

The true Believer's ALL secured:

A

S E R M O N

Preached at the

Presbyterian Meeting-House in Boston,

March the 11th and 12th,

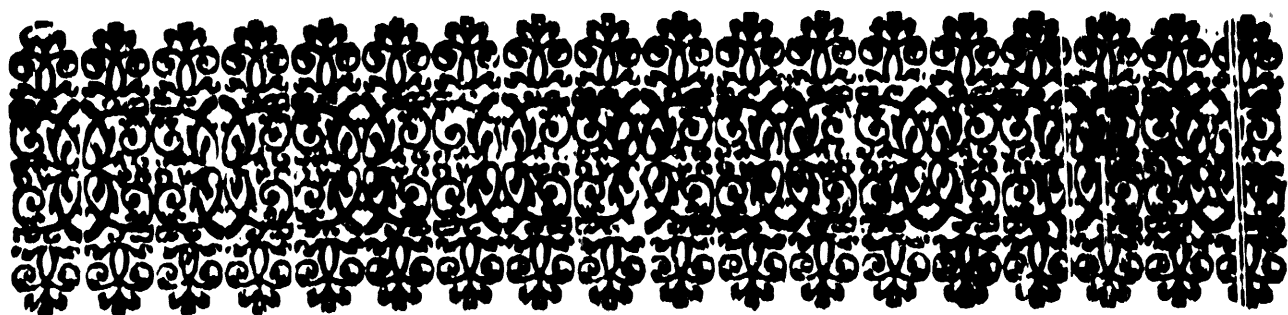
Being *Sabbath-Evening* and *Monday* after
the Administration of the Lord's
SUPPER.

By David M^cGregore.

B O S T O N :

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2 TIM. I. 12. latter Part.

---I am persuaded that He is able to keep that which I have committed unto him against that Day.

THAT Person who has a *precious Treasure*, if he act with suitable Caution, will endeavour to have it well secured ; especially if the Times are perilous, and there be great Danger of losing it.---Such a wise Precaution does the *true Believer* take. He is practically sensible that the Times are perilous, that while in this Wilderness he is in the midst of Enemies, that all he has which is valuable is in imminent Danger : And from this Sense of Things he is influenced to put his All into the Hand of Christ. And as he is enabled by Grace to make this wise Depositum ; so when he comes to reflect upon his own Act, or consider what he has done, it yields him sweet Complacency of Mind, while he has a satisfying Persuasion that he has committed his All into a safe Hand, where neither the Power nor Policy of Men nor Devils can reach it, *where Moth and Rust corrupt not, nor Thieves break through and steal.*

Beloved, Here is a considerable Number of Communicants who have this Day been at the Lord's Table, among which it is to be hoped there are some Believers : some who have had Faith in Exercise, and who have been

been enabled to make a renewed Dedication of themselves and all their Concerns to a covenanted God in Christ. And to such as have been so happy as to do so, it may be a proper and seasonable Exercise to take a back Look upon what they have been doing. Such a Reflection will yield them sweet Complacency of Soul; while they perceive that they have committed their All into a safe Hand: one who cares for them and all their Concerns with the most tender Care, who is not only able but every Way well qualified to keep what they have committed to him, as in my Text.

In the preceeding Part of this Chapter, after the *Apostle* has given the usual Salutation to *Timothy*, and withal express'd his Affection for him, together with his charitable Opinion of him as being a Person truly gracious; he next proceeds to exhort him, viz. the *Evangelist* to the faithful and zealous Discharge of the Duties incumbent upon him in the Exercise of that Ministry which was committed to him: particularly that he should be active and industrious in stirring up the Gift that was in him, and that he should be willing through Grace to suffer with Patience whatever Trials he had to meet with in the faithful Discharge of his Office. As a *Motive* to excite him hereunto, the *Apostle* puts him in Mind of the Holiness and Excellency of the christian Calling and the Gospel Doctrine of which *he*, i. e. the *Apostle* himself was a Minister, and for which he suffered, as in the first Clause of the 12th Verse, *For the which Cause I also suffer these Things*, i. e. for the preaching and publishing of which Gospel, and by this Means endeavouring to instruct the poor blinded *Gentiles* in the true Way of Salvation; *I suffer*, being wrongfully accused of the *Jews* as a seditious Person, and by them delivered up as such an one to the *Romans*: For 'tis evident that when he wrote this Epistle he was

at Rome; whither he had gone in the Prosecution of his Appeal to *Cæsar*, so that he was there in the Quality of a Prisoner: He adds, *Nevertheless I am not ashamed*; viz of the Gospel of Christ, of the Cross of Christ, nor of this Chain that I wear for the Hope of *Israel*. Nay so far was he from being ashamed of these, that he counted them his greatest Honour: Hence he says, *God forbid that I should glory, save in the Cross of Christ*: If there was any Thing he would glory in, it would be this.---He next adds the Reason why he was not ashamed; *I know whom I have believed, or trusted*, as the Word may be rendered. Hereby is intimated that he had been enabled to commit his All to God through a *Mediator*, and that he knew he had done so. It therefore imports not only *Faith* but *Persuasion*, or the *Assurance of Faith*.

But then comes that Clause of the Verse which I have more especially in View; *I am persuaded that he is able to keep that which I have committed to him*. The Apostle here uses a very strong Term; it shews that he had not the least Doubt, nor indeed the smallest Ground for any Hesitation in the Matter. Q. D. As God has committed to my Charge the glorious Gospel of his dear Son, so I have again by Faith committed both it and myself into his Hand: I have committed the Keeping of my Soul to him as into the Hand of a faithful Creator: In a Word, I have left all my Concerns in his Hand, both with Respect to this and the future World; and I am fully satisfied that he is every Way well qualified to keep that safe, so that herein I do confidently rest and am no Ways anxiously disquieted about the Event of Things: I know that infinite Power, Wisdom, Holiness, Goodness and Truth are at the Helm, and that therefore all will be well in the End.

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The Words thus introduced and explained do easily afford us this doctrinal Truth.

DOCT. That a Person who knows what it is to trust in God, does confidently commit all his Concerns into his Keeping.

The Doctrine is not only a Scripture Truth, as may appear from innumerable Texts ; but it is a Truth plain from this Text, as may be easily seen. In the Prosecution of it I would propose this following Method ;

First, Enquire *what is that* which a Believer by Faith commits to a covenanted God in Christ.

Secondly, *What Assurance* the Person has, that *the Trust* shall be kept safe, and that he shall have a good Account of it in the End.

And then make *Application*.

I. I begin with the *first* of these in Order ; *i. e.* to enquire *what it is* that a Believer by Faith commits to Christ, or which is the same, to a covenanted God in Christ. To this I *answer in general*, that he commits to this Keeper *all his Affairs*, publick and private, personal and relative, spiritual and secular, for Time and Eternity : In a Word, *all that he is, or has, or is any Way concerned with*. But to be somewhat more *particular* : I observe that the Believer commits all his personal Concerns to Christ : Now these may be divided into spiritual and temporal.

[1.] He commits to this Keeper his *spiritual, personal* Concerns. When the Person first closed with Christ, he saw him in every Respect so qualified, that he could freely commit his precious Soul with all its Concerns into his Hand : Nay, had he had ten Thousand Souls, he would not have thought the Trust too great

great to commit to such a Keeper. Now he considers that he who is the Author, bechoofs also to be the Finisher of his Faith ; that 'tis he who begins a good Work, that can carry it on to the Day of the Lord Jesus ; that it is the great Husbandman who first sowed the precious Seed of Grace in the Heart, who best knows what Culture, what watering, what Nourishment, what pruning, in a Word, what Care of every Kind it needs in order to bring it to Perfection : And hence he commits the Keeping of his Soul to him, that he would work all his Works in him and for him ; that he would gloriously accomplish what he has graciously begun ; that he would never leave nor forsake him, 'till he perfects that which concerns him. --To be a little more particular on this Head ;

(1.) He commits his Soul to Christ for *Guidance* or *Conduct*. He is deeply sensible that he is of himself a poor blind ignorant Creature ; that he has a difficult Way before him, a mazy intricate Labyrinth to travel through ; so that of himself he is ever liable to err, ready to deviate into some wrong Path which tends towards the Path of the Destroyer : He does therefore from this Sense of Things commit his Soul to Christ for divine Conduct : He pleads with the wonderful Counsellor, that he would guide him with his Eye : Begs of him who leads the Blind in a Way they know not, that he would order his Steps in his Way ; that he would send forth his Light and his Truth and lead him in a plain Path.---In particular, that when at any Time he is much straitned about what Course to take, and greatly in the Dark with Regard to Duty ; that he would send his Holy Spirit to teach him what he knows not, and guide him to all necessary Truth ; that Duty may be opened up to him, and that he may have Grace

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and Wisdom to comply with what appears to be his Duty.

(2.) He commits his Soul to Christ for *Protection* and *Defence*. The Believer is deeply sensible that there is a formidable Confederacy of powerful Enemies engaged against him; that the *Devil* is his Enemy, an Enemy who is exceeding powerful, cunning, implacable in his Hatred, indefatigable in his Endeavours; in a Word, one who has all those Qualities which render him a formidable Enemy; that the *World* is his Enemy, that it abounds with evil Company and with Snares and Temptations of various Kinds; that secular Objects are almost constantly soliciting his Senses and stealing away his Heart from God; so that on many Accounts he has sad Reason to cry frequently, *Wo is me that I am in Meshech*, Psal. 120. 5. That he has not only the Devil and the World, but that he has likewise a Number of *inbred Enemies* which are in some Respect the worst of all; that he carries about with him a proud, deceitful, covetous, revengeful, unbelieving, carnal Heart; a Heart utterly averse from Good and wholly inclined to Evil; in sum, that he carries the Beasts of Prey within him, and that his worst Foes are those of his own House; so that he has much Ground to cry often, *O wretched Man that I am*, &c. On the whole, the Person finds that he wrestles, not with Flesh and Blood only, but with Principalities and Powers; that his Enemies are so many and powerful that he is of himself no Match for them. He therefore puts the feeble New-Creature under the Protection of the King of Kings: begging of him, who is a King mighty in Battle, and who has all these Enemies in his Hand; that he would bridle their Fury, countermine and baffle their fraudulent Designs, and turn their Counsels into Foolishness; that he would by his assisting Grace enable him to handle the

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Shield of Faith, yea to take to him the whole *Armour of God*, and to acquit himself as a good *Soldier of Jesus Christ*; so as that he may come off a compleat Victor in the End, yea be more than a Conqueror through him that loved him.

(3.) He commits his Soul to Christ for *daily Support and Sustainance* by new Supplies of Grace. He finds, that as the *outward* Man cannot live without new Supplies of Food, neither can the *inward*; that as Nature, so also Grace stands in need of frequent Recruits; that when he has been a considerable Time without the Bread and Water of Life, Grace in the Soul grows languid and feeble, that the whole Head is sick and the whole Heart is faint; that as long Fasting destroys the Appetite, so in this Case---that when there has been a long Suspension of divine Influences, his Soul, which was wont to be like a watered Garden, becomes like a parched Desert. In a Word, he finds that he cannot live comfortably one Day without renewed Supplies from the Fountain: Daily Experience seals that Scripture Truth to him, Joh. 15. 5. *Without me ye can do nothing*. Hence he commits his Soul to Christ for *Nourishment*: He looks to him for spiritual, as an hungry Child does to a Parent for bodily Food: prays that he who has given spiritual Life, would graciously support it; that the Showers of Manna may not cease to fall about his Tabernacle, 'till he come to eat of the old Corn of the heavenly Canaan; that he who gives to all their Food in due Season, would minister such Supplies of every needed Grace, as that he may be thereby qualified for the Duties and prepared for the Events of the Day as it comes; that he may renew his Youth as the Eagles; and that as his Days are, his Strength may be.

In a Word, the Believer by Faith commits his Soul or his *spiritual* Concerns to Christ, that he would *direct* and *protect*, *nourish* and *support* ; that he would graciously dispense every needed Grace, by which the divine Life may be preserved in the Soul ; yea not only preserved, but increased with all the Increase of God, 'till at length the New Creature happily arrive at perfect Maturity, and Sanctification terminate in Glorification. And I would add, that the Person who is enabled by Faith to commit all his *spiritual* Concerns to Christ, has a firm Persuasion that he will do all this for him ; that how many soever the Difficulties are which lie in his Way, none of them shall ruin him, but he shall in the End be more than a Conqueror through him that loved him.

[2.] As the Believer commits all his *personal spiritual* Concerns to Christ, in like Manner he commits all his *personal temporal* Affairs to the same Keeper. The Person has a practical Sense of divine Providence. He sees that it is in God he lives and moves and has his Being ; that 'tis Christ who *upholds all Things by the Word of his Power*, and *by whom all Things consist*, Heb. 1. 3. Col. 1. 17. that this Providence, which has a general Care about the whole Creation, causing the Lillies to grow, and answering the Cry of the young Ravens, has a more especial and tender Care about Believers ; that these are to him as the Signet on the right Hand, or the Apple of his Eye ; that on the Behalf of these *his Eyes run to and fro through the whole Earth*, 2 Chron. 16. 9 ; and that he has graciously laid himself under a Covenant Obligation : These Things the Person has such a Sense of, that he chearfully commits all his *temporal* Concerns to Christ. He looks by Faith into the New Covenant, and there he finds *Promises* of every needed temporal good Thing : Particularly there
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he finds Promises of *Meat and Drink*, Isa. 33. 16. *Bread shall be given him and Water shall be sure*; Psal. 37. 3. *Verily thou shalt be fed*: Promises of *Cloathing*, as Mar. 6. 30. *If God so cloath the Grass of the Field which to Day is and to Morrow is cast into the Oven, shall be not much more cloath you*: Promises of *Sleep*, as Ps. 127. 2. *He gives his Beloved Sleep*; Prov. 3. 24. *Thou shalt lie down and thy Sleep shall be sweet*: Promises of *Protection*, that he shall dwell in the *secret Place of the Most High*, and abide in the *Shadow of the Almighty*, Psal. 91. 1; that he shall be *hid in the Day of the Lord's Anger*, Zeph. 2. 3; that the divine Attributes are so many *safe Chambers* to fly to in the evil Day, Isa. 26. 20; that there is a *strong Tower* to which he may have *Recourse*, whither the *Righteous run and are safe*, Prov. 18. 10; that in the greatest apparent Danger, he has *Safety*; *a Thousand may fall at his Side, and ten Thousand at his right Hand, but it shall not come nigh to him*, Psal. 91. 7.

The Person don't indeed understand these Promises of Protection, as if by them he might assure himself of a total Exemption from outward Trouble: on the contrary he knows, that Believers as well as others may expect that *in the World they shall have Tribulation*; that they are *Bastards and not Sons whom the Father chasteneth not*, and that *he scourgeth every Son whom he receiveth*: In a Word, that in this Respect all Things come alike to all, so that hereby we can't know Good or Evil, Love or Hatred. But his Comfort is, that God has absolutely promised, that *he will be with him in Trouble and will deliver him*, Psal. 91. 15: has bid him, whatever is his *Burden*, to *cast it upon him, and he will sustain it*, Psal. 55. 22: has said, *When thou walkest through the Waters I will be with thee, &c.* Isa. 43. 2: and, *I will never leave thee nor forsake thee*, Heb. 13. 5.

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In fine, the Believer finds in the new Covenant, *Promises* for every particular Case : and what is still more, he has Faith to take hold upon these Promises : He beholds by the Eye of Faith the Veracity of God bound for the Fulfilment of every particular Promise of the new Covenant ; which is therefore more firm in his Esteem than a Mountain of Brass : He knows that this *Word of God is a tried Word*, Plai. 18. 30 ; and that none has ever found him worse than his Word : So that he most chearfully and heartily commits all his *temporal* Affairs to God in Christ. And whatever befalls him in his *temporal* Concerns, let it be worldly Honour or Disgrace, Sicknes or Health, Riches or Poverty, many Sorrows or much worldly Ease and Tranquility ; he is enabled by Grace to make it welcome : for this tells him, it is best for him ; and he cries out, *The Lines are fallen to me in pleasant Places, and I have a goodly Heritage*. If God would leave Things at his Option, and say, Choose this or that ; he would make no Choice, but would leave it with a wise and sovereign God that he should choose for him.

But then I would observe farther, that as the Believer commits all his *personal* Concerns, whether *spiritual* or *temporal* into the Hand of Christ ; so he commits all his *relative* Concerns into the same Hand. Here a very large Field would open itself, should I pretend to take Notice of all the several *Stations* and *Relations* among Mankind. I shall therefore mention only *a few of the most important*.

As for Instance, Does the Person stand in the Station of a *Magistrate*, whether of a King as Supream, or in any of those subordinate Places of Trust in the Commonwealth, whether legislative or executive, whether higher or lower ; he will be careful to commit himself and this his Office to a covenanted God in Christ :

Christ :-- Begging of Him *by whom Kings reign and Princes decree Justice*, him who is the Giver of every good and perfect Gift ; that he would graciously bestow upon him such a Measure of Wisdom, Integrity, Courage, Zeal, Patience, publick Spirit, and every other needed Qualification, as may enable him to serve his Generation, and in some good Measure to answer the End of his Vocation ; that he may conduct himself as *the Minister of God for Good*, and may be a great Blessing to the People among whom he officiates.

Or does he sustain the Station of a *military Officer*, he will be careful to commit himself and his Office to the same Keeper ; looking to *the God of the Armies of Israel*, for the needed Qualifications : Is he called forth to Action against the Enemies of the Commonwealth ? he desires to go forth against them in the Strength of the Lord God ; he would fight under the Banner of *the Lion of the Tribe of Judah*, who well deserves the Name of a King mighty in Battle : As he doth not think it beneath a Soldier to commit himself to God by Prayer, begging that his Head may be covered in the Day of Battle, and that his Endeavours may be crowned with Victory and Success ; so he is solicitous to have the Prayers of God's People engaged for him : He believes firmly, that tho' *the Horse be prepared for the Battle, yet Safety is from the Lord* ; that therefore if God's People are enabled to pray fervently, he is the more likely to have Success ; that if *Moses* hold up his Hand *Israel* shall prevail.

Or does he sustain the sacred Office of a *Minister of the Gospel*, has he *the glorious Gospel* of the dear Redeemer committed to his Trust, as 1 Tim. 6. 20. which is indeed one of the weightiest Trusts that a poor Mortal can be charged with ; how careful will he be to commit himself and his Vocation to a covenanted God :
confidently

confidently believing, that *he who has* accounted him faithful and *put him into the Ministry*, will give him a Sufficiency of Strength and Grace for the right Discharge of the great important and difficult Duties pertaining to that Office ; that he who *sends none on a Warfare at his own Charges*, and who has expressly said, *My Grace is sufficient for thee*, will enable him to feed *the Flock of God* with the wholesome Food of sound Doctrine ; to direct them by the Footsteps of the Flock in the Paths of Truth and Holiness ; *watching for Souls as one who expects to give an Account* ; being *instant in Season and out of Season*, and *travailing in Birth 'till Christ be formed in them* ; *teaching both publickly and from House to House Repentance towards God and Faith towards the Lord Jesus Christ*. In a Word, that he will enable him to do or suffer whatever he is called to in the faithful Discharge of the Ministry committed to him.

Or does he stand in the Relation of the *Head of a Family* ; he is careful to commit himself and Family to a covenanted God in Christ. He feels the Weight of the Souls committed to his Care by the great Father of the Family of Heaven and Earth. Has the Lord blessed him with a Number of dear Children ; how affectionately, how frequently does he commit them to God ? He does so, not only at the Time of their solemn Dedication to God in *Baptism* ; but *generally whenever he approaches the Throne of Grace in Prayer*, he desires nothing more than to *lend them to the Lord for ever*, as *Hannab* did *Samuel* ; and he is earnest that God would graciously accept of the Dedication ; that he would vouchsafe to be *his God* and the God of *his Seed* ; that the Oyl of Grace which has been poured upon his Head, may descend to the Skirts of his Garments ; that the Salvation which is come to *him*, may come to *his*

his whole Household ; that they might be all the Objects of special Grace and redeeming Love. How affectionately does he address the Throne of Grace in the Spirit of *Abraham*, that pious, tender Father, for his Son *Ishmael*, Gen. 17. 18. *O that Ishmael might live before thee !* How careful is he to have them early indoctrinated in the wholesome Principles of the Christian Faith ? What Pains does he take to have their tender Minds deeply impress'd with a serious affecting Sense of their lost Estate by Nature, and the absolute Need of a Saviour ? And though he sees no present desirable Effect of his pious Endeavours of this Kind ; yet he don't despair, but continues in a patient, industrious Use of Means, hoping that the LORD will in his own good Time bless his Endeavours by sealing their Instruction. Does he see in them any hopeful Buddings, tho' but the smallest Sign of *some good Thing toward the LORD* ; how tenderly does he cherish the good Beginnings, what Care does he take that the smoking Flax be not quenched, nor the bruised Reed broken ? Are they as yet in their green Youth, but raw and unexperienced in the World ; how faithfully and yet tenderly will he caution them of their Danger ? How earnest that they may have that divine Conduct whereby they may be kept from the Path of the Destroyer ; that they may have Grace to fly youthful Lusts, and to shun those Vanities & Follies to which their Age does more immediately expose them ? Are they or any of them situated at a Distance from him, so that he has not the Advantage of keeping them under his Eye, especially if they are in such Places & Stations as renders them more liable to Temptation ? how often will he be committing them to the great *Keeper of Israel*, who can preserve them from every Snare ? How does he, after the Example of holy *Job*, make it his daily

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Practice to offer up Sacrifice for them, least Peradventure they may have sinned and cursed God in their Hearts.

But farther, the Person stands in the Relation of a *Member to the visible Church*, and he is careful to commit the whole Body of which he is a Member to a Covenanted God in Christ. As a *Man* is apt to have a particular Regard for his *native Country*, the *Believer* has for the *Church*. And indeed no wonder; *all his Well Springs are in her*: Here it was that the new Man first drew Breath. Psal. 87. 5,-- 7. *This and that Man was born in her*. Here the Believer has often gathered and eaten *the heavenly Manna*: Here he has been made the happy Recipient of those nourishing Showers of divine Influence which have made *his Soul like a watered Garden* to grow and increase with all the Increase of God: It was in these *Mountains of Myrrh* and *Hills of Frankincense*, that he has met with a Saviour, and had many a sweet Intercourse with *the Father & his Son Jesus Christ*. On these and such Accounts he has a high Value for the *Church*: as indeed it is most reasonable he should. As he regards Christ as *his Father*, both with Respect to Generation & Education; so he respects the *Church* as *his Mother*, in each of these Respects. And O with what warm Emotions of filial Duty and Gratitude does he frequently commit her to a covenanted God in Christ? *Thy Kingdom come*, is a Petition which he appears to understand well, and to make frequent use of. Especially, is the Church in any remarkable *Danger*; how affectionately will he be committing her in this Case to the great *Keeper of Israel*? Her Danger nearly affects him: He is like a Man who himself is and who has all his valuable Effects on board of that Ship which is toss'd on the tempestuous Waves of a dreadful Storm, and every Moment in danger of being foundered, or else dash'd to Pieces on some latent Rock: In this Case his *Heart trembles*.

trembles for the Ark of God : his All is embarqu'd in this Bottom ; so that for Zion's Sake he cannot hold his Peace. He commits the Church in these Circumstances to him who with his omnipotent Word can change the Storm to a Calm, and who has said, that the Gates of Hell shall not prevail against her. He feels such a Temper of Mind, as disposes him to that Exercise enjoined, Joel 2. 17. viz. Weeping between the Porch and the Altar, and saying, Spare thy People, O Lord, give not thine Inheritance to Reproach. Or is the Church actually in some sore Distress ; is it the Day of Jacob's Trouble, a Day of Rebuke and Blasphemy ? In this Case he is grieved at Heart for the Afflictions of Joseph. Yea the Sadness of his Heart (with good Nehem. 2. 2.) will be apt to shew it self in his Countenance : He hangs his Harp on the Willows while he remembers Zion in Distress. He commits the Church in this Case to God : Crys, Help Lord ! by whom shall Jacob arise ? for he is small ! Perhaps he tells the Lord, that he has said, Lo I am with you always to the End of the World. In a Word, he will endeavour to wrestle with God, and to give him no Rest, 'till he return and smile upon his Inheritance, and make Zion a Praise in the Earth.

Once more, the Believer stands related to the Commonwealth as a Member, and he is careful to commit it likewise to the same gracious Keeper. The Person knows that he is like to be very nearly affected, either with the Prosperity or Adversity that befalls the Common Wealth ; seeing that which affects the Body politick, must of Consequence affect Individuals, of which the said Body is constituted. When therefore the State is threatened with some impending national Judgment, or actually groaning under some sore Calamity ; as for Instance, War, Famine, Pestilence, or any other sweeping Distemper ; In this Case the Person is deeply concerned under the

Hand of God ; He is very apt to have such a Sensation as that of the Psalmist, Psal. 119. 120. *My Heart trembleth before thee, and I am afraid of thy righteous Judgments.* He knows from his Experience, how it was with the Prophet, Hab. 3. 16. *My Belly trembled, my Lips quivered at the Voice, Rottenness entered into my Bones !* Or the Prophet *Isai.* 21. 3, 4. where he says, *My Loins are filled with Pain, Pangs have taken hold upon me, as the Pangs of a Woman that travaileth &c.* And in this Case he is careful to commit the distressed common Wealth to him, who upholds all Things by the Word of his Power, by whom Kings reign, and Princes decree Justice : pleading that the black impending Cloud may blow over, and that the Storm may be changed into fair Weather, which otherwise is like to lay the whole common Wealth, and of Course the Church, under Water ; --- that he who would have spared the Cities of the Plain of Sodom, wicked as they were, had there been but ten righteous Persons in them, would not make a full End, but in Wrath would remember Mercy ; -- and that in the mean Time, while the Storm continues, he would take Care of his own little Flock of redeemed Ones ; that they may be hid in the Day of his Anger ; that as he snatched Lot out of Sodom, he would graciously pluck them as Brands out of the Burning. And the Person is made to entertain a comfortable Hope that it shall be so, when he considers that the Lord is Jehovah that changes not ; that his Power is as great as ever, his Hand is not shortened that he cannot save, *Isai.* 59. 1. his Wisdom as perfect as ever, that he as well knows how to deliver the godly from Temptation, as in any former Period ; that his Compassion is as tender as ever : From these Considerations he entertains a comfortable Hope that *the Upright Light shall arise*, tho' for the present he be in the Darknels ; that he will bind his Children in his Skirts ;

Skirts ; --- that they shall dwell in the secret Place of the most High ; so that the overflowing Scourge shall not touch them, or if it touch yet it shall not hurt them, or if it hurt at present, yet that Hurt shall terminate in their final Happiness.

And thus I have, as I proposed, endeavoured to shew that the Believer commit his All to Christ ; all his Affairs, personal and relative, spiritual and temporal. Now this is certainly a very great Truth : He had need to be well assured of the Qualifications of the Person to whom he commits such a Trust : Which leads to the

II. General Head, viz. To enquire *what Assurance* the Person has, that *the Trust* he has thus deposited shall be *kept safe*, and that he shall have a good Account of it in the End ; or *against that Day*, as it is expressed in my Text, viz. that happy Day when he has compleatly finished the Time of his Probation, is got beyond the Reach of all Danger, and has actually entered upon the Joy of his Lord.--- To this I answer, in the General, that the Believer has all the Assurance upon this Head that he can reasonably desire : the Person in whose Hand he has lodged the precious Treasure being every Way qualified to keep safe the most important Trust. I would shew how excellently he is qualified to this End in a few Particulars : And

(1) I would observe that he is *Omnipotent*. The Consideration of this Perfection yields great Encouragement to the Believer to commit his All into the Hand of Christ.---If we acted with sufficient Caution we would not commit a precious Treasure into the Hand of a weak Person ; especially if he is situated among rapacious Enemies, who we knew were watching an Opportunity to seize the said Treasure ; tho' we had never so good an Opinion of the Person's Integrity and Fidelity ; be-
cause

cause altho' we know that the Person would not willingly betray his Trust, yet we know not how soon he may be rifled or plundered.-- But there is no such Objection lies against our committing our All to Christ : For he is *the mighty GOD*, *Isai. 9. 6.* The Attribute of Omnipotence, as well as every other divine Perfection, belongs to him : In this Respect he thinks it *no Robbery to be equal with God.* The Souls committed to his Care are all *kept by the Power of God*, *1 Pet. 1. 5.* The united Power of Men & Devils cannot pluck a redeemed Soul out of his Hand. *Joh. 10. 28.* *I give unto them eternal Life, neither shall any pluck them out of my Hand.* He mocks and derides the feeble Attempts of Men & Devils ; *Psal. 2. 4.* *He that sitting in the Heavens shall laugh &c.* He can say of the whole Body of the Elect that precious given Number, as *Joh. 17. 12.* *Those that thou gavest me I have kept, and none of them is lost.* How safe is that Person and all his Concerns, who has Omnipotence for his Guard ? *His Place is the Munition of Rocks ; His Foundation is like Mount Zion, which at no Time can be removed, but abideth for ever.* He dwells in the secret Place of the most High, and abides in the Shadow of the Almighty : So that though a Thousand fall at his Side and ten Thousand at his right Hand, it shall not come nigh to him. No wonder that Believers in the Exercise of Faith shew such intrepid Spirits in the midst of the greatest Dangers : 'Tis not strange that the Psalmist could express himself in that undaunted Manner, *Psal. 13. 4.* *Tho' I walk through the Valley of the Shadow of Death I will fear no Evil ;* seeing he had Ground to add what follows in the next Clause, *For thou art with me.*

(2.) He is *infinitely Wise.* We would not commit a precious Treasure into the Hands of a Simpleton, whatever Opinion we may entertain of his Honesty :
because

because such an one may be easily circumvented and cheated. But neither can there be any Objection here against our committing our All to Christ. *He is wise in Heart* as well as *mighty in Strength* : yea he is infinitely wise : *All the Treasures of Wisdom and Knowledge are hid in him*, Col. 2. 3. He is Wisdom in the Abstract, Wisdom itself : He alone could say as in *Prov. 8. 14. Counsel is mine and sound Wisdom, I am Understanding.* As therefore none can cope with his Power, so none can circumvent him by Fraud : None can cheat or out-wit him.-- Here is certainly great Encouragement to the Believer to commit his All into his Hand. O Believer, are you sensible of your own Folly, that your Enemies are too subtil for you, that you are easily impos'd upon by false Appearances,-- that you are too apt to be led astray by such as lie in wait to deceive from the Footsteps of the Flock ; then commit your self and your Concerns to this wise Lord : he'll *guide you by his Counsel* ; he'll keep you from the Path of the Destroyer ; he will lead you safe through all the intricate Windings of this mazy Desert, 'till he brings you safe to the Land of Light and Glory.

(3.) He is *Omniscient*. A Person may have great Power & Wisdom, and yet be in danger of Surprise from a guileful cunning Enemy. No humane, no finite Understanding can foresee every Thing of this Nature that may happen : So that to such an one there is still Danger, at least a possibility of being taken at unawares : Some Contingency may emerge, which while it was future could not be foreseen by the most fore-sighty finite Understanding. But here can be no Objection against our committing our All to Christ. For let it be considered, that as he *omnipresent* so he is *omniscient* : he knows all Things, Jer. 23. 24. *Can any hide himself in secret Place and I not see him, saith the Lord : Do not I fill Heaven and*

and Earth & saith the Lord. His Eye is like a Flame of Fire, that penetrates into every latent Corner. It cannot but be so : He that created the Ear, must hear ; He that formed the Eye, must see : He that teaches Man Knowledge, himself behoofs to know, *Psal. 94. 9, 10.* All the deep Plots of his Enemies are perfectly transparent to him : He is present at their most close and hidden Consultations : Knows what they do and speak in their Bed Chambers ; *yea knows their Tho'ts afar off.* He perfectly sees through their whole Scheme, tho' laid with never so much diabolical Cunning : and when they go upon the Execution of it, in order to which they manage with all possible Secresy & Craft, like Moles working under Ground, fondly dreaming of Success ; he meets them with a Countermine ere they have got half Way, blowing up all their hellish Machinations, and turning their Counsels into Foolishness. Many such Instances we have upon File in History sacred & profane. Beloved, tho' we know not what our Enemies spiritual or temporal may be hatching against us ; yet he to whom we have committed our all knows. Here is great Encouragement.

(4.) I might add (but that it is included in the last Particular) as he is *omniscient*, so he is *vigilant*. How sagacious & foresighty soever a Person may be ; yet if we know him to be at some Times seized with Fits of Indolency or Carelessness, it would be dangerous to deposite a precious Treasure into his Hand. But here can be no Danger in committing our All to Christ : For he has the most tender, constant, vigilant Eye over his Charge. His *Vineyard* among other Accommodations has a *Tower*, viz. a *Watch Tower*, in the midst of it, *Isai. 5. 1, 2.* least any hurt the most tender Plant in it : *He keeps it Night & Day*, *Isai. 27. 3.* His Eyes are ever upon it : His Enemies come when they will, can never catch

catch him asleep. Psal. 121. 4. *Behold, he that keepeth Israel shall neither slumber nor sleep His Eyes run to and fro thro' the whole Earth, to shew himself strong on the Behalf of those whose Hearts are perfect towards him,* 2 Chron. 16. 9. He knows his little Flock all by Name ; and has as tender a Care of each Individual, as if he had but one to take Care of. Here is likewise great Encouragement.

(5.) He is *faithful* and *true*. Let a Person have never so great Abilities ; yet had we just Cause to suspect his Fidelity, we should be afraid to trust him with a precious Treasure. But in this Respect a Believer has not the least Ground to fear when he commits his All to Christ. *He is the faithful & true Witness, the God that cannot lie.* As it is simply impossible that he should be deceived, so it is equally impossible that he should impose upon others. Now this his Faithfulness or Veracity is plighted to his People in the *new Covenant*. His Word is gone forth ; nay he has not only given his *Word*, but his *Oath* ; Psal. 87. 35. *Once have I sworn by my Holiness---And to Abraham, because he could swear by no greater, he swore by himself,* Heb. 6. 13. If any enquire what it is that he has promised, nay sworn, and to which his Truth is bound for the Performance ? I answer more generally, that he'll guide them by his Counsel ; that he'll keep what they commit to him ; that he will take Care of them and all their Concerns. Here a large Field would open to expatiate upon ; but that it would be too great a Deviation from the main Subject. Let it suffice to say, that there is no Case a Believer can possibly be in, but there is *some Promise* of the *new Covenant* adapted to it. To instance in a few Particulars : Are they undertaking any great Affair, and solicitous about the Event ; He has said, *Commit thy Way to the Lord, trust in him, and he will bring it to pass,* Psal.

37.5. Are they under great Fear from the Prospect of some impending Evil, whether National, Domestick, or Personal ; he says, *Fear not, for I am with thee ; be not dismayed, for I am thy God*, Isai. 41. 10. *Fear not thou Worm Jacob*, ver. 14. Are they under great spiritual Darkness, their Evidences being gone out of Sight ; he says, *Who is this that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness & hath no Light ; let him trust in the Name of the Lord, and stay upon his God*. Have they a dark Scene before them, nothing but a Sea of Trouble to go thro', which plainly appears inevitable ; he says, *When thou walkest through the Waters I will be with thee, and the Rivers they shall not overflow thee*, Isai. 43. 2. Are they actually in the midst of Trouble ; he says, *I will be with him in Trouble*, Psal. 91. 15. Are they under any sorrowful Bereavement ; as for Instance, are they the Widow and Fatherless ; he is *the Widow's Judge, her Husband, and a Father to the Fatherless* ; he says, *Leave thy fatherless Children, and I will preserve them alive, and let thy Widows trust in me*. Are they Strangers in a strange Land ; he is *the Strangers Shield*, Psal. 146. 9. Are they scoffed at, and ill treated for their steady Adherence to his Cause ; he says, *Blissed are ye, when Men shall revile you, and persecute you, and say all manner of Evil against you falsely for my sake*, Mat. 5. 11. Have they been guilty of any Sin against redeeming Love, are cut to the Heart with a painful Sense of it, would gladly return, but know not how to hold up their Face in the Presence of that God whom they have offended ; he says, *Turn O backsliding Children, for I am married unto you*, Jer. 3. 14. *Return ye backsliding Children, and I will heal your Backslidings*, ver. 22. Are they at a Loss with what Words to address an offended God upon their return ; rather than this should be any stop, he will put the Words in their Mouth, Hos. 14. 2. *Take with you Words & return unto the Lord &c.* But

But I stop, because it would be next to endless to go through all Particulars of this Nature. Let it suffice then to say, that there is some particular Promise adapted to every Case a Believer may be in at any Time. Beloved, these do well deserve the Name of *exceeding great and precious Promises*, as 2 Pet. i. 4. And however the Infidel may scoff at the Believer for his firm & confident Trust in the Promises; yet this Trust is well grounded, the *Veracity* of God is engaged for the Fulfilment of each of them. Methinks here is great Encouragement to put our All into the Hand of Christ.

(6) God has intrusted Christ with greater Affairs than any we have to commit to him. Here is great Encouragement; because we are sure that infinite Wisdom would not make an injudicious Choice, by committing a precious Treasure to an unqualified Person. If it be enquired *what are these grand Concerns* which are committed to this glorious Person by God. I answer; *Creation, Providence, Redemption, and Judgment*, are all committed to him. (1) *Creation*. It was *by him that he made the Worlds*, Heb. i. 1. It was he who by his almighty Fiat spake the created Universe into Being: *He spake and it was done; he commanded and it stood fast*. See Joh. i. 3. *All Things were made by him; & without him was not any Thing made that was made*. (2) *Providence*. He sits Supream in the providential Kingdom; and with his omnipotent Hand upholds the World which he hath made. Heb. i. 3. *He upholdeth all Things by the Word of his Power*. Col. i. 17. *By him all Things consist*. This is he who not only upholds but governs the World; and to that End is vested with supream Dominion. Hence he says, *All Power is given unto me in Heaven and in Earth*, Mat. 28. 18. *God has put all Things under his Feet; and given him to be Head over all Things*, Eph. i. 22. And hence we have him represented

with the *Government upon his Shoulders*, *Isai. 9. 6.*

(3) *Redemption.* When the Sin of the first *Adam* had brought Destruction upon this lower World, which having been made for him, would its probable have perish'd with him, so that all Things were tending to a speedy Dissolution ; this mighty Ruin was laid on him, that he should seasonably step in and bear up the Pillars thereof. He was intrusted with the Redemption of an elect World ; a Work which no Angel in Heaven, nor all together were qualified for ; that, he should not only bring it about, but in such a Manner as that no one of the divine Perfections might suffer, but that each having received its due, all might sweetly harmonize : Mercy and Truth meeting together ; Righteousness and Peace kissing each other, *Psal. 85. 10.* (4) *Judging of the World* ; this likewise is committed to him. It is he who shall sit an incarnate God on the supream Tribunal, and hold an august Court, from whence there will be no Appeal ; where he will hear the Cases, examine the Witnesses ; and give forth the Sentence ; which will eternally decide the Fate of Angels and Men. See *Act. 17. 31.* *Because he hath appointed . . . Day in the which he will judge the World in Righteousness by that Man whom he hath ordained.* Of this the Prophet (*Dan. 7. 9, 10.*) had a very majestick & splendid Representation. And hence you read, *Joh. 5. 22.* that *the Father judgeth no Man, but hath committed all Judgment to the Son.* Now are these grand Affairs all committed to him ; is this Depositum made by one who is infinitely wise ? then certainly we may with all Safety commit our Souls to him, and intrust him with all our Affairs spiritual and temporal.

I M P R O V E M E N T.

Inference first. From this Subject we may learn why Believers commit their All to Christ. As for the Matter of Fact, i. e. that Believers do commit their All to Christ,

Christ, or trust him with all their Concerns : This is evident from the Practice of the Apostle in my Text, and from innumerable Precepts in holy Scripture ; where they, *viz.* Believers are commanded to do so ; which thro' Grace they are enabled to comply with ; as I have endeavoured to shew at large in the Prosecution of the first general Head. And as *Believers*, so they only are the Persons who commit their All to Christ. For indeed the *Unbeliever*, let him pretend to what he will, cannot be brought to trust Christ for any Thing. He will indeed pretend to trust, when there is no Trial : but when Creature-Enjoyments fail, or Dangers threaten ; he cannot be perswaded to trust in God : He thinks this is a hard dark Saying : --- It is but cold Comfort to tell an Unbeliever of the Truth & Faithfulness of God in the everlasting Covenant : and how excellently Christ is in every Respect qualified to keep safe the most important Trust ; after all, [he will not be perswaded to commit his Concerns to this faithful Keeper.

And if we enquire the Reason why the one so cheerfully and confidently puts his All into the Hand of Christ, which the other will by no Means be perswaded to do ; we shall find it is, because the one is acquainted with him, which the other is not. The Unbeliever has no Acquaintance with Christ : he is an utter Stranger to the only true God, and Jesus Christ whom he has sent. What was said of *Eli's* Sons, is applicable to the Unbeliever ; he is a *Son of Belial*, he *knows not the Lord*. He hears indeed a great many fine Things spoken of Christ ; as that he is omnipotent, infinitely wise, omniscient, vigilant : In a Word, that he is every Way qualified to keep the most important Trust ; but these Things are to him only Hear-say : he has no Experience of them, nor Acquaintance with the Person of whom they are spoken. But this is not the Case with the *Believer*. He has had
his

his Mind supernaturally enlightened in the Knowledge of the dear Redeemer : He has not only heard of him, but he has seen him by the Eye of Faith : He cannot discredit his almighty Power ; for he has already had experience of it in changing his Heart. In a Word, he has a satisfying personal Knowledge of his being every Way qualified to keep the most important Trust committed to him : These Things are not meer Hear-say to him ; but he speaks the Thing he knows ; and can say as the rest of the *Samaritans* to the Woman, Joh. 4. 42. *Now we believe, not because of thy Word, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the World.* And when once a Person comes to have such a Knowledge of Christ as this is, he finds no Difficulty in trusting him with his All : had he ten thousand Souls, he would make no scruple of committing them all into the Hand of this Keeper. It was because the Apostle *knew whom* he had believed, that he committed his All to him ; and that he was perswaded of his Ability to keep that which he had committed to him. See Psal. 9. 10. *They that know thy Name will put their Trust in thee.* O Professor, do you find that you cannot trust Christ with your All, see whether the Reason hereof be because you have no Acquaintance with him, no personal Knowledge of him. Get your Minds enlightned in the Knowledge of Christ by a Work of special Grace ; and then you'll find it no Difficulty to commit your All into his Hand.

Infer. 2. This may serve as Ground of Reproof to those who have committed their Souls to Christ, and yet are apt to be disquieted and immoderately concerned about Things of lesser Moment. One would think that the Conduct of real Christians would be such, that there would be no Reason to complain of them in this Regard ; and therefore no Room for this Reproof. And so

so it would, no doubt, were it not for their Infirmary and the prevalency of Unbelief. But alas, too much practical Atheism, too strong Remains of Infidelity, are even in the Hearts of good People : Hence if the lively vigorous Actings of Faith be suspended for a considerable Time ; God's Children themselves are apt to be much teaz'd with anxious perplexing Cares about various Things : especially if outward Difficulties set in hard upon them at the same time.

But Believers ought to beware of this Sort of Conduct ; they should watch & strive & pray against it. Believers, in order to cure them of this Infirmary, would do well to consider that hereby they dishonour God, and bring Reproach upon Religion. When the unbelieving World sees them vexed about Trifles, as apt to sink & despond in the Time of Danger or Calamity, and as anxious about the Event of Things as any ; will they not be apt to think that their Religion is only an empty Name, and that all the fine Things they say of their Submission to divine Sovereignty, and their having committed their All into the Hand of Christ, are only a vain Boast : so that hereby Religion is dishonoured, and the Irreligious are hardened in their sinful Ways.

Moreover, Believers should consider the Inconsistency of their Conduct. O Believer ! you say you have such a full Perswasion of Christ's being well qualified to keep the Trust which is put into his Hand safe ; that you have committed your Soul to him, trusted him with your eternal Concerns : Well then, why will you not trust him with your lesser Concerns also ? You cannot think that these are too minute, too small for his Notice ; since he has told you that the very Hairs of your Head are all numbered. You have it may be a numerous growing Family, and know not how to support them, having little or nothing wherewith to do it ; or perhaps you
have

have a great Part of your worldly Estate at Sea, in the Danger of Shipwreck, or falling into the Hand of the Enemy ; or possibly you have a Husband, a Brother, a Son, or some other near and dear Relative, in the War, or some Place at a distance from you, where he is exposed to imminent Danger ; or something else it may be troubles you, so that you can have no Rest. Is this the Case ? why need you perplex your selves about the Event ? Can't you leave these Trifles, *Trifles* I say comparatively speaking, where you have left your *Souls* ? Can't you trust him with a few odd Shillings & Pence, whom you have trusted with your whole real Estate ? Have you not sufficient Ground to conclude that his fatherly Wisdom and Goodness are exercised about your secular Concerns, even the smallest of them, as well as about your spiritual ? Has he not bid you *cast your Burden* (of whatsoever Nature) *upon the Lord, & he will sustain it*, Psal. 55. 22. and *cast all your Care on him, for he careth for you*, 1 Pet. 5. 7.

Infer. 3. Hence we may see the safe and excellent State of Believers. They have by Faith committed their All to Christ ; and therefore whatsoever is essential to their Happiness is out of the Reach of Men & Devils. So that the true Believer is prepared in the main for all the Events that may happen. And when he is in the due exercise of divine Grace, and by Faith sees his Soul in the Hand of Christ ; he enjoys a peaceful Calm in the midst of the most terrible external Storms : he sweetly experiences such Texts, as Psal. 119. 165. *Great Peace have they that love thy Law*. Or Isai. 26. 3. *Thou wilt keep him in perfect Peace whose Mind is stayed on thee, because he trusteth in Thee*. Does War, or Famine, or Pestilence, or any other destructive Evil, threaten the Place where he lives ; yet still he is safe. Is it best for him to be preserved from the Calamities of *War* ; then he shall
be

be preserved ; so that *altho' a Thousand fall at his Side, and ten Thousand at his right Hand, it shall not come nigh to him*, Psal. 91. 7. Or tho' he should be a Sufferer, yet this Suffering shall eventually terminate in his Good. In the Day of *Famine* he shall be *satisfied*, Psal. 37. 19. If it is best for him he shall have Bread for his bodily Support, or if he be a Sufferer in this Respect, yet he has that which makes up the want of it, viz. *Bread to eat that the World knows not of* : So that he can say as Hab. 3. 17. *Altho' the Figtree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Field shall yield no Meat, the Flock shall be cut off from the Fold, and there be no Herd in the Stalls ; yet I will rejoyce in the Lord, I will joy in the God of my Salvation*. In a Word, should any of the Calamities come with which a sinful World has been oft visited from the Hand of an holy God, or should all come at the same time, so that it is a most dismal Day ; yet still he is safe : the Lord will take Care to cover his Head ; he shall be hid in the Day of God's Anger ; he has Chambers to fly to, *Isai. 26. 20*. He has access to a *strong Tower*, *whether the Righteous run and are safe*, Prov. 18. 10. Nay, should he live at the Time of the *general Conflagration*, see the Tops of the Mountains begin to smok & anon to flame out, the Heavens passing away with a great Noise, and the Elements melting with fervent Heat ; he has no Reason to be dismay'd at the awful Scene : All that is essential to his Happiness is out of the Reach of those Flames ; and he, according to the Promise of him who is Truth itself, *looks for a new Heaven and a new Earth wherein dwelleth Righteousness*, according to his Promise *who cannot lie*, 2 Pet. 3. 13. O the safe & happy State of Believers ! O that all would be perswaded to fly to Christ, and to commit their All into his Hand !

3. I would proceed to close the whole with some Words of *Exhortation*. In which I would address myself,

1. To *Unbelievers*. Alas, how deplorable is your Condition ! You cannot but be sensible that you have Eternity before you ; that you have precious Souls which must quickly take their Flight into the World of Spirits, there to take up their everlasting Abode, either in perfect Happiness, or extream Misery : These are great and weighty Truths which do most nearly concern you ; and yet have you not a Conscience which tells you that you have never acted like Persons who believe these Truths ? You are outside Christians, and that is all : You have never seen the Danger of an unconverted State, & what a fearful Thing it is to fall into the Hand of the living God : You have never had a right Discovery of the Guiltiness of your Persons, or the Depravity of your Natures ; You have had no saving Illumination of your dark Minds in the Knowledge of Christ : All that you know of his being so well qualified in every Respect to keep a Trust, is only by Hear-say ; so that you could never yet be perswaded to commit your Souls into his Hand, to trust him with all your Concerns. Have you not a Bosom-Witness that joins with me in saying that this is your Case, as I have represented it ? And that you are taking little or no Pains to have it otherwise : So that your All is in the most wretched Uncertainty, and liable every Moment to be utterly lost without Remedy. Alas ! what a sad Infatuation are you under ! How foolish is your Conduct ! Yea how inconsistent are you with yourselves ! You would not act in your worldly Affairs as you do in your spiritual. If your temporal Estate be in Danger, you will not rest 'till you have it secured in the best Manner that is practicable : If your Title to any Part is precarious, you'll use Diligence to have it ascertained. If you have a Sum of Money to lend, you'll not

part

part with it but upon good Security. If you have a Ship & valuable Cargo putting to Sea, you'll not neglect to have them ensured ; especially if it be a Time of uncommon Danger : And yet you can supinely sit still in Soul Affairs, and satisfy your selves with *may be's*, meer Uncertainties ! You say, you hope God will have Mercy on you at last ; but can give no solid Reason of your Hope. Is not this to be wise about Trifles, and in the mean Time to trifle in the most important Concern ?

● Sirs ! Consider how little it will profit you, tho' you gained the whole World, if you lose your own Souls. Look to the Lord ; that he would enable you to give these Things their due Weight.

2. A Word to *Believers*. You have had such a Sense of your Indigency, your Guilt, & Misery, and of the absolute Need of Christ and his admirable Fitness in every Respect for one in your Circumstances ; as that you have committed your All into his Hand : You have intrusted him with all your *personal* Concerns *secular* and *spiritual*, and likewise with all your *relative* Concerns of whatever Nature. And some of you have been lately making a renewed personal Dedication of your All to him in the holy Sacrament of the *Lord's Supper*. Happy Souls ! you have been enabled to make the wisest Choice, and all that is essential to your Happiness is out of the Reach of Men & Devils. I would only say (1) As you have committed all your Concerns to Christ, be exhorted to leave them there. Don't be for taking them out of his Hand again ; as if you repented of what you had done in committing them to him, as tho' you could manage them better your selves. Don't indulge a Tho't of this Nature ; which proceeds from unbelieving Distrust, and is highly dishonourable to him. (2) Be frequently committing your All to him. Be often ratifying and renewing the Dedication in the Ordinances of his

his Institution, both publick & private. (3) Let it be your careful Endeavour to maintain upon your Spirit a deep Sense of your own utter Inability to keep your selves, or any of your Concerns : This will have a happy Tendency to excite you to be often committing your Selves & Concerns to the great *Keeper of Israel*. (4) Since you have so high an Opinion of the Qualifications of Christ, as to have committed your All into his Hand ; see that you endeavour to be submissive to the Allotments of his Providence, even in those Dispensations of it that are most dark and gloomy, and hardest to bear. Remember, that those Dispensations which are bitter in their Operation, are often sweet in their Effects : That you are but an ill Judge of what is best for you : That he from whose Hand the Dispensation comes, is the fittest Judge ; and that he has said, *All Things shall work together for your Good*. Let these Considerations excite you to take all in good Part from his Hand. (5) If you would desire to leave your selves and all your Concerns more entirely in his Hand, labour after a nigher Acquaintance with him : As it is *they that know his Name that will put their Trust in him* ; so they that know most of him, will be most apt to trust him with their All. Endeavour thro' Grace to observe these and such Directions. Thus, *commit your Way to God, trust to him, and he will bring it to pass* : he will guide you by his Counsel, and be your Safeguard & Pilot thro' the whole of your Wilderness Journey : and when you are come to the End of it, he will carry you safe thro' the Valley and Shadow of Death ; so that you shall be able quietly to resign your Breath, with, *Father ! Into thy Hands I commit my Spirit !*