being and happiness to every creature thy hands have made. Thou art good to all, and thy tender mercies are over all thy works; and thou art continually doing us good, though we are evil and unthankful. We praise thee that we have liberty of access to the throne of grace through Jesus Christ.

We humbly thank thee for all the mercies of this night past; that no plague has come nigh our dwelling, no misfortune overtaken us, but that through thy mercy we are brought in peace and safety to see the light of another day. It is of thy mercies, O Lord, that we are not consumed, even because thy compassions fail not, they are new every morning.

We confess we have sinned against thee, we are guilty before thee; we have sinned, and have come short of the glory of God: We have corrupt and sinful natures, and are bent to backslide from thee; backward to good, and prone to evil continually. Vain thoughts come into us, lying down and rising up; and they defile or disquiet our minds, and keep out good thoughts. We are too apt to burden ourselves with that care which thou hast graciously encouraged us to cast upon thee. We are very much wanting in the duties of our particular relations; we are cold and defective in our love to thee; weak in our desires after thee, and unsteady in our walking with thee; and do not grow in grace and holiness as we ought to do.

We pray thee forgive all our sins for Christ's sake, and be at peace with us in him who died to make peace, and ever lives making intercession for us. O Lord, be thou our portion, and the lot of our inheritance; lift up the light of thy countenance upon us, and be merciful unto us. Let thy peace rule in

our hearts ; and let the consolations of our God be our strength, and our song in the house of our pilgrimage.

Lord, we commit ourselves to thy care and keeping this day ; watch over us for good, and not for evil. Compass us about with thy favour as with a shield : Preserve us from all evil ; yea, the Lord preserve and keep our souls, and preserve our going out and coming in.

Our bodies and all our worldly affairs we commit to the conduct of thy wise and gracious providence, and cheerfully submit to its disposals. Let no harm happen to us ; but keep us in health and safety. Bless our employments ; prosper us in all our lawful undertakings, and give us comfort and success in them. Let us eat of the labour of our hands, and let it be well with us.

Our precious souls and all their concerns we commit to the government of thy Spirit and Grace. O let thy grace be mighty in us, and sufficient for us ; and let it work in us both to will and to do of thine own good pleasure. O give us grace to do the work of this day in its day, according as the duty of the day requires ; and to do even common actions after a godly sort ; acknowledging thee in all our ways, having our eyes ever up to thee : And be thou pleased to direct our steps.

Lord, keep us from sin and wickedness : Give us rule over our own spirits, and grant that we may not this day break out into passion upon any provocation, or speak unadvisedly with our lips. Give us grace to live together in peace and holy love, that the LORD may command his blessings upon us, even life for evermore. Make us conscientious in all our



dealings; always watchful against sin, as become those who see thine eye is ever upon us. Arm us against every temptation; uphold us in our integrity; keep us in the way of our duty; and grant that we may be in thy fear every day and all the day long.

Prepare us for all the events of this day, for we know not what a day may bring forth. Give us grace to stand complete in thy whole will; to deny ourselves, take up our cross daily, and to follow JESUS CHRIST. Lord, fit us for death and judgment, and eternity; and enable us to live every day as those that do not know but it may be their last day. Guide us with thy counsel here, and hereafter receive us to glory.

LORD, plead thy cause in the world; build up thy church into perfect beauty; set up the throne of the exalted Redeemer in all places upon the ruins of Satan's kingdom. Bless this nation to which we belong; bless our King, and all in authority under him. Bless the ministers and dispensers of thy word and sacraments; let them not preach themselves, but Jesus Christ, and him crucified. Bless all thy people that make a profession of thy holy religion; give them grace to depart from iniquity, and to perfect holiness in thy fear. Bless all that are near and dear to us, and make them near and dear to thee: Bless them in their temporal concerns: and above all, let their souls prosper. Dwell in all those families that fear thee, and call upon thy name. Visit the sons and daughters of affliction; make their bed in their sickness; put thy arm of love under their fainting heads, and give them an happy issue out of all their affliction. Succour the tempted, relieve the oppressed, and give joy to those that mourn in Zion. R

This, our morning sacrifice, we humbly offer up to thine adorable Majesty in the all-powerful, all-prevailing name of Jesus Christ, our only Mediator and Advocate; to whom, with thee, O Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.* ——— Our Father, &c.

*A sixth* EVENING PRAYER *for a FAMILY.*

**M**OST holy, blessed, and glorious Lord God, whose we are, and whom we are bound to serve; we are not our own, but thine, and unto thee, O Lord, do we lift up our souls. Thou art the great benefactor of the whole creation; thou givest to all life and breath, and all things: Thou art our benefactor, the God that hath fed us, and kept us all our life long until this day.

Having obtained help of God, we continue hitherto the monuments of his sparing mercy, and are witnesses for thee that thou art gracious. One day telleth another, and one night certifieth another, that thou art good and dost good, and never faileth those that seek thee and trust in thee. Thou makest the outgoing of the morning and evening to praise thee.

It is through the good hand of our God upon us, that we are brought in safety to the close of another day, and are met together to mention the loving-kindness of the Lord, and the praises of our God, who is good, and whose mercy endureth for ever. Blessed be the Lord, who daily loads us with his benefits, even the God of our Salvation. We have from thee the mercies of the day in its day, according as the necessity of the day requires: though we come far short of doing the work of the day according as the duty of the day requires.

We bless thee for our health, and peace, and food, and raiment; for our friends and relations, and every other blessing that makes our pilgrimage easy and comfortable. Above all, we praise thee, for Jesus Christ, and his mediation between God and man; for the covenant of grace made with us in him; for all the exceedingly great and precious promises and privileges of that covenant; for the drawings of thy Spirit; the teachings of thy love; for the benefit of the scriptures, for the means of grace, and for the hope of glory.

To us, O Lord, belong shame and confusion of face, because of our abuse of these thy mercies vouchsafed unto us. We confess we have sinned against thee: this day we have sinned and done foolishly, O God! thou knowest our foolishness, and our sins are not hid from thee: We mis-spend our time, we neglect our duty, we follow after lying vanities, and forsake our own mercies. We offend with our tongues, and walk unworthy of our high calling. We pray thee give us repentance for our sins and daily infirmities, and make us duly sensible of the evil of them, and of our danger by them, and let the blood of Christ thy Son cleanse us from all sin, that we may lie down this night at peace with God and with our own consciences, by believing in Jesus.

Do us good by all the providences we are under, merciful or afflictive, and by all bring us near to thee and make us fitter for thee. We commit ourselves to thee this night, and desire to abide under the shadow of the Almighty: Make an hedge of protection, we pray thee, about us and about our houses, and about all that we have, that no evil may befall us, nor any plague come nigh our dwelling: The Lord be our keeper, who neither slumbers nor

sleeps; Lord be thou our sun and our shield. Refresh our bodies with quiet and comfortable rest: keep us from sudden fears and dreadful alarms; and let our souls be refreshed with a sense of thy love and the light of thy countenance, which is better than life.

Restore us to another day in safety, and prepare us for the duties and events of it: And by all the supports and comforts of this life let us be enabled, both in body and in soul, to glorify thee; always remembering that we are not our own, but bought with a price.

And forasmuch as we are now brought one day nearer to our end, Lord enable us so to number our days that we may apply our hearts unto wisdom; let us ever be mindful of that time when we must lie down in the dust; prepare us for our great change, that when we come to die indeed, it may be no surprize or terror to us; but we may with comfort put off the body and resign the spirit, knowing whom we have trusted.

Let our family be blessed in him, in whom all the families of the earth are blessed: Blessed in all spiritual blessings in heavenly things by Christ Jesus, and with temporal blessings as far as thou seest good for us. Give us health and prosperity, but especially let our souls prosper, and let all that belong to us belong to Christ, that we who live together here, may be for ever with the Lord in heaven.

Look, O Lord, with pity upon a lost world, and set up Christ's throne where Satan's seat now is. Send thy gospel where it is not known; and make it successful where it is known; and make it mighty thro' God to the pulling down of the strong-holds of sin. Let the Church of Christ greatly flourish, and

Let not the gates of hell prevail against it; but may Jesus see of the travail of his soul, and be satisfied.

Rule in the hearts of our rulers. Own thy ministers in their work, and make them wise to gain souls to thee. Be gracious to all that are near or dear to us, and make them near and dear to thee by the blood of the covenant. Comfort and relieve all that are in sorrow and affliction; lay no more upon them than they are able to bear, and sanctify every visitation to the good of their souls. Do for us, we pray thee, abundantly above what we are able to ask or think, according to the riches of thy grace in Jesus Christ our Lord and Saviour, in whose name and words we further call upon thee, saying, Our Father, &c.

*A PRAYER before the receiving of the SACRAMENT  
of the LORD'S SUPPER.*

**M**OST holy, blessed, and gracious Lord God, with all humility and reverence I here present myself before thee, to seek thy face and intreat thy favour, and as an evidence of thy good-will towards me, to beg that I may experience thy good work in me.

I acknowledge myself unworthy, utterly unworthy the honour, unfit, utterly unfit for the service to which I am now called. It is an inestimable privilege that I am admitted so often to hear from thee in thy word, and to speak to thee in prayer; and yet as if this had been a small matter, I am now invited into communion with thee at thy holy table, there to celebrate the memorial of my Saviour's death, and to partake, by faith, of the precious benefits which flow from it. I, who deserve not the crumbs, am called to eat of the

children's bread. O thou who hast called me to the marriage-supper of the Lamb, give me the wedding-garment; work in me a disposition of soul, and all those pious and devout affections, which are suited to the solemnity of this ordinance, and necessary to qualify me for an acceptable and advantageous participation of it. The preparation of the heart, and the answer of the tongue, are both from thee: Lord, prepare my unprepared heart for communion with thee.

Lord, I confess I have sinned against thee: I have done foolishly, and foolishness is bound up in my heart. I have sinned, and have come short of the glory of God; I have come short of glorifying thee, and deserve to come short of being glorified with thee. The imagination of my heart is evil continually, and the bias of my corrupt nature is very strong towards the world and the flesh, and the gratifications of sense; but towards God, and Christ, and heaven, I move very slowly: There is in my carnal mind a wretched aversion to divine and spiritual things. I have mis-spent my time, and trifled away my opportunities; I have followed after lying vanities, and forsaken my own mercies! God be merciful to me a sinner! for how little have I done since I came into the world, of the great work that I was sent into the world about?

Thou hast taken me into covenant with thee; I have been set apart for thee, and sealed to be thine: Thou hast laid me, and I have laid myself under all possible obligations to love thee and serve thee, and live to thee: But I have started aside like a broken bow. I have not made good my covenant with thee, nor hath the temper of my mind nor the tenor of my conversation been agreeable to that holy religion which I make profession of. I am bent to backslide

from the living God; and if I were under the law, I were undone: But I am under grace, a covenant of grace, which leaves room for repentance, which invites even backsliding children to return, and promiseth that their backsliding shall be healed. Lord, I take hold of this covenant, seal it to me at thy table. There let me find my heart truly humbled for sin, and sorrowing for it after a godly sort. O that I may there look on him whom I have pierced, and mourn, and be in bitterness for him; that there I may sow in tears, and receive a broken Christ into a broken heart; and there let the blood of Christ, which speaks better things than that of Abel, be sprinkled upon my conscience, to purify and pacify that: There let me be assured that thou art reconciled unto me, that mine iniquities are pardoned, and that I shall not come into condemnation.

And that I may not come unworthily to this blessed ordinance, I beseech thee lead me into a more intimate and experimental acquaintance with Jesus Christ, and him crucified; with Jesus Christ, and him glorified; that knowing him, and the power of his resurrection, and the fellowship of his sufferings, and being by his grace planted in the likeness of both, I may both discern the Lord's body, and shew forth the Lord's death.

Lord, I desire by a true and lively faith to close with Jesus Christ, and consent to him as my Lord and my God. I here give up myself to him as my Prophet, Priest, and King, to be ruled, and taught, and saved by him. This is my Beloved, and this is my Friend: None but Christ, none but Christ. Lord, increase this faith in me, and perfect what is lacking in it; and enable me in receiving

the bread and wine at thy table, by a lively faith to receive Jesus Christ the Lord. O let the great gospel doctrine of Christ's dying to save sinners, which is represented in that ordinance, be meat and drink to my soul, meat indeed and drink indeed. Let it be both nourishing and refreshing to me: let it be both my strength and my song, and the spring both of my holiness and of my comfort. And let such deep impressions be made upon my soul as may abide always upon me, and have a powerful influence upon my whole conversation, that the life I now live in the flesh I may live by the faith of the Son of God, who loved me, and gave himself for me.

Lord, I beseech thee fix my thoughts, let my heart be engaged to approach unto thee, that I may attend upon thee without distraction. Draw out my desires after thee: Make me to hunger and thirst after righteousness, that I may be filled; and to draw near to thee with a true heart, and in full assurance of faith; and since I am not straitened in thee, O let me not be straitened in my own bosom. Draw me, Lord, and I will run after thee; O send out thy light and thy truth, let them lead and guide me. Pour out thy Spirit upon me, put thy Spirit within me, to work in me both to will and to do that which is good, and leave me not to myself. Awake, O north wind, and come thou south, and blow upon my garden; come, O blessed Spirit of grace, and enlighten my mind with the knowledge of Christ, bow my will to the will of Christ, fill my heart with the love of Christ, and confirm my resolutions to live and die with him.

Work in me a principle of holy love and charity towards all men, that I may forgive my enemies, and may keep up a spiritual communion in faith,



hope, and holy love, with all that in every place call upon the name of Jesus Christ our Lord: Lord, bless them all, and particularly that congregation with which I am to join in the solemn ordinance. Good Lord, pardon every one that engageth his heart to seek God, the Lord God of his fathers, though not cleansed according to the purification of the sanctuary. O hear my prayers, and heal thy people.

Lord, meet me with a blessing, a Father's blessing, at thy table; grace thine own institutions with thy presence; and fulfil in me all the good pleasure of thy goodness, and the work of faith with power, for the sake of Jesus Christ my blessed Saviour and Redeemer, to whom, with the Father and the eternal Spirit, be everlasting praises. *Amen.*

*Another after the Receiving of the  
LORD'S SUPPER.*

**O** Lord, my God and my Father in Jesus Christ, I can never sufficiently admire the condescension of thy grace to me; what is man, that thou dost thus magnify him, and the son of man, that thou visitest him? Who am I, and what is my house, that thou hast brought me hitherto? hast brought me into thy banqueting-house, and thy banner over me has been love? I have reason to say that a day in thy courts, an hour at thy table, is better, far better, than a thousand days, than ten thousand hours elsewhere; it is good for me to draw near to God. Blessed be God for the privileges of his house, and those comforts with which he makes his people joyful in his house of prayer. But I have reason to blush and be ashamed of myself, that I

have not been more affected with the great things which have been set before me, and offered to me at the Lord's table. O what a vain, foolish, trifling heart have I! when I would do good, even then evil is present with me: Good Lord, be merciful to me, and pardon the iniquity of my holy things, and let not my manifold defects, in my attendance upon thee, be laid to my charge, or hinder my profiting by thine ordinance.

I have now been commemorating the death of Christ; Lord, grant that by the power thereof sin may be crucified in me, the world crucified to me, and I to the world; and enable me so to bear about with me continually the dying of the Lord Jesus, as that the life also of Jesus may be manifested in my mortal body.

I have now been receiving the precious benefits which flow from Christ's death, Lord grant that I may never lose, may never forfeit those benefits; but as I have received Jesus Christ the Lord, give me grace so to walk in him, and to live; not as my own, but as bought with a price, glorifying God with my body and spirit, which are his. I have now been renewing my covenant with thee, Lord, give me grace to perform my vow; keep it always in the imagination of my heart, and establish my way before thee. Lord, preserve me by thy grace, that I may never return again to folly; after God hath spoken peace, may I never by my loose and careless walking undo what I have been doing to-day: But having my heart enlarged with the consolations of God, give me grace to run the way of thy commandments with cheerfulness and constancy, and still to hold fast my integrity.

This precious soul of mine, which is the work of thine own hands, and the purchase of thy Son's blood, I commit into thine hands, to be sanctified by thy Spirit and Grace, and wrought up into a conformity to thy holy will in every thing. Lord, set up thy throne in my heart, write thy law there, shed abroad thy love there, and bring every thought within me in obedience to thee, to the commanding power of thy law, and the constraining power of thy love. Keep through thine own name, that which I commit unto thee, keep it against that day when it shall be called for. Let me be preserved blameless to the coming of thy glory, then I may then be presented faultless with exceeding joy.

All my outward affairs I submit to the disposal of thy wise and gracious providence; Lord, save my soul, and then as to other things do as thou pleasest with me: Only make all providences to work together for my spiritual and eternal advantage: Let all things be pure to me, and give me to taste covenant-love in common mercies; and by thy grace let me be taught both how to want and how to abound, how to enjoy prosperity, and how to bear adversity, as becomes a Christian: And at all times let thy grace be sufficient for me, and mighty in me, both to will and to do that which is good of thine own good pleasure.

And that in every thing I may do my duty, and stand complete in it, let my heart be enlarged in love to Jesus Christ, and affected with the height and depth, the length and breadth of that love of his to me, which passeth all conception and expression.

And, as an evidence of that love, let my mouth be filled with his praises. Worthy is the Lamb that was slain to receive blessing, and honour, and glory, and power; for he was slain, and hath redeemed his

people unto God by his blood, and made them to him kings and priests. Bless the Lord, O my soul, and may all that is within me bless his holy name, who forgiveth all mine iniquities, and healeth all my diseases; who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercy; who having begun a good work, will perform it unto the day of Christ. As long as I live I will bless the Lord, I will praise my God while I have my being. O let me be borne up, in everlasting arms, and carried from strength to strength, till I appear before God in Zion, for Jesus' sake, who died for me and rose again; in whom I desire to be found living and dying. Now to God the Father, Son, and Spirit, be ascribed kingdom, power, and glory, henceforth and for evermore. *Amen.*

*A PRAYER for CHRISTIAN GRACES.*

**H**OLY, holy, holy, Lord God Almighty, who art, and wast, and art to come; who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders? Thou art the blessed and only Potentate, the King of kings and Lord of lords, who hast only immortality; dwelling in that light which no man can approach unto; whom no man hath seen or can see. Thou art a God at hand and not a God afar off; none can hide himself in secret places that thou canst not see him; for thou fillest heaven and earth; thine eyes are in every place, beholding the evil and the good: Thou searchest the heart, and triest the reins; even the thoughts and intents of the heart are naked and open before thee.

I know, O Lord, that thou canst do every thing; power belongs to thee, and with thee nothing is im-

possible; what thou hast promised, thou art able also to perform. 'Thou art good, and doest good; good to all, and thy tender mercy is over all thy works: O that thou wouldst cause thy goodness to pass before me, that I may taste and see that the Lord is good, and have his loving-kindness always before mine eyes.

O my God, I am ashamed, and blush to lift up my face before thee, my God; for mine iniquities are increased over my head, and my trespass is grown up unto the heavens; behold I am vile, what shall I answer thee? I will lay my hand upon my mouth, and put my mouth in the dust, if so be there may be hope; crying out, unclean, unclean: If I justify "myself, my own mouth shall condemn me: If I "say I am perfect, that also shall prove me per- "verse; for if thou contend with me, I am not able "to answer thee for one in a thousand: Behold I "was shapen in wickedness, and in sin did my "mother conceive me; for who can bring a clean "thing out of an unclean? My understanding is "dark, being alienated from the life of God, "through the ignorance that is in me, because of "the blindness of my heart."

I have within me a carnal mind, which is enmity against God; my neck has been as an iron sinew, and I have made my heart as an adamant; I have refused to hearken, have pulled away the shoulder, and stopped my ears like the deaf adder. O how have I hated instruction, and my heart despised reproof! I have forgotten God, lived as without God in the world; my heart has walked after vanity and become vain: I have set my affections on things beneath, have followed after lying vanities, and forsaken my own mercies; have forsaken the fountain

of living waters, for cisterns, broken cisterns that can hold no water; there is in me a bent to backslide from the living God; my heart is deceitful above all things, and desperately wicked, it starts aside like a broken bow: The whole head is sick, the whole heart faint; from the sole of the foot even to the head there is no soundness in me, but wounds, and bruises, and putrifying sores.

Lord, I come to thee as the poor publican, and I pray his prayer, "God be merciful to me a sinner;" the God of infinite mercy be merciful to me. O wash me thoroughly from my wickedness, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. O purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow; hide thy face from my sins, and blot out all my iniquities. Let me be justified freely by thy grace, through the redemption that is in Jesus; take away all iniquity, and receive me graciously; heal my backslidings and love me freely; and let thy anger be turned away from me; for in thee the fatherless findeth mercy. I will say unto God do not condemn me, but deliver me from going down into the pit, for thou hast found the ransom. I have sinned, Father, against heaven and before thee, and am no more worthy to be called thy son: but I have an advocate with thee, Jesus Christ the righteous, and he is the propitiation for my sins. Lord, remember the true David and all his troubles; remember all his offerings, and accept his burnt sacrifice; and turn not away the face of thine anointed, who by his own blood is entered into heaven itself, now to appear in the presence of God for man. Remember the covenant in his blood, and be merciful to

mine unrighteousness, and my sins, and my iniquities require no more.

Let me be justified by faith, and have peace with God thro' Jesus Christ; and thro him let me have access into that grace wherein believers stand, and rejoice in hope of the glory of God. O make me hear of joy and gladness, that the bones which sin hath broken may rejoice. Let the blood of Christ speak better things than that of Abel: Let it speak pardon and peace to my soul; let it purge my conscience from dead works to serve the living God. Let thy Spirit witness with my spirit that I am a child of God, an heir of God, and a joint-heir with Christ: say to my soul that thou art my salvation.

Lord, give me a wise and an understanding heart; that which I know not teach thou me; let the Spirit of Truth guide me into all truth, and cause me to understand wherein I have erred; make thy way plain before my face, because of mine observers, and by the teaching of thy Word and Spirit make me wise to salvation. Unto me, Lord, let it be given to believe, for the faith by which I am saved is not of myself, it is the gift of God: Lord, increase my faith, and perfect what is lacking in it, that I may be strong in faith, giving glory to God. Let every word of thine profit me, being mixed with faith, and enable me to look above the things that are seen, which are temporal, to the things that are unseen, which are eternal; let my heart be purified by faith, and enable me by faith to overcome the world, to resist the adversary, and to live continually upon Jesus, drawing out of his fulness grace for grace.

Unite my heart to fear thy name, that I may keep thy commandments. O put thy fear into my heart, that I may never depart from thee; let me be

in the fear of the Lord all the day long; deliver me from all slavish fear that hath torment, and give me a filial fear, that I may never wilfully offend against thee any more. Give me grace, I beseech thee, to love thee the Lord my God with all my heart and soul, and mind, and strength; to delight myself always in thee, and therein shall I have the desire of my heart. O circumcise my heart to love thee, that I may live; O may the love of God be shed abroad in my heart by the Holy Ghost. O that Jesus Christ may be very precious to me, as he is to all that believe; that he may be in my account and chiefest of ten thousand, and altogether lovely; and though I have not seen him, yet I may love him, and by believing in him may rejoice with joy unspeakable, and full of glory. Let the love of Christ to me constrain me to live, not to myself but to him that died for me and rose again. Lord, put upon me that charity which is the bond of perfectness, that I may keep the unity of the spirit in the bond of peace, and may live in love and peace, that the God of love and peace may be with me; give me to love my neighbours as myself, with that love which is the fulfilling of the law; to love him with a pure heart fervently; give me, O Lord, the love of the brethren, and enable me to be kindly affectioned towards them in brotherly love, that I may know I am passed from death unto life, and all may know that I am thy disciple. Lord, make me able to love mine enemies, to bless them that curse me, to pray for them that despitefully use me.

Lord, give me grace to deny myself, to take up my cross daily, and to follow Christ; to keep under the body, and to bring it into subjection; let me learn of Christ to be meek and lowly in heart, that I may



find rest to my soul: Hide pride from me, and clothe me with humility, and put upon me the ornament of a meek and quiet spirit, which is in thy sight of great price; let anger never rest in my bosom, nor the sun go down upon my wrath, but enable me to show meekness towards all men; let me have bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering; that being merciful as my Father which is in heaven is merciful, I may be perfect as he is perfect.

Lord, teach me in every state to be content; let my conversation be without covetousness; may I be always content with such things as I have, still saying, The will of the Lord be done. Lord, give me grace to weep as though I wept not, and to rejoice as though I rejoiced not, as to buy as tho' I possessed not, and to use this world as not abusing it, because the time is short, and the fashion of this world passeth away. May the very God of peace sanctify me wholly; and I pray God my whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ. Let goodness and mercy follow me all the days of my life; when I walk through the valley of the shadow of death, be thou with me that I may fear no evil; let thy rod and thy staff comfort me; redeem my soul from the power of the grave, and receive me; guide me by thy counsel, and afterwards receive me to glory, through Jesus Christ, my blessed Lord and Saviour; to whom, with thee and the Holy Spirit, be all honour and glory, thanksgiving and praise, for ever and ever. *Amen.*

*Pious EJACULATIONS from the PSALMS.*

*For the pardon of sin.*—Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences: Wash me thoroughly from my wickedness, and cleanse me from my sin. Turn thy face from my sins, and put out all my misdeeds; my misdeeds prevail against me; O be thou merciful unto my sins. Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. For thy name's sake, O Lord, be merciful unto my sin, for it is great. Turn thee, O Lord, and deliver my soul; O save me for thy mercies' sake.

*For Grace.*—Teach me to do the thing that pleaseth thee, for thou art my God. Teach me thy way, O Lord, and I will walk by thy truth: O knit my heart unto thee, that I may fear thy name. Make me a clean heart, O God, and renew a right spirit within me; O let my heart be found in thy statutes, that I be not ashamed. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way. I am a stranger upon earth, O hide not thy commandments from me. Lord, teach me so to number my days, that I may apply my heart unto wisdom.

*For the light of God's countenance.*—Lord, why abhorrest thou my soul, and why hidest thou thy face from me? O hide not thy face from me, nor cast thy servant away in displeasure. Thy loving-kindness is better than life itself. Lord, lift up the light of thy countenance upon me. Comfort the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Arise for my help, while I suffer

thy terrors I am distracted. Say unto my soul,  
Return unto thy rest, I am thy salvation.

*A Thanksgiving.*—I will always give thanks unto the Lord, his praise shall ever be in my mouth. Thou art my God, and I will praise thee. I will sing unto the Lord as long as I live, I will praise my God while I have my being. Praised be God who hath not cast out my prayer, nor turned his mercy from me. Blessed be the Lord God, even the God of Israel, who only doth wondrous things. And blessed be the name of his Majesty for ever; and all the earth shall be filled with his majesty.  
*Amen, Amen.*

*A REMEDY of GOD'S own providing for a SINNER'S  
GUILTY CONSCIENCE.*

*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. Heb. ix. 14.*

**A**S sin is the greatest evil, that which takes it away is the greatest blessing to the guilty. Every thing has failed answering that end, but the blood of the everlasting covenant; this purges the conscience from dead works. Sins are called *dead works*, because they deserve eternal death, which is the certain wages thereof. By *purging the conscience from dead works*, we are to understand cleansing the conscience from the guilt that was contracted by the committing them, so that the person is made free from them by having a pardon. It was to take away from the guilty, the blood of Christ was shed (a). This is the infinite remedy that God of his own ac-

(a) Mat. xxvi. 28.

cord, out of his great kindness, provided. It is really effectual, by reason of the infinite dignity of the *person*, who is of boundless worth and merit; he is the *true God and eternal life* (b). Accordingly, his *blood*, which is unspeakably precious, takes away all sin (c). It alone has procured a complete pardon “for a great multitude that no man can number, out of all kindreds, and tongues, and people, and nations (d).” It is shed for such as are under the power of Satan, for the lost and undone, for publicans and harlots, for such as have no strength to pray, love God, or to do any thing that is good; for the wicked and the ungodly, for the enemies of God himself (e). The charge given by the Lord himself, after his resurrection from the dead, was to preach these glad tidings; Go, said he, *into all the world, preach the gospel to every creature*. Accordingly they proclaimed peace through his blood (f), assuring all that heard them, *that through his name, whoever believed, should receive the remission of sins* (g). Could we ask the various sorts of sinners that have been saved, and are now in heaven, how they came there? they would all of them ascribe their salvation to Jesus Christ. The extortioner, the persecutor, the swearer, the unclean, the thief, and the drunkard, how came such wretches to enter that holy place, to be in the presence of the infinitely pure Jehovah? They would praise the riches of free grace, in and through the atonement; and would say, “Jesus loved us, and washed us from our sins in his own *blood* (h).” “He was slain, and has redeemed us to God by his *blood* (i).” “Our robes were washed, and made white in the *blood*

(b) 1 John v. 20—(c) 1 Pet. i. 19—1 John i. 7—(d) Rev. vii. 9—(e) Rom. x. 10—(f) Acts x. 36—(g) Ibid. x. 43—(h) Rev. i. 5—(i) Ibid. v. 9.

“*blood of the Lamb* (k).”—The conscience is purged before the person serves the living God: so that though you have not, or cannot, serve God aright, the cleansing, which is the forgiveness of sin, is free for whoever believes (l). It is for the sinner as a sinner, for the ungodly. It is without money and without price. Any sinner, whoever will, let him take the water of life freely; for it is a fountain open to cleanse from sin and all ungodliness (m). It is the kindness of heaven arising out of the unfathomable riches of God’s grace, and very consistent with the infinite justice and glory of the Almighty.

SINNER. *Quest.* 1. As *his blood* was not shed to cleanse the consciences of all, how can I have any satisfaction that the benefit belongs to me?

*Ans.* If you believe, you may depend upon it, it is yours, as sure as the proclamation from heaven is true (n).

SINNER. *Quest.* 2. Believe what?

*Answer.* Believe these two things:—1. That God, out of his infinite kindness, gave his Son to be a complete Saviour, and that he has done all God requires, and the soul wants. 2. And believe that what Christ did is free for the wicked and the ungodly, for the graceless and unqualified perishing sinner.

As soon as this is understood, there is relief, in what condition soever the person finds himself. It is then the conscience is purged by the atonement or *blood of Christ*. Where there is no relief, there is some defect in the discerning or belief of this truth, 1. Either from a suspicion that there is not enough done to suit him, which amounts to the same

(k) Rev. vii. 14.—(l) Acts xiii. 39.—(m) Zech. xiii. 1.—(n) John iii. 14. 15. Acts xiii. 39.

thing as not believing Jesus to be the Christ; or,  
 2. From a mistrust that it is not free, which is a  
 disbelief of the gospel; for that again and again as-  
 sures us, it is free to every one that believes. The  
 case is evident; for if Christ has done all that God  
 required and the soul wants, and there is a procla-  
 mation from the King of Heaven that this is entirely  
 free; if I am not relieved thereby, it must be because  
 I do not credit it, which arises from my not under-  
 standing the tidings to be true; for every thing I  
 understand to be true, I must believe, whether I will  
 or no. Accordingly, the work of the Spirit of God  
 is to teach a person to "know the things freely gi-  
 ven us of God (o)." For instance, suppose you  
 have been a Heathen, Pagan, drunkard, swearer,  
 unclean: If you understand the Gospel, you must  
 believe the glad tidings therein suits you. If you  
 have been hypocritically false, it suits your condi-  
 tion. Are you in a dead unprofitable frame, that  
 you can neither love God, nor do any thing aright?  
 The good news is every way suitable to one in your  
 circumstances. Is there enmity in your heart against  
 God and his ways? Consider the *precious blood* was  
 shed for enemies (p). — Suppose you can do or bring  
 nothing to recommend you, it suits there, for it is  
 free. When the Spirit of God teaches any one to  
 understand the plain report of the gospel concerning  
 the atonement thus, the conscience is purged, there  
 is relief, there is ease immediately, without any more  
 ado. This begets love to this free salvation (q);  
 the wonderful kindness discovered therein, which is  
 the love of God, which is quite opposite to the ser-  
 vice of sin (r), the worship of Mammon (s), and

(o) 1 Cor. ii. 12.—(p) Rom. v. 10.—(q) 2 Cor. v. 14. 1 John.—(r) Tit. ii.  
 31, 12.—(s) Mat. vi. 24.

the friendship of the word (*r*). If your conscience be purged from dead works, you are called upon by him in his world to his service, and informed there what service he has for you, and at the same time it tells you, that where he is, there shall his servants be ere long.

SINNER. *Quest.* 3. But I can find no love to God and his people; and without that, how can I have relief from the *blood* of Christ? For where love is wanting, nothing profits.

*Ans.* The *blood* of Christ is shed for the unqualified, to purge the conscience from that sin of not loving God, who is infinitely deserving of all our love, it has procured a pardon of that great sin (*u*): And can I forbear loving of that which cleanses me from the defects of my love? This understood, will kindle in your heart love to love to God, and his people, above all things you have ever yet known.

SINNER. *Quest.* 4. What shall I do for him that has done such a kindness? I see now plainly that where sin has abounded, grace did much more abound. I see what Christ has done suits wicked, ungodly, graceless me: And if I disbelieve the freeness of it, I disbelieve the gospel of God. O blessed be God for Jesus Christ! He has holpen me, a wretched sinner, in my low estate! I find now the grace manifested in the atonement is enough for me. This *precious blood* saves, justifies—it purges my conscience from guilt—I have peace—what I wanted to find in myself, I see now in another. I know it is a truth, as sure as God's word is true, that "by the obedience of one, many are made righteous (*v*)," I am satisfied, that whatever

(*r*) James iv. 4. I John ii. 15. (*u*) I John v. 17. Acts viii. 39. (*v*) Rom. v. 19.

my soul wants, is already done and finished, and it is free. This great salvation shall, during my pilgrimage, be my confidence and trust. I ask you how shall I behave for the future? What shall I do? It is my heart's desire to be obedient.

*Ans.* 1. Take up your cross and follow Christ (*x*), by trying to observe all things he commands (*y*). "Go forth unto him without the camp, bearing his reproach (*z*)."  
 2. Imitate the kindness shown you, by forgiving others (*a*), and loving enemies.  
 3. Continue in the Apostle's doctrine, in fellowship with the disciples, in breaking of bread, and in prayer, from this time forward (*b*). In observing these three things I have mentioned, you will *make your calling and election sure* (*c*); and it will be a proof to you, that your joy is not the joy of the hypocrite, and that your lamp will not go out when the *bridegroom* comes.

(*x*) Mat. xvi. 24. --(*y*) Mat. xxviii. 20. --(*z*) Heb. xiii. 13. --(*a*) Mat. xviii. 21--35. Luke vi. 37. --(*b*) Acts ii. 42. --(*c*) 2 Pet. i. 10.

*N. B.* Read all the Scripture referred to very carefully.

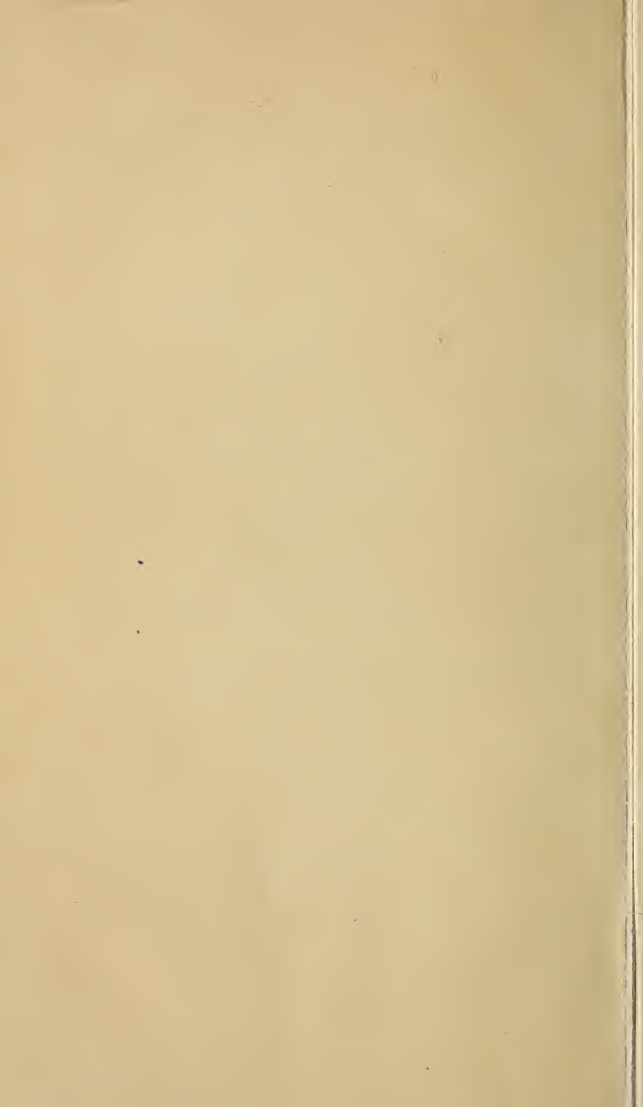
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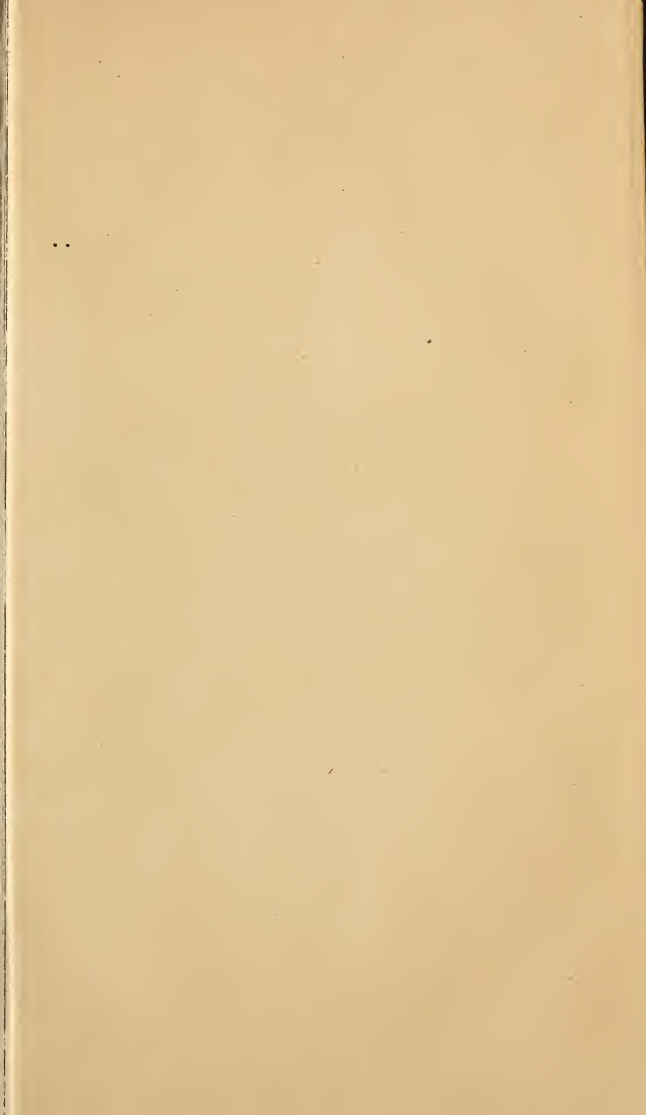
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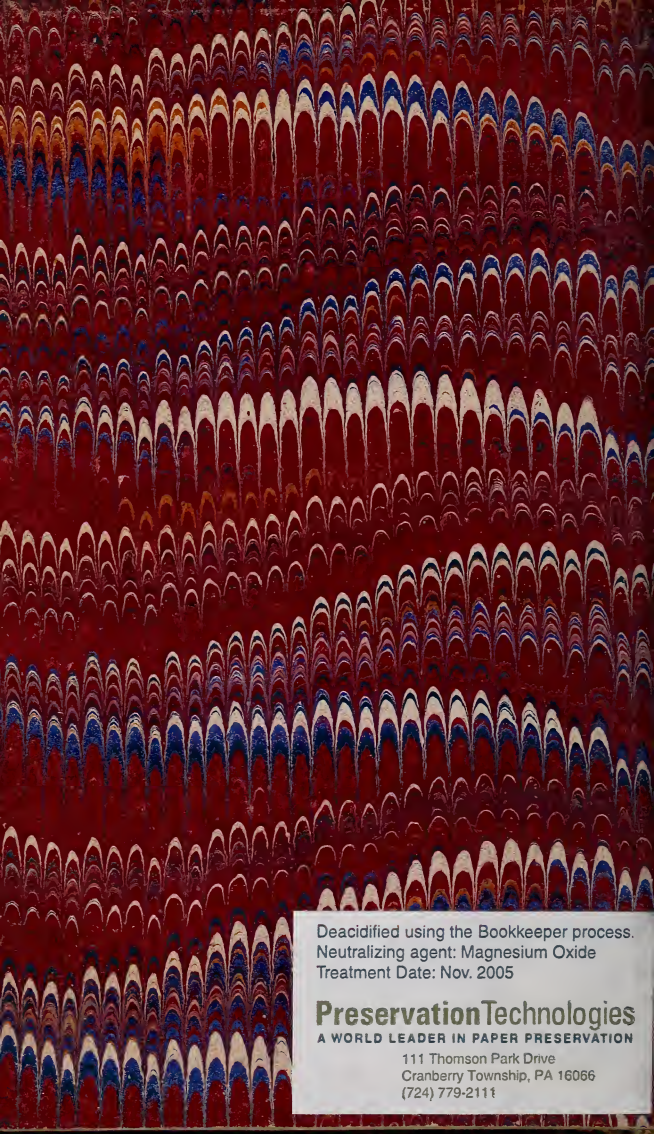








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