
*A Call to the Weary & heavy
Laden to come unto Christ for
Rest.*

A

S E R M O N

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*Isa. XLV. 1. The Spirit of the Lord God is upon
Me, because the Lord hath anointed me to Preach
Good Tidings unto the Meek, he hath sent me to
bind up the broken hearted, to Proclaim Liberty to
the Captives, and the opening the Prison to them
that are bound.*

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A Call to the Weary & heavy Laden to come unto CHRIST.

*Matth. xi. v. 28. Come unto Me, all ye that labour
and are heavy laden, and I will give you Rest.*

THe Apostacy of our first Parents has plunged all their miserable Off-spring into a gulph of Wo; and brought upon them a dreadful Weight of Distrels and Miserie. By this are we univertally polluted and defiled, all the Members of our Bodies, and all the Faculties of our Souls are Wounds and Bruites and putrifying Sores, that we are loathsome and abominable in the Sight of that God with whom we have to do: By this, we are brought under the Power and Dominion of our Lusts, Sin reigns in our mortal Bodies; and we obey it in the Lusts thereof: and what an astonishing Prospect have we of the terrible Effects of a Life of Sin and Guilt. By this we are brought under the Empire of Satan, and led Captive by him at his Pleasure; and how awful is the Thought of being for ever the Slaves and Companions of the Devil. We are by this Means also become Enemies to God, and the Children of his Wrath; and how terrible must our State be, while we have Omnipotent Vengeance engaged against us: This being our

Dreadful Condition, which if we flee for **Help?** If we call all created Power to our **Relief**, we shall yet *pine away in our Iniquities*; and *how shall we then live?* If we resolve upon a new **Life**, thereby to recommend our selves to the divine Favour, we cannot *bring a clean Thing out of an unclean*: we can as soon create a new World as a new Heart. If we go to God by Prayers, Tears, Reformation, or any Thing else within our Power, he is a *consuming Fire* to all un-sanctified Sinner. We have therefore nothing before us while in our natural State, but **Death** and eternal **Destruction**. This View of our **Cate** must needs fill the Soul of every convinced Sinner with **Perplexity** and **Confusion**; and make him *groan being burthened*, for how can **Sinners in Zion** help being *afraid surprized with Fearfulness*, to think of dwelling with *devouring Fire*, and *everlasting Burnings*. This View of our **Cate** may also well fill us with admiring and adoring **Apprehensions** of the un-speakable **Love** of God, in giving his Son to save us, of the un-speakable **Love** of our glorious Redeemer, who in *due Time*, when *we were yet without Strength*, died for the *ungodly*; and who is graciously proclaiming to poor distressed Sinners the glad Tidings now read to you. *Come unto me, all ye that labour and are heavy laden; and I will give you rest.* In speaking to these Words, I shall endeavour to consider,

1. Who are these *Wearry and heavy Laden*, that are the meet Subjects of the *Rest* here promised.

2. What is implied in *Coming to Christ*, that we may have *Rest*.
3. What is that *Rest* which the Lord Jesus Christ will bestow upon those *Weary and heavy Laden*, that come unto him for it. And then conclude with some Improvement.

I am *first* to shew, Who are those *Weary and heavy Laden*, that are the meet Subjects of the *Rest* here promised.

1. Those who are thus *weary and heavy laden*, must be thoroughly convinced of their Sin and Guilt, Misery and Danger. The most of the World of Mankind are asleep in carnal Security, ignorant of their guilt, insensible of their miserable undone Estate. Hence it is, that they can so boldly rush upon the thick Bosses of God's Buckler, and venture upon Damnation, without Care or Fear. These feel no Burthen from their Sins, have no Sense of the Weight of Gods Displeasure, no affecting Prospect of the Horrors of eternal Perdition; and therefore no Solicitude to *flee from the Wrath to come.*

These content themselves with a general Hope, and with being in as good a State as others: or if they have any Checks of Conscience and slight Apprehensions of Danger, they can still the Tumult in their Breasts, and quiet their Minds, with their good Purposes or Performances

These can see no Necessity of Christ, they cannot be in earnest seeking an Interest in him, nor can they place all their Dependence upon him, as *the Author of their eternal Salvation*; for *the whole need not the Physician: but they that are sick.*

sick. From whence it is apparent, that such as these are not qualified to receive *Rest* from Christ, who are at rest without him; and *see no Form nor Comeliness in him, that they should desire him.*

Sinners will never come to Christ; nor Obtain any saving Advantage from him, until they are first brought to an awakening Sense of their Sin and Guilt, and of their undone perishing Condition, while Enemies to God and Heirs of Hell. They must see their Danger before they'll fly from it.

Whatever Hope any may entertain of Salvation, while continuing in an Estate of carnal Security, their Hopes will be cut off; and their Expectations perish. They must be convinced of their present miserable Estate, either by the gracious Influences of the Spirit of God, or by a dreadful Experience of his eternal Wrath.

Conviction of Sin is the first Operation of the Spirit of God, in Order to a Sinners saving Conversion to him. Accordingly our blessed Lord promises to *send the Comforter, to convince the World of Sin, Joh. xvi. 8.* and this is exemplified to us, in all the Conversions we have a particular Account of in the New Testament. Thus St. Peters Hearers, from an awakening Sense of their Danger, are *prick'd in their Heart, and cry'd out to the Apostles, Men and Brethren, what shall we do? Acts. ii. 37.* Thus the Jaylor from like Distrets and Terror, *came trembling, and fell down before Paul and Silas, saying, Sirs, What shall I do to be saved? And thus Saul trembling and astonished, said, Lord what wilt thou have me to do? Acts. ix. 6.*—— **Suc**
Conviction

Convictions are sometimes begun in the Soul by the Means of some awakening Providence, sometimes by Christian Conferences, sometimes by publick, and sometimes by private Ordinances; and even sometimes by the immediate Influences of the Spirit of God, without any known Means or outward Occasion whatsoever: But the Means which God, is most usually pleased to bless unto this End, is the Ministry of the Gospel. *It has pleased God, by the Foolishness of Preaching to save those that believe,* 1 Cor. 1. 21.

These Convictions of which I speak, are ordinarily begun in the Soul, from a view of some more gross Pollutions and more aggravated Impieties and Enormities, that the guilty Sinner sees himself chargeable with. These stare him in the Face, lay fast hold on his Conscience; and set before him, a fearful Prospect of that fiery Indignation, that is like to consume him. These lye down and rise with him, and follow him wherever he goes, and whatever he does, till his Soul is filled with Terror and Amazement. But then, if these Convictions have any good Effect upon the Soul, they won't stop here, until the Sinner is brought to see, that *innumerable Evils have compassed him about, that his Iniquities have taken hold upon him, that he cannot look up; that they are more than the Hairs of his Head; and therefore, his Heart fasteth him,* according to that in *Psal. xl. 12.* He must be brought to see, that his Sins are vastly numerous and greatly aggravated, that every Station, every Relation, Circumstance and Capacity of his Life, are fil-

led up with Sin, till he is even brought to admire the Patience and long-suffering of God; that such a Guilty Wretch as he should be out of Hell. From this dreadful view of his Case will he be brought to look to the Sin of his Nature, the Curled Source and Fountain of all these Swarms of Lust that have thus acted their Part in his Heart and Life; until he cry out with the Psalmist, *Behold I was shapen in Iniquity, and in Sin did my Mother Conceive me.* Psal. L. 8. And with the Apostle, *I am Carnal, sold under Sin,* Rom. vii. 14. O what a hard Heart; what vile Affections, what Enmity to God and all that is Good, will a Sinner discover in himself, when once his Conscience is thoroughly awakened, and he is brought to see his Case as it is ——— Thus if the Poor Guilty Soul reflect upon his Past-Life, he sees nothing but multiplied and aggravated Sins that fill him with Confusion; if he looks into himself, he finds nothing but a Fountain of Pollution and Debauchment; if he looks forward, he has nothing in View but Destruction and Death. No Wonder, therefore; if we see such as these Meditating nothing but Terror, afraid of the shaking of every Leaf, and even afraid to lye down to sleep, lest they awake in Hell. No Wonder, if they have some Times Occasion to exclaim with the Psalmist, *While I suffer thy Temptations, I am Distracted.*

There is indeed a great Difference in the manner, Degree, and Duration of these Convictions, even in those upon whom they have

a saving Effect. Some are more suddenly surprized with a Sight of their undone Estate; others more gradually brought to a Sense of it. Some are more sorely broken with distressing and distracting Terrors from an affrighting View of the Weight of their Guilt, of the Wrath of an incensed God; and of the dreadful Damnation they have in Prospect; others in their greatest Distresses, have stronger Hopes to Support them from Sinking under such unutterable Anguish. Some for a long Time agonize under these Horrors of Conscience; and are for Years together kept under a Spirit of Bondage; others are quickly brought to the Foot-Stool of God's Mercy, to Rest with Comfort in an absolute Dependance upon Christ alone for Justification and Life. But how different soever these Convictions may be, none will ever be brought to Christ, till they are convinced that they are undone, helpless, and hopeless in themselves, and until they are brought to an utter Despair of Salvation, from any Thing they do or can do for their own Relief.

Thus I have set in your View one Thing Necessarily imply'd in *being Weary and Heavy Laden*; and I have no hope that any of you will ever come to Christ for Rest; until you have had some Experience of this in your own Souls.

I would moreover put you in Mind, that though this be necessary, it is not a sufficient Preparation for your coming to Christ for Rest.

You may pass through the greatest degrees
 of Conviction; and yet return *like a Dog to his
 Vomit; and the Sow that is Washed to her Wallowing
 in the Mire.* I therefore add, 2^{dly} They who are
Wary and Heavy Laden in the Sense of our Text,
 are to greatly burthen'd with the Weight of
 their Sin and Guilt; as to earnestly groan after
 Freedom and Deliverance from it. When
 Convictions Work to Purpose, they Represent
 our Sins as an intollerable Burthen; and our
 State most dreadfully Miserable, by no Means to be
 continued in. This Effect they had upon the
 Psalmist: *There is (says he) no Soundness in my
 Flesh, because of thine Anger; neither is there any
 Rest in my Bones, because of my Sin. For mine Ini-
 quities are gone over mine Head as an Heavy Burthen,
 they are too Heavy for me.* Psal. xxxviii. 3, 4.
 This discovery puts the Distressed Soul upon
 most Anxious Sollicitude after some Methods
 of Relief; and some Means of Deliverance
 from this Insupportable Burthen: This is
 exemplified in the Instances before propos'd to
 you. When St. Peter's Hearers were Prick'd in
 their Hearts, they Cry out with Amazement,
MEN and BRETHREN, what shall we do? The
 Trembling Saylor immediately meditates some
 Way of Escape from the Wrath to come; and
 exclaims with Agony of Soul, *sirs, What shall
 I do to be sav'd?* In like Manner St. Paul with
 Trembling and Astonishment Crys out, **LORD,**
What wilt thou have me to do? These we see were
 willing to do any Thing, be any Thing, bear
 any Thing, so they might but obtain the Fa-
 your

your of God, and an Interest in his Salvation. This Effect must Convictions have upon all of us, in Order to our being prepared by them to come to Christ for *Rest*. Those of us that could before commit Sin with Greediness, and roll the sweet Morfel under our Tongues, must now be brought to tremble at the Apprehension of Sinning against God. Those of us that could before quietly live in the Neglect of known Duty; and slothtully turn our Backs upon the Publick or private Ordinances of God, shall not now dare to neglect any Occasion of Divine Worship; but shall be Constant at Publick Ordinances, at Family Worship, and Closet Duties, Constant in our reading the Word of God, and other good Books; in Meditating upon, and cōversing about the Great Things of our Eternal Peace. Those of us that before could content ourselves with a formal and slothful Performance of Religious Duties, with dead lifeless and perfunctory Devotions, shall now be awakened to most Serious, Affectionate, and solemn Application in our Approaches to God, and bear upon our Hearts the Deadness of our Affections, and Wandering of our Thoughts in God's Worship, as our continual Burthen.

If we have once a due Impression upon our Hearts, of our Miserable Perishing Circumstances, we shall no longer dispute the Terms of our Deliverance; no longer retain any Reseryes in our Obedience; nor desire to hide any ~~Dut~~

with. We shall no longer ridicule the Power of Godliness, as unnecessary Precisenets; nor be Perjudiced against a Life of Vital Piety, as too strict to be complied with. Our Complaints will not be against the strictness of Religion, but against the Hardnets of our own Hearts; and our own deadnets and deficiency in a Religious Life. ——— In a Word, we shall be born down with the Burthen of our Sin and Guilt. We shall earnestly desire, seriously enquire after, and diligently pursue, some Method of Deliverance from those Distresses which we both Feel and Fear.

This is to be *WEARY and Heavy LADEN*; and this is what my Hearers must all Experience, if ever they are Qualified for the *Rest* here Promised.

You may perhaps think this is a hard saying, that you cannot bear. But I am in Faithfulness oblig'd to propose what is still harder to you, which is, if that you have Experienced all this, you may not yet be Prepared to come to Christ. You may be but a Self-Righteous Hypocrite; though you could boast with the Apostle in his unconverted State, that you are *as touching the righteousness which is in the Law blameless*. I therefore further add, *3dly*, They who are *Weary and Heavy Laden*, are deeply sensible of their Impotence and utter Inability to help themselves. When once a Sinner is thoroughly awakened out of his Carnal Security, he cannot help but seriously enquire, *What he shall do to be sav'd?* As I observ'd to you before. But how common

si it for such as these to seek Peace to their Souls from their own Performances; and to rest in what they do, or Propose to do, as what will make up the Breach between God and them; and entitle them to his Favour. They see the Greatness and Agravaion of their Sins, and especially of some of them which threaten them with Ruin and Perdition. This brings them to Resolve upon a Reformation. They won't indulge their Lusts as they have done, they will be more Careful and Watchful, they will keep out of the Way of Temptation; and Endeavour a new Life.—They see the Dreadful Defects of their Duties, which they have either wholly omitted or most carelessly performed. This fills them with Awful Apprehensions; and awakens in them most Solemn Resolutions to greater Diligence in a Religious Life. They will be more Constant in their Closets, more careful of their Family Worship, more devout in their Attendance upon Publick Ordinances. and more watchful over their Hearts and Affections in all their Approaches to God. Thus perhaps their Consciences will be quieted, and they settled upon their Lees in a graceless Christless State. They have now Ballanc'd their Accounts with GOD; and like the Jews in Jer. vii. 10. *come and stand before him, and say, We are delivered to do all those Abominations.* They now Hope from the Mercies of GOD, and the Merits of CHRIST; that they who are so much reformed, and who lead such a Religious Life, shall be accepted and saved. Thus they compass themselves about with

Receive at the Hands of God shall be, to lye down in Sorrow.

This being the sad Case of too many, who think themselves Something, when they are Nothing; and Deceive themselves, it concerns me to shew you, That all your own Righteousness is Filthy Rags, That all you do, or can do, is so far from answering the Demands of Justice, that the Iniquity of your Holy Things might justly damn you. And O, My Brethren; if God have saving Mercy upon your Souls, He will make you deeply sensible, that you cannot change your own Hearts and Affections, that you cannot perform the Duties of Religion in any suitable and acceptable Manner, that you cannot perform your Purposes and Resolutions; nor believe in Christ, and depend upon him for Salvation. There's none of you will ever come to Christ for Salvation, till you are first sensibly convinced, that you are utterly unable to help yourselves or to believe in him that you might have Life.———This has been the Experience of all those that have had a saving Change wrought in their Souls. They have found, that it was in vain to depend upon their good Purposes, Promises, Reformations or Duties. They have found, that they were lost and undone, and could not help themselves. They have found, that it was in vain to fly from Mountain to Hill; that the more they pretended to strive in their own Strength, the more Imperfection they discover'd in their Duties, and the more Corruptions in their Hearts.

free Grace; and the Merits of the Great Redeemer, and they have therefore committed their Souls to him, to do all in them, all with them, and all for them.

This Experience we must every one of us attain to, or we are undone for ever. We must be thus humbled, and brought off from all Confidence in ourselves, and from all attainments of our own that we either have, or hope for, before we can have any Interest in the Gracious Promise before us. To this I will add once more.

4ly, They who are *Wearry and Heavy Laden*, are brought to a lively Sense of their utter Unworthiness that God should shew them any Mercy. What I have said already gives us some View of the great Distress of an awakened humbled Sinner; they have found all their Refuges fail, all their Cisterns drawn dry; and all their Props knock'd from under them. *And whither shall they flee for help?* Could they with the careless World, flatter themselves from the Riches of God's Mercy and the Merits of Christ, without an Interest in either of them, that would ease them of their Burthen; and lull 'em asleep in Security. But alas! they are pressed down with a Weight of Guilt, which challenges the Justice of a provoked God. They see that they deserve nothing but Wrath, that they have no Claim to Mercy; and that they can do nothing which will entitle 'em to it. They see that God may justly take the Forfeiture at their Hands, and glorify himself

himself in their Eternal Ruin; and thence are ready to Wonder at the Patience and Long-Suffering of God towards such heinous, hard hearted Sinners as they are.

There is indeed a great Difference in the humbling Views of their own Unworthinets, which these *Weary and Heavy Laden* Sinners entertain. Some of them have such a Sense of their Guilt and just expostinets to the Divine Wrath, that they *are Troubled, they are bowed down greatly, and go Mourning all the Day long.* They see that God may justly reject them; and they don't know but he will, and how dreadful does their Case appear, while they see but a meer Possibility of escaping his eternal Vengeance! Some of them find such Powerful Corruptions, such deadness in Duty: and such hardnets of Heart, that they are ready to fear that they are given up of God, that they have Sinned away their Day of Grace, and that the Things of their Peace are hidden from their Eyes. These from such a distressing Prospect of their State, and from the Powerful Temptations of Satan setting in with it, are some Times ready to give up the Case, and to conclude that *God's Mercies are clean gone forever; and that he hath in Anger shut up his tender Mercies.* Others will be more comfortably Supported in their greatest Darknets and Fears, with some Hopes of undeserved Mercy, they will still hope (how dark soever their Case appears) that the Rich and free Grace of God, which has been so often Glorified

rified in the Salvation of the greatest Sinners, may extend even to them also, and that ever they may be made Partakers of the Redemption of Christ, which has been so dearly purchased, and is so freely offered. And how glorious and astonishing will this free Grace and Love of God in Christ appear to them, when they can entertain, any satisfying Prospect of it.

I can't pretend at Present to set before you all the various Operations of the Spirit of Grace in a humbled heavy laden Soul. But this is their united Character; and what is always found in every one that is prepared to come to Christ for Rest, that they absolutely despair of all their own Strength or Ability to help themselves, that they altogether give up all Hope, from any Thing else but the free, forfeited, and undeserved Grace, and Mercy of God; and the infinite Merit, and inexhaustible Fulness and Sufficiency of the Lord Jesus Christ.

Thus I have briefly, tho' but imperfectly described to you the *Wearied and Heavy Laden Soul*. I have shewn you what Convictions of Sin, what a Burthen under the Weight of it, what solicitous enquiries after the Way of Salvation, and what a deep Impression of our own Impotency and Unworthiness of Mercy, are necessary Preparations for our coming to Christ. And don't (I beseech you) imagine that these are peculiar and extraordinary Qualifications, or the Fruits of Darkness, Melancholly, or

Temptations, that you are not concern'd in; but consider them as of last necessity to every Soul of you, that would stand on the Right Hand of your Judge, at his Appearing and Kingdom. These are *eternal Truths*, that they are the *Poor in Spirit*, who are entitled to the *Kingdom of Heaven*; that they are *those that Mourn*, who shall be *comforted*; that when the *Hungry* are filled with good Things, the *Rich* shall be sent empty away; that when God gives, a *new Heart and a new Spirit*, he causes the *Sinner* to Remember his own evil *Wiles and Deeds*, and to loath himself in his own sight for his *Iniquities and Abominations*, that we must esteem all our own *Attainments* to be *Loss and Dury for Christ*, if ever we are found in him, and that it must be to the *Praise of the Glory of God's Grace*, if ever we are accepted in the *Beloved*.

If any of you are prejudiced against these *Doctrines*, and think I have carried the *Point* too far; the *Power of Divine Grace*, if you are so happy as to obtain it, will remove your *Prejudices*, and give you an *experimental Conviction* of these *Truths*.

If any of you are surprized at what you have heard, as being *Strangers* to all these Things; the *Lord* set home the *Surprize* to Purpose, till you have attain'd to the happy *Experience*, that you mayn't perish for ever with *Unconverted Sinners*.

If any of you have found these *Characters* of the *Weary and Heavy Laden*, in your own Souls, you are the *Subjects* of the *Gracious Invitati-*

on in the Text. *Come unto Christ and he will give you Rest.* And for your Assistance in so doing I shall Endeavour to point out the Way by shewing you,

I. What is imply'd in coming to Christ, that we may have Rest.

Upon this I shall observe in general, that *coming to Christ* implies the same Thing, with believing on him. Thus it is explained *Joh. vi. 35.* *He that cometh to me shall never Hunger, and he that believeth on me shall never Thirst.* To come to Christ is therefore to give such a hearty Assent to the Truths of the Gospel, as to be fully confirm'd in them, and to have them Powerfully impressed on our Minds. It is readily to consent with our whole Hearts to the Proposals of the Gospel, and to Receive the Lord Jesus Christ upon his own Terms. It is to Place all our Confidence upon him as *the Lord our Righteousness*, and as the Fountain of Grace and Life, that he may be all in all to us. Or in other Words, it is to choose him for our Portion, to give up ourselves wholly to him, and to trust in him alone as *the Author of our Eternal Salvation.* This is to come to Christ; and this the only Terms by which we can be entitled to the Rest here promised.

Sinners are ready to flatter themselves with safety, and to quiet their Consciences in a State of Sin and Impenitence, from such Gracious Encouragement as this in our Text. It is but coming to Christ, and they shall obtain Salvation

As though this were in their own Power;

and as though they could by this Means at their Pleasure obtain a Deliverance from Sin and Guilt, and a Title to Heaven. But what do they understand by coming to Christ? No more perhaps, than Praying to him, and attending some of the Ordinances of the Gospel, as if this were sufficient to make up the Breach between God and their Souls. But I beseech you, my Brethren, to receive this for an established truth, that you are never to hope for an Interest in Christ and his Salvation, until you are brought to receive a whole Christ with your whole Hearts, and to be united to him by a vital Faith. There is no Rest to be obtain'd from Christ, until you place all your Rest in him; and have all your Dependance upon him. *Without Faith its impossible to please God, Heb. xi. 6* *He that believes not shall be damned, Mark xvi. 16,* Some of you may perhaps, be startled at this Doctrine, as what robs you of all the Comfort you had taken from the Text. For if this be coming to Christ, you are no more able to come to him by your own Power, than to create a New World. *Faith is the Gift of God, and what Flesh and Blood cannot reveal,* you are therefore plunged into Distress; and what can you do?

That I may obviate this Difficulty, I would further observe to you, that if you would come to Christ, you must repair to him, and rely upon him for Grace to receive him. He is the *Author and Finisher of our Faith, Heb. xii. 2.* *It is of his Fulness that we all receive, and even Grace for Grace, Joh. i. 16.* We cannot indeed come
to Christ

to Christ and believe in him, without the Supernatural Assistances of Divine Grace. But cannot we endeavour to lye at his Foot-stool, in Order to obtain those Gracious Influences, whereby we may *receive him, and have Power to become the Children of Goa*? We cannot, it's true; ever do this, so as to give us a Claim to those Divine Assistances, as being any Way due to the best of our defective Performances or Endeavours, yet we can Endeavour to do it as well as we can. It is more than possible for such humbled Souls as have been described, to Endeavour to cast themselves at the Foot-stool of the Lord Jesus Christ; to have the Work of Faith with Power, wrought in their Souls And in that Way they have all possible Encouragement, that if they thus seek they shall find.

We must therefore Endeavour a most serious and solemn Attendance upon all the Ordinances of Divine Worship, and especially to *Pray with all Prayer and Supplication in the Spirit*; and in that Way, seek for the Blessing promised to those that *Watch at his Gate; and wait at the Posts of his Doors.*

We must be Constant and diligent in our Attendance upon all the Means of Grace; and *be not slothful in Business; but fervent in Spirit, serving the Lord.*

We must be importunate in our Suits for Mercy, and with *Jacob* wrestle with him for the saving Influences of his Spirit and Grace, resolving not to let him go until he bless us.

We



We must persevere in the Course of most active Diligence, whether we see any present Returns or not. If we are forced to walk in the Dark, we must yet *follow on to seek the Light*, and resolve *if he lay us, we will yet trust in him*. If the comfortable Issues of our Endeavours seem to tarry, *we must wait for them, for they will come and will not tarry*.

We must after all, prostrate both our Persons and Services at his Foot, deeply sensible that he may justly reject them both, *making mention of his Righteousness and that only*; and pleading only the Riches of his free, unmerited, Sovereign Grace and Love.

Thus I have set before you the only Terms, upon which you may hope for Rest from Christ. Those of you whose Consciences tell you, that you are yet Strangers to these Qualifications, have Cause to be awakened from a Sense of your Miserable undone Condition, and of the Necessity of your flying for your Lives to this City of Refuge, before the Avenger of Blood overtake you. Those of you that have good Hopes through Grace, that you have thus come to Christ, are now to have the Comforts of Rest proposed to you. In Order to this I shall consider,

III. What that Rest is, which the Lord Jesus Christ will bestow upon those *Wearied and Heavy Laden* Souls, that come to him for it.

The Rest here promised does in general imply a Freedom and Deliverance from all the Miserable and deadly Effects of our fallen apostate



State. These being a heavy and unsupportable Burthen, to an awaken'd humbled Soul, a Freedom from the Weight of that Burthen, may be fitly call'd Rest. And such a Freedom has the Lord Jesus Christ purchased and tendered to all those that will come to him for it. *That as Sin hath reigned unto Death, even so might Grace reign through Righteousness, unto Eternal Life, by Jesus Christ our Lord. Rom. v. 21.*

Here is Rest and Deliverance promised from the Guilt and damning Power of Sin. Though every Christless Sinner be *condemned already and the Wrath of God abides on him, Joh. iii, 36.* Yet if he will come to Christ, the Sentence of Death, will be reversed; the Curse of the Law taken off, and the Guilty Soul reconciled to God through the Death of the Cross. *There is no Condemnation to them which are in Christ Jesus, who walk not after the Flesh; but after the Spirit, Rom. viii. 1.*

Here is Rest also promised from the Dominion of Sin. Though every Unbeliever is in a Miserable Vassalage and Thralldom to his Lusts; and led Captive by them at their Pleasure, yet if they will come to Christ, the Son will make them free, and they well be free indeed. There will yet be Remainers of their Corruptions: but they shall Reign no more. *The Flesh will yet lust against the Spirit;* and many Imperfections accompany their highest Attainments: but with the Mind they will serve the Law of God, tho' with the Flesh the Law of Sin. Though they must yet keep on their Harness, they are sure

sure



sure of a Victory. *Sin shall no more have Dominion over them; for they are not under the Law, but under Grace.* Rom. vi. 14.

Here is *Rest* and Freedom likewise promised from the Tyranny of Satan. tho' Satan has an absolute Dominion over, and a full Propriety in un sanctified Sinners, that they are guided by his Directions, acted by his Influences; and hurried headlong by his Temptations in the Paths of Destruction and Death; and though they are all of their Father the Devil, and the Lusts of their *father they will do*; yet if they will come to Christ, he will strengthen them against Satans Temptations; and with the Temptation make a Way for their Escape, he will Support them under his fiercest Assaults, and enable them to stand against the Wiles of the Devil, and to quench all his Fiery Darts; he will bruise Satan under their Feet shortly, Rom. xvi. 20.

Here is moreover *Rest* promised from the Damnation of Hell: Though every Unconverted Sinner is under a Sentence of Eternal Damnation; and there is but a Step between them and the Lake of Fire and Brimstone, which is the second Death; yet if they will come to Christ he will disarm Hell of all its Terrors, free them from the dreadful Danger, and prepare them for an Eternal Triumph over it, while others are weltering in the Flaming Vengeance, and Weeping and Wailing and Gnashing of their Teeth for ever. For he that believeth on him, shall not come into Condemnation, Joh. v. 24.

Here is also Eternal *Rest*, promised to all those

that

that come to Christ. These shall be kept by the Power of God, through Faith to Salvation. They shall be guided by his Counsel; and afterward brought to Glory. They shall in the Conclusion be Eternally free from all their Fears, Darknets, Temptations and Tribulations; and be possessed of the Joy of their Lord, where they shall enjoy *what Eye has not seen, nor Ear heard; neither has entered into the Heart of Man*; where they shall Eternally tune their Harps to the Praise of him, who has loved them, and washed them from their Sins in his own Blood, and made them Kings and Priests, to God and his Father. This is the Rest which remains for the People of God, Heb. .iv. 9.

Thus I have set before you a Rest, worthy of your Choice and Pursuit. How intollerably Miserable must all those be, that come short of it. How inconceivably happy will they be, that enter into this Rest. And why then will any of you be so mad, as to forego this blessed Prospect for the Gratification of your bale and sordid Lusts and Pleasures? Why are not all of you most actively solicitous, to lay hold on this Hope, that is set before you?

But its Time to make some particular Application of what you have heard. And

1. This Teaches us the Dangerous and Miserable Condition of all those, that remain careless and carnally secure, in a State of Unbelief. It is an awful Thing to consider, how the greatest Part of our People are at ease and quiet under the Guilt of Sin, the Curse of the Law;

& the Wrath of God. They are upon the Brink of the Bottomless Pit, and make every Moment to be progressing in a State of Eternal Perdition; yet they neither see their Misery, nor see their Danger, they will eat, drink, and Sleep in quiet; and pursue the World and their Lusts, without Fear or Care of the dreadful events. But is it not Time for such of you to consider, that you are without an Interest in Christ, without any Claim to the Gracious Promise here made to the *Heavy and Heavy Laden*; or indeed to any Promise in the whole Book of God; and that you are without Possibility of Salvation, while you remain in this Security? Is it not Time for you to stop your daring Progress in the Paths of Destruction, before your Case is remediless for ever? Would any of you keep your Beds, and say, *a little more sleep, a little more slumber, a little more so'aring of their Hands to sleep*, if you were warn'd that your Houfe were on Fire; and you just ready to be consum'd in the devouring Flame? Indeed, my dear Brethren, this is your Case, the dreadful Flames of God's burning Vengeance are as it were blazing about your Ears, sleep but a little longer; and you are fix'd for ever in that *Fire that shall never be quenched*. And can you quietly bear this terrible Thought? Can you be content to roar out a dreadful Eternity, under the Agonies of intolerable Torments and Endless despair? Had you rather have your Lot with Devils and Damned Spirits, than forsake your Lusts and fly to Christ for Mercy?

But

But you hope, perhaps, for better Things, you hope it will never come to this; but that you shall find Way or other escape this dreadful Destruction. But what Grounds have you for this Hope? Can you hope that God will violate his Word for your Sake; and sacrifice his Truth and Justice to your Lusts? Can you hope that God will make new Terms of Salvation for you, that were never proposed to any in the World; and that you shall be saved in a Way contrary to his Nature, to his Law, and to the whole Tenor of the Gospel Covenant? O how vain is that Hope, how likely to End in amazing Disappointment, and to leave you for ever ashamed of it! I testify to you in the Name of the Lord; that there is no Hope for you, nothing but Eternal Destruction to be expected by you, unless you *awake from your Sleep, and arise from the Dead, that Christ may give you Light.*

Its probable that some of you will be ready to complain of this Address, and say, what need of all this Terror? Must we hear of nothing but Hell and Damnation? But in Answer to this, I assure you, that it is not from any *Delight* in your Disquiet or uneasiness, that I set these awful Truth before you. I would leave you in an undisturb'd Tranquility, if your precious Souls were not in Danger. But it is from a Sense of Duty to God, its from Compassion to your Perishing Souls, that I thus Warn you of your approaching Ruin. I am bound by Office, I am excited by Pity to your
Souls

Souls, to endeavour to awaken you out of this fatal Lethargy, lest you should Sleep on in your Security until your Opportunity is lost forever. And Oh that I could stir up any of you to see your Danger; and in earnest to meditate on Escape from it! But I am afraid that this Sermon will have no better Success, than the many others of the like Nature, which you have heard before, and that you will yet securely go on in the same Ways of Sin and Death; until dreadful Experience convince you, that it is a *fearful Thing to fall into the Hands of the living God*. It is my duty, I cannot help it, God is Witness; and you are Witnesses against your selves, that I have once more faithfully warn'd you. And thus I must leave those that will not regard me; to *Sleep on and take their Rest*, and return to the more delightful Part of a Ministers Employment.

2. Here is Matter of greatest Encouragement to Poor doubting distressed Souls, whatever Darknes and Discouragements, Tryals or Temptations, they may be exercised with. You may perhaps fear, that your Case is desperate. You may be *troubled and bowed down greatly; and go Mourning all the Day long, and your Bones may wax Old, through your roaring all the Day*. But how Dark soever your Case may appear, there is *Hope in Israel concerning this Matter*. The great Redeemer has Purchas'd Peace and Pardon for you; and is this Day calling upon you to come unto him; and he will give you Rest.

Though your Sins are never so many and never

ver so great, you may hope for Acceptance with
 God, through the Lord Jesus Christ. It is not
 the Number nor the Aggravation of their Sins
 that makes the Case of Sinners desperate; but
 their impenitent continuance in them. The
 Blood of Christ is sufficient to cleanse from
 many Sins, as well as from few; from great
 Sins as well as from small ones. Repair there-
 fore to that Fountain that is set open for Sin and
 Uncleanness; and tho' your Sins are as Crimson and
 Scarlet, they shall become like Wool and Snow; tho'
 they are Written with a Pen of Iron, and engraven
 with the Point of a Diamond, they shall be all blotted
 out against the Times of refreshing, shall come from
 the Presence of the Lord. For this is a Faithful saying,
 and worthy of all Acceptation, that Jesus Christ came
 to save Sinners, the chief of Sinners. 1 Tim. i.
 15. The Blood of Jesus Christ, God's Son,
 cleanses from all Sin. 1 Joh. i. 7.

Though you have long continued in a State
 of Sin and Guilt, there is yet an accepted
 Time and a Day of Salvation for you. It is
 indeed a Wonder of God's Patience and for-
 bearing Goodness, that you have not before
 now been cut down in the Act of Sinning,
 and sent to Hell. But blessed be his Name, he
 is yet waiting upon you to be Gracious, he
 is yet calling upon you, to Day after so long
 a Time, to hearken to his Voice; and not hard-
 den your Hearts, Heb. iv. 7. And if you will
 at last comply with the Invitation and come to
 Christ, you shall in no wise be cast out. You
 may make sure to your selves that your Day of
 Grace

Grace is not past ; if you will improve your remaining Season, in giving up your selves to Christ and living to him. For if you have a Heart to do this, its certain you are not yet given up to *a hard Heart, and a rebellious Mind.* Though it's alwaies too late to delay our Repentance, and put off the Things of our Peace to future Opportunity ; and tho' they that venture upon it, Run the dreadful Hazard of losing all Opportunity and Possibility of Mercy. Yet it is never too late on this Side Hell, sincerely to Repent of our Sins ; and *come to Christ* for Grace and Salvation.

Though you have long Sinned against Gospel Grace and Love, against Christ ; his Ordinances and Gracious Offers of Mercy, there is yet Encouragement even for such Sinners as you, to *come unto Christ* for Life. It must indeed be confest, That Gospel Sinners are peculiarly heinous in the sight of God. Their Rejection of Christ, their Contempt of his Ordinances ; and Abuse of his Love, add as dreadful Weight to their Guilt, and exposes them to a more terrible Damnation. It is indeed a Wonder that any such as these, who reject the Lord that bought them ; and let light by the infinite Merits of his Blood, should ever obtain Mercy. But such are the boundless Riches of his Grace and Love, that some of those Guilty Wretches, who *with Wicked Hands had Crucified and slain* the Lord of Life, had the Promise of Salvation made unto them and to their Children, Acts. ii 23, 39. And the same Promise is made unto
you

you also, if you will attend the Directions given to them. He that saved *Paul*, a *Blasphemer*, a *Persecutor* and *injurious*, for this Cause bestow'd *Mercy* upon him, that in him just *Jesus Christ* might shew forth all *Long-Suffering*, for a *Pattern* to them which should hereafter believe on him, so *Life everlasting*. 1 Tim. i. 13. 16. And why may not you depend upon and hope in that *Infinite Grace* and *Love* of *Christ*, which bestow'd *Salvation* upon *Peter*, who deny'd his *Lord* with an *Oath*, and curst and swore that he did not know him.

I may add to all this, Though you find Cause to complain of great hardness of Heart; Stupidity, and Insensibility; yet you are invited to *come to Christ* for *Relief* in this Case also. You may perhaps imagine your selves exempted from all the *Gracious Encouragements* that have been set before you, since you are altogether incapable to comply with the *Terms* whereon they are proposed. Could you but *come to Christ*, you are sensible there would be *Hope*. But alas! you are a *Poor hard hearted graceless Sinner*; and what *Hope* can there be for you? Your *Affections* are dead and dull, that you can have no lively *Impression* of the *Things* that are unseen and *Eternal*. Your *Duties* are formal and superficial; and your *Hearts* crouded with sinful and wandring *Thoughts* in your nearest *Approaches* to *God*; which you are ready to tear renders your Case remediless. These and such like *Complaints* are commonly made by *convinc'd and humbled Sinners*; and are the
common

Common Objection of their greatest Distresses and Distrets. But were their Complaints just, and their Hearts as hard and graceless as they suppose, their deperate Conditions would no waies follow from thence. The infinite Mercy of the great Redeemer does as well extend to such *Heavy and Heavy Laden Sinners*, as to others. Such as you (if any such there be amongst my Hearers) who are burthen'd with a Sense of the hardness of your Hearts; and are groaning after Deliverance from it, have all the Encouragement you can desire, to depend upon Gods gracious Promise, that he *will take away the Heart of Stone out of your Flesh; and give you a Heart of Flesh.* Ezek. xxxvi. 26. You have sufficient Encouragement to lye at his Foot-stool in the best Manner you are capable of, for the sanctifying and quickning Influences of his blessed Spirit. *His Grace will be sufficient for you.* 2 Cor. xii 9. He will *quicken you, tho' dead in Trespases and Sins,* Eph. ii. 1. *Of his Fullness you shall receive, and even Grace for Grace,* John i. 16. Do but persevere in a Diligent and humble Endeavour to seek Grace, and Strength from him; and he will *work in you both to will and to do.* Phil. ii. 13. He will carry you *from Grace to Grace, and from Strength to Strength.* He will enliven your Affections, give you *Enlargement in your Duties,* and Comfort you with the happy Experience, that his *Ways are indeed Ways of Pleasantness; and all his Paths Peace.* *They that thus wait upon the Lord shall renew their Strength, they shall mount up with Wings as Eagles,*

they shall run and not be Weary, they shall walk and not faint, *Isa. XL 31.*

And now, what can stand in the Way of your Salvation, but your own **Obstinacy** and **Stupidity**? What can hinder your obtaining an Interest in **Christ** and all the **Benefits** of his **Redemption**, but your care less neglect and **Rejection** of him? Though the **Case** of **secure Sinners** be indeed as **awful** as can be imagined; yet the **Comforts** given by our **Lord Jesus Christ** to **Poor awaken'd** and **distressed Souls**, are as great as they themselves could desire, were they to state their own **Terms** of **acceptance** with **God**. All the **Danger** in this **Case**, is a **Misapplication** of these **Precious Comforts**. That those who have no **Part** nor **Lot** in this **Matter**, will lull themselves still faster asleep by these **Gracious Encouragements**, while those that are of a *humble and contrite Spirit, and tremble at God's Word*, will doubt their **Claim** to this **Comfort**; and continue in their **Darkness** and **Distress**. I therefore proceed,

3. To put you upon an **Examination** of your **selves**, whether you have been thus **Weary** and **Heavy Laden**; and whether the **Burthen** of your **sinful** and **Miserable State** has brought you to **Christ**. This is an **Affair** of **unutterable Importance**. Your **Soul**, your **Eternity** depend upon it. If you are **deceived** in this **matter**, you are **undone** forever. Your **false hopes** will stand you in no **stead** at the **Barr** of your **Omniscient** and **impartial Judge**. It will stand you in no **stead** at that **awful Tribunal**, to plead

your Privileges, your Moralities, your good Purposes; or any of your Attainments. If you have not been thus Weary and Heavy Laden, if you have not come to Christ, all such Pleas will be silenced; and you rejected, with *this* you I know you not whence you are; *depart from me all ye Workers of Iniquity*, Luk. xiii. 37. Be therefore entreated to be most serious, solemn, and impartial in this Enquiry. Don't take up with a general Hope; or any slight Grounds of Satisfaction; but make a daily Business of looking into your Hearts, and into your State. Be afraid of being deceived, and cry to God that he will *search you and know your Hearts, try you and know your Thoughts, and see if there be any Wicked Way in you, and lead you in the Way everlasting*. That I may assist you in your self Examination, let me Propose a few Things to you.

1. Have you ever had a lively Afflicting Sense of the dreadful Displeasure of God, that your Sins have brought you under? You have heard what Convictions and awakening Discoveries of your undone Miserable State, are necessary Preparations to your coming to Christ; & have you experienced this in your selves? Have you been rouzed out of your Security by a sight of your numerous aggravated Sins? Have you been terrified with a Sense of the Wrath of God incensed against you; and the dreadful Destruction ready to overtake your Guilty Souls? Have these Convictions had a lasting Impression upon you, have they imbitter'd your Sins to you, made you afraid of Sinning against God; and

put you upon a most awful Concern, about a Deliverance from these Perishing Circumstances? Has this Concern been fixed upon your Minds, that you could not shake it off by any Worldly Amusements or sensual Pleasures? Hath God's Arrow stuck fast in you; and his Hand pressed you sore, that there was no Soundness in your Flesh because of his Anger; nor Rest in your Bones because of your Sin? What Answer do your Consciences make to these Demands? If you have Experienced these Things, God's Spirit has begun a Good Work in your Souls. Take heed, that you don't wear off these Impressions, quench the Spirit of God, provoke him to withdraw his Influences; and leave you to your former Security, if not to fatal Obduracy and Impenitence. If you have not Experienced these Things, you have not yet taken the very first Step towards your Salvation. And can you be quiet in such a Condition? The Lord awaken you before it's too late! 2. Have you ever been most earnestly solicitous to get out of your Miserable Perishing Condition; and to escape deserved Damnation? What Effect have your Convictions had upon you? Have they left you in an unactive despairing Frame, Concluding that *if you Pile away in your Iniquities, how shall you then live,* & that it's in vain to strive; or have they so worn off, that you are fallen fast asleep again in your former Sloth and Negligence? If either of these be your Case, your latter End is like to be worse than your Beginning. ————— But on the other

Hand, are there none of you, that have been put upon a most earnest and hearty Concern about what you should do to escape the Danger of an unanctified State; and upon a most Diligent Endeavour to comply with all the Methods of Salvation Proposed in the Gospel? Have you constantly and fervently addrest the Throne of Grace, in your Closets and Families? Have you conscientiously attended upon all the Ordinances of Christ? Have you studied to know all your Duty; and without reserve endeavoured to Practise it? Have you been *striving to enter in at the straight Gate; and pressing towards the Mark for the Prize of the High Calling of God, in Christ Jesus our Lord?* Have you been *not slothful in Business; but fervent in Spirit serving the Lord,* Though such a Life of Diligence Merits no Favour from God, yet this is the Way, Walk ye in it.

3. Have you committed your Souls to the free Grace of God, depending upon the Righteousness of Christ, and that only, for your Acceptance with him? Have you seen the Defect & Imperfection of your own Duties and of all your own Righteousness; and how justly God might Damn both you and them? Have you ever seen that if God ever bestowed Salvation upon you, it must be such a Display of free Grace as deserves your Eternal Admiration and Praise? Have you seen that if ever you obtain Salvation, it must be only upon Christs Account, upon the Account of what Christ has done and suffered for you, and not on Account of

of

of what you have done, or what you **can** do or suffer for him. Has this Consideration made the Lord Jesus Christ appear exceeding precious to you, that you could be rather content to want any Thing else, than to want an Interest in Christ? Have you most ardently desired to have Christ Reign in your Hearts; and to bring all your Powers and Faculties into Subjection to him? Have you committed your Souls to him, and Resolved to Rest only upon him, that he might be unto you *Wisdom, Righteousness, Sanctification and Redemption*? And has this not only been found in your Souls, upon some sudden Heat of your Affections; but your habitual Experience? If you can give a comfortable Answer to these Enquiries; and don't deceive your selves, you may depend upon Rest from Christ.

4. Have you the Evidences of an Interest in Christ by the Blessed Fruits and Consequences of an Union to him? If you believe in Christ, *you are Careful to maintain Good Works, for Faith without Works is dead.* If you have a true Faith it is Operative, it Works by Love, by Love to God, Love to the Lord Jesus Christ; Love to Holiness, Love to God's Ordinances, and Love to one another. Now, have you had Experience of this? Have you had this Charge in your Hearts and Affections, as well as in your Lives and Conversations? In a Word, have you Experienced the Fruits of the Blessed Spirit in your Soul? This as much as any Thing is a Distinguishing Mark of a Child of God. *For*
if any

if any Man have not the Spirit of Christ (with his Fruits and Graces,) he is none of his, Rom. viii. 9. It concerns you therefore, seriously to examine your selves by this Rule, and to consider whether you have these Fruits in your hearts and Lives, according as they are described, Gal. v. 22, 23. *The Fruit of the Spirit is Love, Joy, Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Temperance.* ——— I wish you could all stand the Tryal; but there is too great cause to fear, that some of you have not these Graces of the Spirit; or at least that you have them not in Exercise. What else mean these Divisions and Confusion, these Aspersions and Reproaches, this Judging and censuring one another, that is so much complain'd of among you? Are not these Things as directly contrary to the Fruits of the Spirit here enumerated, as they possibly can be? How then can any Man pretend to be led by the Spirit of God, into such Practices as these? ——— You may, perhaps, answer to this, that those whom you reproach and vilify, and whom you thus severely judge and censure, are indeed *formal Hypocrites*, and it is your Duty both to God and them, to tell them of it, and to awaken them to a Sense of their Danger; that the Society in general being such Formalists, ought to be broken up, that it may be settled upon a better Foundation. Such like Pleas have (I perceive) been made for your Church Dividing Practices; and for your Uncharitable Censoriousness. But I would enquire of those, how they come to know that they

who are Professors of Religion, sound in their Faith, Regular in their Conversations, Friends to vital Piety, forward in Promoting Religious Duties; and constant in attending upon them, are but formal Hypocrites. They may be such it's true; but it's the Prerogative of him who searches the Hearts and the Reins, to determine whether they are such or not; And whence have any of you Authority to invade his Prerogative? Would you but View your Conduct in the Glass of God's Word, it might justly fill you with Surprise. There you are directed not to Judge, lest you are Judged, Mat. vii. 1. There the Apostle exostulates with you, as I have now been doing. *Who art thou that judgest another Man's Servant? To his own Master he standeth or Falls. Why dost thou judge thy Brother, or why dost thou set at nought thy Brother; for we shall all stand before the Judgment-Seat of Christ? Let us not therefore judge one another any more, Rom, xiv. 4. 10, 13.* And the same Apostle warns you, to judge Nothing before the Time, until the Lord come, 1 Cor. iv. 5. In that Blessed Book you are directed, to do Nothing through strife and Vain-Glory; but in lowliness of Mind, each to esteem other better than themselves, Phil. ii. 3. And you are there assured, that if you had all Faith so that you could remove Mountains, and have no Charity, you are Nothing, Cor. xiii. 2. You are there repeatedly warn'd of the Sinfulness of Divisions and Confusions, and of God's great Displeasure against the Authors of them, You are there told, that this Wisdom descends

descendeth not from above, but is earthly sensual devilish. Jam. iii. 15. Now what must your Character appear, if you are try'd by these *Oracles of God*? I don't say it is impossible that you can have the Truth of Grace, this were to imitate your Conformity, but I am bold to say, that these Practices are directly opposite to the exercise of Grace, and therefore to be heartily repented of, and speedily reform'd, if you would have a clear Evidence of your good Estate. It's not improbable that I shall be severely censured for this Address. But my Dear Brethren, have I not proved the Sinfulness of these Practices by that Word, by which you and I must be judged at the last Day? If I have, take heed what you do; for it is hard to kick against the Pricks. God will first or last Vindicate the Truth of his Word, whoever oppose it. If I have not proved this from the Word of God, challenge no Regard to any Thing I have said, I don't desire you to receive any Thing upon my Authority. I therefore leave this to the Determination of your own Consciences; and Pray God that they may direct you to such Methods now, as will prove most Comfortable to you in the Day of Christ. I shall add no more upon this Subject; but that I have in the Fear of God born my Testimony against these uncharitable Practices, and have delivered my Soul. If any of you will still persist in them, your Blood be upon your own Heads, I am clear from your Guilt. —————

There needs no Apology for my insisting so long

long upon this Matter, you all know the Case; I shall therefore leave it with you, and return to summon your Attention to those Rules of Trial that have been proposed. Review what you have heard, and consider it. Do your Consciences bear Testimony for you, that you have been thoroughly awakened from your Carnal Security; and deeply affected with a Sense of your Sin and Guilt, and of the Wrath of God, to which you are thereby exposed? Do your Consciences testify for you, that you have been constant, diligent and earnest in all known Methods of fleeing from the Wrath to come? Do they upon an impartial Examination bear you Testimony, that you have renounced all Confidence in your selves, that you commit your Souls to Christ, and depend upon him only, as the Author of your Eternal Salvation? And have you found the Fruits of the Blessed Spirit in your Souls, Mortifying your Lusts, Purifying your Hearts, and quickning you in the Ways of God and Godliness? Have you according to the Apostles Direction, Col. iii. 14 15. *Above all Things put on Charity; which is the Bond of Perfection; And has the Peace of God Ruled in your Hearts, to which also ye are called in one Body. If these Things be in you, and abound, they make you, that ye shall be neither Barren nor Unfruitful in the Knowledge of Our Lord Jesus Christ.*

4 I would conclude this Address, with an earnest Exhortation to every one, to come weary and heavy laden to Christ for Rest — **This is an Affair of the greatest Consequence**

that was ever proposed to any of the Children of Men; and every one of your Precious Souls are like to be Unconceivably Happy and Glorious, or Untpeakably and Intollerably Miserable thro' all Eternity; according as you comply with or reject this Exhortation. And what a Thousand Pities it is, that any of you should fall out of the Graces of God, and come short of this Rest, which our Lord Jesus Christ is with such Bowsels of tender Compassion inviting you to come to him for it. What a Thousand Pities; that all your Opportunities and Offers of Mercy, and this Sermon among the rest, should increase your future Misery; and make the Flames of God's Eternal Wrath hotter and more intollerable. O that I could therefore prevail with some of you at least, to accept of this offered Salvation! I can wish greater sincerity Address you in the Apostles Language, Rom. x. 1. *Brethren, my Hearts desire and Prayer for you is, that you might be saved.* Tho' I have not so immediate a Relation to you, as I formerly had; Yet, I can't forget to be concern'd for the Welfare of your Souls. I should yet esteem it Matter of greatest Thankfulness, if God would make me an Instrument of saving but one of you from Eternal Ruin. Allow me therefore, to press this Exhortation upon you with greatest Importunity; and I entreat you, not to give me a Denyal.

I would more particularly apply my self to the Young People of this Congregation; and Endeavour to prevail with them to come to
Christ

Christ. I have more hope of them than of others, for it has been a constant Observation, that the most that are ever brought to a saving Interest in Christ, are converted in their youth. Will you then, my dear Children, be persuaded to renounce your youthful Lusts and Pleasures, to consider your Danger and Misery, and betake your selves to the Lord Jesus Christ for Mercy, now while you have such a Precious Opportunity; while God is waiting upon you to be Gracious, while Christ is inviting you, Ministers are persuading you, the Spirit striving with you, and the Arms of Mercy open to receive you. Now is your Time. How soon all these Advantages will be irrecoverably past forever, God only knows.

I must also direct this Exhortation to those of more advanced years, that have longer stood it out against the Calls of the Gospel; and the striving of the blessed Spirit. Though there is less hope of prevailing with such as these; yet I dare not despair even of their Case. The Mercy of God, and the Redemption of Christ, are sufficient for the Coldest and most enormous Sinner of them all, if they would but come to him for it. I would therefore most earnestly entreat, I would most solemnly Warn such as these, to improve the remaining Sands of their Glass, in this Infinite concern. You have lost Time enough. You have run the dreadful Venture too long already. O then hearken to this Exhortation, *To Day while it is called to Day, to save yourselves.*

I entreat all of you both Young and Old most seriously to Meditate upon the dreadful Misery of your Condition, while in an Unsanctified State. Solemnly and deliberately consider what you are by Nature; Children of *Wrath*, and Heirs of Destruction. Consider what you are by Practice, most egregiously Guilty in the Sight of God. Consider what Perdition and Eternal Ruin is ready to overtake you, a thought that makes even the Devils tremble. The Law of God Condemns you; and how terrible are the Curles of that broken Law. God himself is Angry with you every Day, and how astonishing is the Wrath of the Eternal God! Who can stand before him, when once he is Angry? Hell opens its Mouth for you, there is but a Step between you and Eternal Damnation. O Meditate upon these Things till your Consciences are awakened; and you convinced that there is no resting any longer in this Condition.

Consider likewise in a most serious and deliberate Manner, that there is no Remedy for you, but in Christ only. Don't fly to any carnal Refuge for Help in your Distressed State, but impress it upon your Minds, that you must Obtain an Interest in Christ; or perish without Remedy. Let this Consideration to sanctify your Souls, that you can rest quietly no longer in a Christless State.

And to conclude, Resolve to cast your Souls upon his infinite Grace and Love, whatever be the Issue. Confess to God your Sin and Guilt,
your

your utter Unworthiness, and Inability to help your selves. Plead before him the boundless Riches of his infinite Grace, and the Merits and Passion of his Son, for your Acceptance with him: Be importunate with him, for the Graces of his Spirit, for Faith to receive a tendered Saviour upon his own Terms, to depend upon him, and to live to him Endeavour to come to Christ as you are; and don't pretend to prepare your selves for his Acceptance. Though you cannot believe in him, ~~all~~ you are first Wearv and Heavy Laden, yet he alone must give you these Qualifications. He must ~~show~~ you your Necessities of an Interest in him, and enable you to receive him. Strive therefore to bring your dead, dull, lifeless, and Sinful Hearts to Christ, that he may begin and carry on *the Good Pleasure of his Goodness in you.* Be constant and earnest in thus doing as for your Lives. If you will thus *be steadfast, immoveable, alwaies abounding in the Work of the Lord, your Labour shall not be in Vain in the LORD.*

