

114/4. cc. 116
MANNA gathered in the Morning.

OR,

Christ the true Manna,

To be received and fed upon daily by
Young and Old.

Being the Substance of a

DISCOURSE,

Delivered at the PRESBYTERIAN CHURCH at NEWBURY.

By *Jonathan Parsons*, A.M.

And Minister of the Gospel *there*.

John 6. 49, 50, 51. *YOUR Fathers did eat Manna in the Wilderness and are Dead. This is the Bread which cometh down from Heaven, that a Man may eat thereof and not dye. — If any Man eat of this Bread he shall live forever.*

1 Cor. 2. 2. *FOR I determined to know nothing amongst you, save JESUS CHRIST and him crucified.*

Psal. 59. 16. *I WILL sing of thy Mercy in the Morning.*

Ezek. 46. 13. *THOU shalt prepare it every Morning.*

B O S T O N :

Printed and Sold by D. FOWLE in Queen-Street next to the Prison.

1751.

Digitized by Google





MANNA gathered in the MORNING.

EXOD. XVI. 21.

And they gathered it every Morning.

THE little Word *it* leads us to the preceeding Context ; where *Moses* gives an Account of the Food with which God fed the Children of *Israel*, for the Term of forty Years, in the Deserts of *Arabia*. This Food, by which God supplied a vast Multitude every Day, was called *Manna* : it descended every Morning upon the Dew round about their Tents, and when the Dew was exhaled by the Sun's Heat, they went out and gathered it up, each one an *Homer* for his Share every Day. As they received it in a *miraculous* Way from God, so they were to observe his Will respecting the *Time* as well as the Quantity to be gathered, for the Supply of a Day. Thus they lived upon daily Providence, and let the Morrow take Care for the Things of itself.

MANNA is called *Angel's Food*, (*Psal.* 78. 25.) or, as the Learned Dr. *Hammond* renders it, *the Bread of the Strong*. This may be to signify, *either* that it was rained down *from the Clouds*, and was not the Produce of the Earth as other Food was, but more *immediately* from God ; *or* to show the *Excellency* of it, because it was so pure and solid that Angels would have received it with Thankfulness, if they had needed any material Food for their

6 MANNA gathered in the MORNING.

their Support. 'Twas sweet and *singularly* efficacious to preserve and invigorate the Strength and refresh the Spirits of those that eat it. Or *else* it may be called Angel's Food to show that God gave it by the *Ministration of Angels*; that they made it ready for the People, and were employed to bring it down in Showers, during their whole Travel in the Wilderness.

OUR LORD JESUS CHRIST is the *bidden Manna*. CHRIST in his Gospel Characters, and in those Comforts and Blessings that flow from him are the *Antitype* of that *Manna* that fell in the Wilderness. He came from Heaven into this lower World, as the free Gift of God to the Elect. His *created and uncreated Excellencies*, all his Offices and the Blessings of his Purchase are surprizing to the Eye, sweet to the Taste, and pure and solid Nourishment to the new Nature. But if we would partake of CHRIST and his Graces we must come out of our *Tents* in the Time appointed by God, and gather up this heavenly *Manna* for ourselves and feed upon it by Faith.

OUR TEXT says that *they gathered it every Morning*. This, parhaps, will not be so readily taken up in a spiritual Sense as some other Scripture Expressions. *Morning* has a various Signification; but *commonly* it signifies *seasonably, early*, the Time of the *Sun's Rising*, the Beginning of the *Day-Light* and such like: and therefore it may signify to us the Beginning of *natural Life*, early in Man's Day upon Earth; as soon as the Sun is up; as soon as the Light of Reason begins to appear, and we are capable of Action as intelligent Creatures. — And in as much as 'tis said they gathered it *every Morning*; this may serve to teach *real* Christians, whither in the *Bloom* of Life or *old Age*, that as they would honour God and live comfortably in this Wilderness, they must be *constant, daily, early, every Morning* in their Applications to CHRIST, and in their Participation of the *true Bread* which came down from Heaven. They must come out of themselves, and gather of the hidden *Manna* early in the Morning, before the Cares of the World call upon them, least the

MANNA gathered in the MORNING. 7

Heat of Lust melt them down, and earthly Things possess their Thoughts and Desires all the Day.

THIS is the Sense that appears natural enough to put upon the Words ; and with such a view of them, I purpose (with God's Help,) briefly to explain, consider and improve *two* general Doctrines from them, viz.

I. REAL Christians ought to esteem it a Matter of great Concern that they gather bidden Manna, or feed upon a glorious Christ daily.

II. THE Time of Youth, or the Morning of Man's Life is the most proper Season to gather bidden Manna, or accept of Christ and his offer'd Benefits.

I. REAL Christians ought to esteem it a Matter of great Concern, that they gather bidden Manna, or feed upon a glorious CHRIST daily. The Israelites were to gather Manna every Day ; and that early in the Morning ; the first Thing they did ; before the Sun was up. And this has been the Practice of the Saints respecting the bidden Manna. The sweet Singer of Israel made it his daily Business, and especially in the Morning. Hence 'tis said that he *sung of the Mercies of God in the Morning* ; that he *prevented the Lord with his Prayer in the Morning* ; that he had some refreshing and strengthening Intercourse with God before the dawning Light. Moses built the Alter of Incense in the Morning : he *went up unto the Mount in the Morning, and the Lord descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord*. And these Things may serve to teach us that they had heavenly Intercourse with God daily, and would not suffer the Morning to slip without a believing Dedication of themselves to his Service all the Day.

AND every real Christian ought to esteem it a Matter of great Concern : i. e. he should *lay weight* upon it ; he should *impress* it upon his Mind, and carry a *deep* Sense of it upon his Heart, that he gathers *bidden Manna* : i. e. he

8 MANNA gathered in the MORNING.

he must fetch in spiritual Supplies from a glorious CHRIST. And this must be done *every Morning*: i. e. he must do it daily, constantly and particularly in the Morning of every Day; as may appear from the Consideration of *three Things*.

I. THUS to feed upon CHRIST *is the Way*, and the only Way to live DAILY to the Glory of God. The highest End that an *infinitely* glorious Being can possibly have, in Creation, Providence and Redemption, is his own Glory; or the Illustration of his glorious Attributes. The last End and highest Ambition of every true Christian is, in Heart, Lip and Life, to exalt the great Name of God, by acknowledging, esteeming and reverencing his infinite Excellency, which is represented in his Attributes, Ordinances, Word and Works. Pious David has expressed the very Language of his Heart, in 1 Chron. 29. 11, 12, 13. *Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: for all that is in the Heaven and in the Earth, is thine; thine is the Kingdom, O Lord, and thou art exalted as Head above all. Both Riches and Honour come of thee, and thou reignest over all, and in thine Hand is Power and Might, and in thine Hand it is to make Great, and to give Strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name.* Hence, when a Christian lives as he ought always to live, he is ready to *Do* and willing to *Be* any Thing to glorify God: his Soul and Body and Spirit are devoted to the Honour and Service of God: he is delivered from the prevailing Efficacy of *selfish* Principles, and that *selfish Religion* which is the *Idol* of Hypocrites; and is taken up in admiring and adoring God; and, from a spiritual Discovery and inward Sense of his glorious Excellency, his Heart burns with Desire that his Glory and Majesty might be seen and acknowledged by others. — This is the chief End, and ought to be the highest Ambition of every real Saint, every Day that he lives, and every Hour and Moment of every Day,

Day, in all his Undertakings and in every Step of Prosecution.

Now does every true Christian thus Desire that the Name of God might be glorified? Is the Glory of God dearer to them than *all* Things else; *Well*, the Way, and the *only* Way for them to live daily to his Glory, is daily to gather and feed upon *bidden Manna*. A Man that has all his Senses lock'd up by Sleep, may as well perform the *natural* Actions of one that is awake, as a Christian can live to the Glory of God without living by Faith. *Without* a living, active *Faith* it is impossible to please God. Though the *Matter* of our Actions should be ever so agreeable to the Rule of moral Virtue, yet they can't be done to God's Glory unless they are done in the Exercise of Faith. And who can do any Thing in the Exercise of Faith without feeding upon CHRIST? A Man dying for lack of Food may as well do the Business of the full Fed, as a true Christian can actually *design* the Glory of God without feeding upon CHRIST by Faith: and a true Christian may as well live by Faith without *beholding* CHRIST in his *personal* and *mediatorial* Excellencies, as live by Faith without feeding upon him. He can as well live by Faith without *resting* upon CHRIST, as he can live by Faith without *tasting* a sacred Sweetness in CHRIST. He can as well live by Faith without *coming* out of himself to CHRIST, as he can live by Faith without *gathering* this heavenly *Manna*. Therefore if a Christian would live to the Glory of God every Day, he must gather this *Manna* every Morning. His daily feeding upon a glorious CHRIST is a Matter of as great Importance as the daily living to God's Glory.

2. THUS to feed upon CHRIST is the Way and the only Way for a Christian to get *substantial Good* to himself. The Happiness of Man is *inseparably* connected with the Glory of God: the Tendency of every Thing that is for God's Glory is for the Creature's Happiness. When a true Christian's *Eye* is *single*, and his *supream Desire* is to

10 MANNA gathered in the MORNING.

spread abroad the glorious Greatness and infinite Excellency of God, his own Happiness arises from thence by a sweet and agreeable Necessity. Do you feel any present Want of solid and substantial Good for Time or Eternity? Do you want your Minds, Wills, and Affections regulated by the Standard of Truth? Do you complain of inward Darkness, Doubts, or Anguish of Conscience? Would you have your Love and Hatred, Joy and Sorrow, Desire and Aversion, Hope and Fear under a better Regimen? The Way, and the *only* Way to these happy Attainments is to live more constantly in the Exercise of Faith. Do you need more inward Peace of Conscience and spiritual Consolation; more holy Fortitude under outward or inward Trials; more divine Refreshments from the Presence of the Lord; or more assuring Satisfaction of God's Eternal Love to your Souls? The Way to come at these Covenant Mercies is to exercise yourselves in real Godliness.

Now as real Christians would daily enjoy these Blessings, they must daily gather of the hidden *Manna*. A Life of *mere moral* Virtue, such as an Heathen might attain to, or a formal Professor may live, will not be accompanied with that divine Peace and Pleasure; nor are the Blessings that I have mentioned connected therewith. Christians can't perform Life-Acts without going to the Fountain of Life for renewing Vigour and Ability to perform them. Beside the Grace that they have already received, an *actual* Influence of the Holy Spirit is necessary to enable them to exercise themselves unto Godliness; and this they must receive from CHRIST. — But do they receive the Grace of the Spirit without coming to CHRIST for it? or do they ever come to CHRIST for his Spirit, without feeding upon him? You'll readily answer no. Well, they can no more exercise themselves unto real Godliness, without feeding upon CHRIST: they can no more feed upon CHRIST without coming out of their Tents and gathering up this heavenly Food. — Hence, real Christians will in vain expect present Happiness, unless they are daily

daily gathering *Manna*. In the Neglect of this Duty they may expect great Intervals to their Happiness; Darkness upon their Minds, both respecting Duty and the State of their Souls; Deadness in the great Things of the Kingdom of God; Stupidity of Conscience; Hardness of Heart; Weakness of Grace; Increase of Corruption, until at length their Hearts are *overshadowed* with the Clouds of Temptation, and they are so encompassed about with *innumerable* Evils, that they can't look up to God, nor assert their Integrity.

3. Thus to feed upon a glorious CHRIST is *the Way wherein Christians may be serviceable to others*. 'Tis true, natural Men may be serviceable to others by a sober, moral Life: and real Christians may do good to others when they are not in the sensible Exercises of Grace: they may reprove, instruct and exhort them when they are not sensibly influenc'd from a gracious Respect unto God: but they are far less likely to serve the most valuable Interest of others at such a Season than they are when they are feeding upon CHRIST. — One great End of our Living should be Serviceableness to others, as you may see, *Phil. 2. 4, 5. Look not every Man on his own Things, but every Man also on the Things of others. Let this Mind be in you, which was also in Christ Jesus.* And if we live in the daily Exercise of Faith we may do them a great deal more good than otherwise we are likely to do. Life-Acts in moral Works, and a shining Pattern of Holiness tend to excite the Wonder and Imitation of the Beholders. Holy Examples are far more likely to be a Means of spiritual Good to others than all Reproofs and Instructions without them. Men are more likely to accept of Instructions when they are explained, from Day to Day, before their Eyes in pious Examples, as appears from our Saviour's Words in his Sermon upon the Mount, *Matt. 5. 16. Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven.* If we live with God, as *Moses* did in the Mount,

12 MANNA gathered in the MORNING.

our Faces would shine with Grace, which is an excellent Means to induce others to glorify our heavenly Father.

Now, by how much the oftner we gather this living Bread by sensible Acts of Faith, by so much the more shall we shine in *real* Godliness, and so our Example will be the brighter. Our rising Pride and Selfishness; our Want of Love to Christ and Souls; our lack of Fortitude and holy Zeal in the Things of the Kingdom spring from a slothful lying down in our Tents while *Manna* is rained down plentifully round the Tent-Doors. And the Deadness in Religion that accompanies such a slothful Spirit is one great Occasion of the Carelessness that is *visible* among Sinners. If we came out of our Tents and pick'd up the *Manna* every Day, there would be more *Life* in our moral Works: if we liv'd at the Fountain-Head, our Pattern would be a continued Series of living Holiness, constantly exhibited to the view of others for a Reproof of Wickedness and for the Encouragement of faint-hearted Christians: if we gather'd of this *Manna* every Morning, how free and evangelical would our Conversation and Life be, when we were called to Business among the Men of the World? Or if we were called into the Family for *social* Worship, or to Fellowship-Meetings, or to the House of God, what a serious, manly Dévotion, animated with *seraphick* Terror, would shine through the Assembly in every Part of religious Service? At Home and Abroad, in the House and by the Way our Example would teach and reprove, correct and tend to restrain others.

O THE great Consequence of gathering hidden *Manna* every Morning? If the Glory of God and the Exercises of vital Godliness are inseparably connected together: if to spread abroad God's Glory is a Matter of great Concern in Religion: if our own inward Peace and the spiritual Welfare of others are concerning Matters, then we ought to gather *Manna* every Morning and feed *daily* upon a glorious CHRIST.

MANNA gathered in the MORNING. 13

THE Application of the *first* Head.

Use I. I LEARN hence, *the great Mistake of those who flatter themselves that they gather spiritual Manna every Morning, and yet do not live devoted to God daily.* Some Persons, yea, I fear, very many Professors will be found Self-Deceivers in this Respect. They speak of their *frequent* Intercourse with Heaven, and their high Degrees of Communion with God, but enjoy no spiritual Communion with him at all. They have a fancied Participation of the hidden *Manna*, which is a *mere* Flow of natural Affection ; or they make up such a Judgment of themselves from their conscientious Regard to moral Virtue, while they never had any spiritual Sense of the divine Sweetness of this heavenly Bread. Mistaken Souls ! Why may not an heathen Moralist boast of such a Privilege as well as you ? You have great Stirrings of Affection, and so have they ; you have moral Virtues, and so have they. But, unless you have an inward Sense of the real Excellency of CHRIST himself, and from thence are daily devoted to the great God as your chief End ; unless you find supream Love to God and the Glory of his great Name, govern your Hearts in Acts of Worship and Obedience, you find *no* Scripture-Ground to conclude that you gather this *Manna*. Why should you *once* imagine that you are feeding upon CHRIST, while *Self* is above God, and you bow down to that *Idol* in your Hearts ? While you are governed by such a Principle can you appeal to God that his blessed Image is formed in you, and that you walk before him in Holiness and Righteousness ? Or is not all the Evidence of your gathering *Manna* every Morning, this only, *viz.* that you are conscientious in the external Duties of the moral Law, feel some Stirrings of Affection once in a while, and have some Scripture-Promise powerfully impressed upon your Minds ? And may not a deceived Hypocrite have all these Signs of gathering *Manna* every Morning ? Can't Satan impress the Imagination with Scripture ? May not natural

tural

14 MANNA gathered in the MORNING.

tural Conscience excite People to Duty ? May not mere *natural* Affection rise like a Land-Flood ? And consequently all these Things may be found in the worst Hypocrite on this side Hell.

WHAT a Pity it is that Man under the Light of the Gospel should feed upon the *East Wind* without Substance of Truth ? Why should you conclude, or so much as hope that you are gathering *Manna* from such false Signs as these ? If the Glory of God and supream Love to him, from an inward Sense of his Gloriousness, do not animate and give Life to your moral Actions, you are not gathering the hidden *Manna*. You lie hid in your Tents and will not so much as open the Door and come out to gather it up. Why then will you delude yourselves with a vain Imagination ? What is like to be the Issue of such a false Conclusion as this would be ? What strange Language should we justly esteem it, if we heard one confidently saying, " I gather of the hidden *Manna* every Morning, but never have an inward Sense of the moral Beauty and Sweetness of the Person represented by that Metaphor. I relish the Benefits and Blessings of his Purchase, but the supream Motive of my liking to his Person is the Consideration of the Supports I have from him. I'm confident of my future well Being, but I cannot say that Sin is mortified, Grace is enlivened, or that I am growing in a sacred Contempt of the World and in Heavenly-mindedness." What an odd Sound, I say, would this make in the Ears of one that understood and digested the Gospel ?

Use II. LEARN hence, *the grand Reason why so many real Christians do so little for God and their Fellow Creatures in the World.* None will question, I presume, but that a great deal more might and ought to be done by Christians, in a way of Means, for the Interest of CHRIST'S Kingdom, and the spiritual Good and Welfare of others. Some that, we charitably hope, have received the Lord

JESUS CHRIST, and also have a natural Ability to do a great deal towards promoting the common Interest, seem to stand *almost* like Cyphers on the wrong Side of a Figure. They run the Round of Time, but *scarcely* put to their Hands to lift up the Name of God or promote the spiritual Good of Men. Perhaps they are what we call moral Men in their general Course: they are tolerably diligent in a lawful Calling: they are just in their Dealings and sober in the main of their Conversation; and yet seem to do but little good in the World on religious Accounts. Once in a while they do something with a supream Regard to God, and this has a desirable Effect.— But how soon do they become formal in Duty, and little or no spiritual Life to be discovered in their moral Works. Hence, their Life is very unserviceable: they dishonour God and are a very faulty Occasion of the Carelessness of Sinners and the Backslidings of other Christians. If they measured their Time by the Services they do for CHRIST and Souls, instead of the Revolutions of the Sun, to what a narrow Scantling would fifty or sixty Years be reduc'd?

AND what is the Reason of all this, but that they *neglect* to gather hidden *Manna* and *feed* themselves upon *past Experiences*? The Main of their Recruits are fetch'd from the *Manna* they gather'd sometime ago. 'Tis seldom that they feed upon CHRIST by Faith: they are grown too Indolent or too Self-righteous to come out of their Tents and gather up the delicious Food every Morning. 'Tis too ordinary a Thing for many professed Christians to content themselves with the *Manna* they gather'd Weeks or Months past; and some flatter themselves that the pious Psalmist warrants their so doing, in that noted Passage *Psal. 77. 10, 11. And I said, This is my Infirmary: but I will remember the Years of the Right Hand of the most High. I will remember the Works of the Lord: surely I will remember thy Wonders of old.* Hence they would argue that “ the moral Consideration “ of past Experiences without a *present* feeding upon the hidden

16 MANNA gathered in the MORNING.

“ hidden *Manna* may justly make them easy in their “ present Distance from God.” But if you *impartially* consider the Text alledg’d, together with the preceeding Context, you will find it just the Reverse of what some have brought it to justify. The Psalmist tells us ver. 5. that *he had consider’d the Days of Old and the Years of ancient Times*, i. e. He reviewed the divine Conduct to Saints that were before him, and called to mind his own former Experiences : he thought of what might be the particular Reason of his present Darkness and Distress : he was using the Means of Strength and Comfort.—But did this serve to make him easy ? No, in no Measure, but his Distress increased upon him from the Consideration of past Light and present Darkness, as you may see ver. 7, 8. *Will the Lord cast off for ever ? and will he be favourable no more ? Is his Mercy clean gone for ever ? doth his Promise fail for evermore ?* But now in the 10th and 11th Verses, he is brought to an inward Sense of God’s Hand in all : he viewed the glorious Truth and Faithfulness of a Covenant God in these Dispensations, and under that Discovery he was satisfied. — But will *David’s* Comfort which arose from an inward Sense of the sovereign Hand of a Covenant-keeping God, justify or excuse a Christian’s living upon his past Experiences ? Indeed, if you was brought to see God, and to have an inward Sense of his Covenant-Faithfulness in past Deser-tions, you might have Gospel Peace and Satisfaction ; but that would be far from living upon past Experiences in that unhappy Sense which some Persons have attempted to live. — Methinks if those Christians that are now in Heaven, who liv’d a great Part of their Time on Earth upon past Experiences, were to come down to our World again, they would be as much more zealous than other Christians in gathering the hidden *Manna* as they have been carnal and indolent, and even then would be constantly filled with Blushes that they did so little for God ! O let us be ashamed to pass one Day in that carnal Sense of living upon past Experiences that consists with living

in fottish Indolence ! May we never rest one Day without gathering of the hidden *Manna*, to strengthen and comfort us in our Journey, and to animate all our Services with intense Desire to honour God and be more useful to our Fellow-Creatures !

Use III. LASTLY here, let Christians *be exhorted and animated to great Diligence in prescribed Means* of gathering the hidden *Manna*. Let not one Day of your Life pass without striving after this Bread in the Use of Means. Particularly, shun those Things, Places and Companions that tend to excite an Appetite after carnal Enjoyments. If you look back to the *Leeks and Garlicks* of *Egypt* it will vitiate your Appetite, and you'll begin to grow more indifferent to the Bread of Life. Keep therefore out of the Way of Temptation ; keep the Body under, and give yourselves much to Meditation, Fasting and Prayer. Observe these Rules as *Means* to keep your Hearts from taking up with Husks ; as Means to bring you out of your Tents and gather up the *Manna* that is rained down about them. O let no Morning pass without the solemn Worship of God in your Tents, in your Families and Closets ; and among other Petitions let this be one, " Lord evermore give me that Bread." Cry in good Earnest for it, and never cease 'till you are brought to feed upon it. You should never venture out into worldly Business or where the Air is infected without taking an Antidote from CHRIST : if you go into your ordinary Calling without gathering *Manna* before you engage, 'twill be strange indeed if your Lives and Conversation are not corrupted that Day, and so the Grace of God in the Heart weakened. The *Israelites* found by Experience, when they were travelling through the Wilderness, that no Way would do for them but living upon a present God. What they gathered and laid by in Store putrified and bred such an Infection as could not be born in the Camp. And so you'll find it, by sad Experience, if you make the Trial, that you cannot maintain spiritual

18 MANNA gathered in the MORNING.

Life by the *Manna* you gathered some Time past. If you will not live upon a present God, but chuse rather to live upon past Experiences, you'l certainly grow corrupt. Such a Way of living will corrupt your Experiences, and bring you under the Power of some evil Disease. Soul-Distempers will increase upon you in the Attempt : your Hands will grow weak, and your Knees feeble. Self-Conceit, Worldly-mindedness or some other Lust will inflame your Heart, and adulterate your Conversation. Blindness of Mind, Stupidity of Conscience, Perverseness of Will, Carnality of Affection and Corruption of Judgment will grow upon those that live upon their past Experiences. O, *my Brethren*, such Soul-Diseases will soon become epidemical, unless we gather of the hidden *Manna* every Morning and live upon CHRIST daily. These Diseases are infectious, and the Plague will soon get into the Camp, and so corrupt the whole Camp of God's *Israel*, if Christians do not live upon a present God. Therefore come out of your Tents and gather up the *Manna* that lies in great Plenty at your Tent-Doors. Come and feed upon this *Manna* before the burning Heat of the Sun melts it away. Come and feed upon CHRIST daily, and the Plague that is begun in the Camp, shall be staid. This divine Food has an healing and restoring, as well as a searching Virtue in it. It cures spiritual Blindness, Deadness of the Heart, Stupidity of Conscience, loss of spiritual Appetite and Perverseness of Will, and will restore from Decays in every Grace ; and greatly encourages and strengthens christian Pilgrims in their Journey through the Wilderness of this World.

SURELY then, we have *sufficient Motive* to bestir ourselves in the Use of all *negative* and *positive* Means of attaining this great Good. And particularly, to be much in Prayer for the Bread that comes down from Heaven, and gives Life unto the World. " Lord give me this
 " Day, and every Day some gracious Supplies of the
 " hidden *Manna*, that was figured in the Wilderness,
 " shadowed in the Law, and is manifested in the Gospel !

“ O give me this Bread *daily*, and teach me, in all my
 “ Cravings, so to come unto CHRIST, that I may never
 “ Hunger, and so to believe in him that I may never
 “ Thirst ! O that I might grow strong in the Grace of
 “ God, and wax bolder and stronger until I come unto
 “ the full Age, and Stature of a perfect Man in CHRIST
 “ JESUS ; to whom be Glory forever.”

HAVING considered and improved the *first* general Head, I proceed

II. To the second Assertion, viz. *The Time of Youth, or the Morning of a Man's Life is the most proper Season to accept of a glorious CHRIST.*

To the Glory of rich and sovereign Grace, we ought to acknowledge that some young Persons have more lately accepted of CHRIST, and are gathering of the hidden *Manna* from Time to Time. — But alas ! how many Youth are still *feeding on Wind, and following after the East Wind ?* They pursue after Self-destroying Courses, and labour for the Meat which perishes, despising that which endures to everlasting Life. — Happy it would be if I might be instrumental of convincing some young Persons at this Time, and of persuading them *actually* to accept of CHRIST in the beginning of their Days or budding of Life. — This is my Errand to you, *my young Friends* in the Proposition just laid down. And to convince you of the Fitness and Seasonableness of the Message, I come to you with the following Arguments, viz.

I. 'TIS *the Will of God that young People should accept of CHRIST.* You will readily grant, that whatever is revealed as God's Will for you to comply with, is, for that Reason, most suitable for you to do without Delay or Hesitation. — Now, it is evidently agreeable to God's Will that young Persons should accept of CHRIST as he is offered in the Gospel. God insists upon it abundantly, and

20 MANNA gathered in the MORNING.

and 'tis at their Peril if they withstand the clear Intimations of his Will.

How *express and plain* is the Command of God in this Point? There's not a more express Command upon sacred Record than that, *Eccl. 12. 1. Remember now thy Creator in the Days of thy Youth.* Here God makes a solemn Demand upon you with this Reason to enforce it, that he put forth his Almighty Arm and drew you into Being. You have his Will expressed in the Command; and he insists upon *present* Compliance. And to the same Effect is that Command of our Saviour's, *Matt. 6. 33. Seek ye FIRST the Kingdom of God and the Righteousness thereof.* If this Kingdom is *first* of all to be sought, then it must be in the Time of Youth: if *first*, then it must be before all other Things; and therefore *instantly* without any Delay. Hence, 'tis as reasonable for young People *now* to accept of Christ as it is for God to enjoin the Remembrance of him and the seeking his Kingdom upon them. And will any dare to say that God has no Right to *prescribe* the Time, as well as to *enjoin* the Duty it self? If he has a Right to demand the Bloom of Life to be consecrated to him, the neglect of CHRIST in that Season is a daring Contempt of his Authority.

AGAIN; God manifestly *approves* of early Piety, and *disapproves* the contrary, in several Scriptures where the Command is *only implied*. He takes particular Notice of such as accept of Christ in the Morning of their Life: He has *more* eminently appeared for such, than for many other Christians; to protect them in Dangers, carry them through Trials, Silence their Adversaries and honour them before Men; and is *emphatically* displeased with those that rise up against them. Consider what the Lord says in this Respect, *Jer. 2. 2, 3. Go and cry in the Ears of Jerusalem.* (i. e. Make Business of it; cry aloud and spare not: speak of it as a Truth that Jerusalem ought to take particular Notice of,) *saying, thus saith the Lord, I remember thee, the Kindness of thy Youth, the Love of thine Espousals, when thou wentest after me in the Wilderness,*

in a Land that was not sown. The All-seeing God and Proprietor of all Things takes *special* Notice of early *Self-Denial* and following after him through a Land of Pits and Deserts : He remembers this as pleasing in his Sight : *Israel was Holiness unto him, and the FIRST FRUITS of his Increase* ; therefore let any attempt to hurt him at their Peril. *All that devour him shall offend, evil shall come upon them, saith the Lord.* Those may expect some awful Stroke, who touch the Inheritance of them that accept of CHRIST in the Morning of their Life. They that touch them, touch the Apple of God's Eye, and may expect that he will scatter and confound them, and pluck his young Lambs out of their Teeth. — Or if God suffer young Converts to fall a Prey to the Malice of them that hate Religion, yet he will give some Tokens of his *peculiar* Approbation of early Piety. Young *Abel*, though soon cut off by his unrighteous Brother, obtained a Witness from God to his Honour, which shall last till Time shall be no longer ; while God cursed his unrighteous Brother, and set a Mark upon him that he might be known to be a bloody Man. — And God has left the Witness of his *Displeasure* against spending the Bloom of Life in Vanity. By what we find recorded in his Word it appears that there is far less Hope of the Conversion of an old Sinner than of them that are young. We are not, indeed, to limit the Grace of God ; but the Instances of Conversion are very rare, compared with those that are converted when they are young. 'Tis observed by the most judicious Divines that Persons are very seldom converted after they are 30 Years old. And the Scripture seems to favour this Opinion. Hence it is said by the Prophet, *can the Ethiopian change his Skin ? or the Leopard his Spot ? then may those that are ACCUSTOMED to do evil learn to do well.* And that in *Mal.* 1. 8, 13, 14. seems to import as much, *if ye offer the Blind for Sacrifice, is it not evil ? and if ye offer the lame and the sick, is it not evil ? Offer it now to thy Governor, will he be pleased with thee ? — And ye have brought that which was torn,*
and

22 MANNA gathered in the MORNING.

and the lame, and the sick. — Should I accept this at your Hands saith the Lord? — Cursed be the Deceiver — which sacrificeth unto the Lord such a corrupt Thing. — May we not infer from hence, that putting off Soul Concerns to the Decline of Life is very displeasing to God and dangerous to Men?

Now, put these Hints together, and then say whither the Morning of Life is not the most suitable Time to accept of CHRIST? Is it not evidently the Will of God that young Persons should accept of CHRIST, by what has been already refer'd to? Is it not a suitable Thing that they should comply with his Will? Has not God given plain Commands concerning this Matter? Has he not left Instances of early Piety upon Record, with his *approving* Testimony thereto, as an evident *Intimation* of his Will? — And what are these, but so many Injunctions of Heaven that they should accept of CHRIST in the Morning of their Life. — Well, is it not infinitely unsuitable for them to stand out against the revealed Will of God? Can any Mortal find out a Reason or an Excuse for young Persons that dare oppose the Will of the Great God? Is it not most unbecoming and Heaven-daring for them to say in their Hearts, I will accept of CHRIST *hereafter*, when God calls them to come and accept of him *now*? Surely, it is infinitely provoking to an infinitely holy and good God, thus to trample upon his Authority and set at nought the most gracious Encouragements given to Youth.

2. THE Acceptance of CHRIST is *indispensibly necessary*; and therefore 'tis *most proper* to be done in the Morning of Life. There are many other Things which may be done or left undone, without apparent Danger: such are the Things, that are *simply* indifferent. There are other Things that seem to be *convenient* to render human Life more agreeable in several outward Respects. For Instance, 'tis convenient to have a Friend at Court in a Case of Difficulty: 'tis convenient to have a skilful and faithful Ad-

vocate

vocate to plead our Cause. 'Tis very comfortable to have the Favour of Men, and to enjoy the Friendship of Neighbours. But we may rub along, and get tolerably through the World without these Conveniencies. — But the Acceptance of CHRIST is *indispensibly* necessary. There is an infinite Necessity of it. No Soul can make it do without a Friend in the Court of Heaven : there is no Safety without an Advocate with the Father. 'Tis as necessary to accept of CHRIST as it is to be saved, *Job. 3. 18. He that believeth on him, is not condemned : but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.* Faith in CHRIST is the *relative* Term of Interest, and the Means of *actual* Title to all the Blessings of the Covenant of Grace. 'Tis as necessary to accept of CHRIST, as it is to be *actually* interested in the Favour of God, *Rom. 5. 1. — Therefore being justified by Faith, we have Peace with God, through our Lord JESUS CHRIST.* 'Tis as necessary to accept of Christ, as it is to be delivered from the Covenant of Works and redeemed from the Curse of the Law, *Gal. 3. 10, 13. As many as are of the Works of the Law are under the Curse : but Christ redeems us from the Curse of the Law, being made a Curse for us. — 'Tis as necessary as it is that our Persons and Services should be accepted of God : the Righteousness of God would not be illustrated in the Justification of a Sinner, if he justified him any other Way, Rom. 3. 26. To declare, I say, at this Time his Righteousness : that he might be just, and the justifier of him which believeth in JESUS.* Our Sacrifices, tho' ever so costly ; our Duties, though perform'd with ever so much Care, cannot be accepted of God, unless we accept of CHRIST : for *the Sacrifices of the Wicked are an Abomination to the Lord.*

WELL, if the Acceptance of CHRIST is of such *indispensible* Necessity, is it not most reasonable for Persons to accept of him in the Morning of their Life ? Is it not most proper to do that *first of all*, which is the most necessary of all to be done ? Who would not judge him

24 MANNA gathered in the MORNING.

for a Madman, who would leave the *most* important Concerns of a Kingdom to some future Season, only that he might *first of all* procure to himself some little Conveniencies of Life ; or that he might please a vain Fancy or gratify a Lust ? — And do not the Concerns of the Kingdom of Heaven lie at Stake as long as Persons reject CHRIST ? What must be thought of those in the Bloom of Life, who for the Sake of some Lust, constantly refuse to come and gather of the hidden Manna ? — Surely, that which is *indispensibly* necessary to be done, and without which Men are forever undone, must, in all Reason, be done in the *first* Place. Don't all prudent Men govern themselves by this Rule in the *ordinary* Concerns of human Life ? Is it not a common Practice to do that *first* in *temporal* Matters, which we look upon as most necessary to be done ? Why then, will any of our Youth conduct themselves quite differently in a Matter of infinitely greater Consequence ? Are not the Concerns of an immortal Soul of infinitely more Importance, than *any* one, or *all* the Concerns of this mortal Life ? If they be, then is it not most reasonable to look well thereto in the *first* Place ; and therefore most reasonable to accept of CHRIST in the Morning of Life ?

3. TIME is *short and uncertain* ; and therefore the Morning of Life is the most proper Season to accept of CHRIST.

THERE are two distinct Things comprised in this Head ; viz.

(1.) TIME is *short*. It flies away upon a swift Wing. Hence it is compared to a Vapour or a *shooting* Star, which represents the shortness of its Duration. 'Tis also compared to a *Weaver's Shuttle* ; to a *Post*, and many other Things which serve to show its swift Motion and its Shortness. The Shuttle is shot from Side to Side in the Twinkling of an Eye, and presently the Quill is run out. So the Time of Life hastens to its Period : every

MANNA gathered in the MORNING. 25

Day leaves one Day behind it, and one less is before us. The Time of Life is presently run out. Man's Life is but a Blaze of Toe or some light Materials, for a few Moments and is gone ; as the sweet Dr. *Watts* says.

*The present Moments just Appear,
Then slide away in Haste ;
That we can never say they are here,
But only say they're past.*

The Lamp burns but a little while : the Sun flies *swiftly* from its Rising to its setting. Life shoots forward to embrace the cold Arms of Death, and hurl us into the vast Ocean of Eternity. 'Tis but a few Days since those that have *grey Hairs* upon them, were little Children in our Streets:

Now if Time is swiftly passing away, and so short as it is represented to be, is it not most reasonable to accept of CHRIST in the Morning of Life ? There is a great Work to be done, and but a short Time to do it in. The whole of so short a Life is too little to be employed for God, if the youngest should live to the full Age of three Score and ten Years. 'Tis the Shortness of Time that the Apostle improves as an Argument to spend the *whole* Time of Life for CHRIST, 1 Cor. 7. 29, 30. — *The Time is short. It remaineth therefore, that those that have Wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoyce, as though they rejoyced not ; and they that buy, as though they possessed not.* The same Argument our Saviour uses, Job. 12. 35. — *Yet a little while and the Light is with you ; walk while ye have the Light.* And so the Devil bestirs himself to the utmost of his Power in the Business of his Kingdom from the Consideration of the Shortness of his Time, Rev. 12. 12. — *The Devil is come down unto you, having great Wrath, because he knows that he has but a short Time.* And should not the same Reason stir up young Persons to counter-act the *bellish* Policies of Satan ? — The shortness of Life

26 MANNA gathered in the MORNING.

excites Men to early Diligence in *temporal* Things : and much more should it excite you to the greatest Diligence in Things that are of *eternal* Consequence. If a Man had a *thousand Pounds* to make in a very short Time, he would not put off that Business 'till the Time was half expired. Or if a Man had the Offer of a fair Estate, that brought in a *thousand Pounds* every Year ; and he might receive a Part of the Income every Day, would he refuse taking any Part of it the *first half* of the Year ? Should you think him a wise Man to refuse it ? Might not he improve his Incomes to good Advantage by receiving them daily ? Well, you have, for a short Time, the Offer of a fair Inheritance ; and God urges you to take some of its Incomes every Day : He would have you feed upon heavenly Food, and invites you to Trade for your *spiritual* Advantage. Is it not therefore a very unwise Part to refuse this Offer 'till the Time is near expired ? What a great Loss must you sustain by the Neglect, if you should be converted hereafter ? Were you now in CHRIST you might receive the daily Incomes of the Inheritance, and make large Improvements, and so grow rich in Grace.

But

(2.) TIME is *very uncertain*. Young Persons don't know that they shall live to old Age. They have no Assurance of *Years* or *Days* yet to come. Human Life is compared to the Wind, than which nothing is more uncertain. There comes up a brisk Gale, and bids fair to blow for some Time ; but many Times it is suddenly over, and a Calm succeeds. So human Life is most uncertain : it springs up and puts forth, and rises like a fresh Gale, which may seem as if it would last long, but how often does it stop almost at the Beginning ? *Our Breath is in our Nostrils* : it stands at the Door and is ready for a Leap ! Though Persons are sprightly and full of Life, they may be cut off in a Moment. How often do we see the Apple nipt in the Bud, and the Flower in its Bloom ? How, when or where this short Life shall end

none

none of us can tell. Whither at Home, or Abroad ; in the Camp or the Field ; among Friends or Enemies ; in the Bed or at the Table ; to Day or some short Time hence, is uncertain. How soon may a sudden Cold seize the Lungs of the most healthy young Person, and end in a wasting Consumption ? How often does a distressing Pleurisy or some other acute Distemper make a *quick* Dispatch of those whose *Breasts are full of Milk, and whose Bones are moistened with Marrow* ? Besides, there are a Thousand Crosses, and ten Thousand Accidents, by which Persons are expos'd to be snatch'd away in a few Moments. Health, Youth, Friends, Riches, Honours, Pleasures, Vigilance, and Carefulness are no Security against the Arrests of Death. The youngest in this Assembly, the most active and obliging, or the most profane and careless may be the first that shall be summoned to appear before God.

Now, if human Life is so very uncertain as you have heard, does not this Consideration argue the great Propriety of an early Acceptance of CHRIST ? If it is indispensibly necessary to accept of CHRIST at all, is it not infinitely unreasonable to put it off to a future *uncertain* Time ? Other Things may be omitted and a Man be happy ; but if the slender Thread of Life should be cut off, before we accept of CHRIST, unavoidable and immortal Anguish must ensue. There is no altering the State when it is once fix'd in another World. And therefore Persons should make sure of CHRIST in the first Place. Are you CHRIST-Despisers unto this Day ? And can you be sure that you shall not be in Hell before to-morrow, if you reject this Call ? Is it not a Wonder that such Heaven-daring Sinners have not been snatch'd away by grim Death long ago, and consign'd over to Blackness of Darkness forever ?

4. *THE longer CHRIST is neglected the more difficult it grows to accept of him.* 'Tis true, the Work is *equally* easy with God, who denies or gives Ability to accept of CHRIST according to his own Pleasure. He can convert

28 MANNA gathered in the MORNING.

a Sinner of an hundred Years Old, with as much Ease as if he was but a Child now born. Old Sinners can't possibly hinder his infusing the Principles of Grace in the Day of his Power. The Dead can as well hinder the Infusion of a Soul into the Body, as old Sinners can hinder an *efficacious* Work of the Spirit upon their Hearts. But when we consider this Work in another Light, there is a vast Difference between old and young Sinners. 'Tis far more difficult respecting the Conversion of one than another. There is Abundance more Difficulty in Preparation-Work respecting one than another. There is not near so much Stubborneſs in the Will of a young Perſon as there is in the Will of one that is grown old in Sin. Thoſe that live many Years in the Contempt of CHRIST, have Sin the more firmly rooted in their Hearts; and conſequently, a Work of Reformation which preceeds the Acceptance of CHRIST is ſo much the more difficult. The young Sinner is like a *limber* Willow, eaſily put into almoſt any Shape in the moral or external Behaviour: i. e. 'Tis not near ſo difficult to effect ſuch a Change in him as it is one who is grown old in Immorality. An old Sinner is like a *ſtubborn* Oak that *ſtands* it out in the moſt dreadful Storms. He has been long accuſtomed to Sin; and by a Cuſtom of Sinning, his Luſts are grown more Head-ſtrong and impetuous. Hence, ſome ſuch are more averſe to inſtituted Means of Grace; they are more obſtinately bent againſt the Soul-humbling and Sin-killing Doctrines of the Chriſtian Religion; and more attach'd to thoſe of another Nature and Tendency. 'Tis not uncommon for old Sinners to chuſe a looſe Miniſtry, or ſuch Preachers as blend the Law and Goſpel together, thereby to hide themſelves and go on blindfold to Hell in their own Deluſions. Or if they ſet under the faithful Preachers of the Goſpel, yet they are fixed in their own Sentiments, and nothing that is ſaid to them or done for them ſeems to have any good Influence upon their Hearts. They fear their Conſciences as with an hot Iron, and ſeem to be hurried Head-long into an open or more ſecret Contempt

Contempt of CHRIST and the great Salvation. By putting off, their Hearts are more hardened, their Minds are more blinded, and God's Anger is more incensed against them, *Eph. 4. 18, 19. Being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Hearts : they are past feeling.* When People have given themselves up to the Drudgery of the Devil, for a long Time, God often leaves them to judicial Hardness of Heart. *They hear indeed, but understand not : they see indeed, but perceive not.* God has made their Ears heavy, and shut their Eyes ; *lest they should hear with their Ears, see with their Eyes, and understand with their Hearts, and convert and be healed.*

HENCE then, how unreasonable and dangerous is it for young People to neglect CHRIST and put off the infinite Concerns of their Souls to a future Season ? Is it not very absurd, that such an important Concern, which is already attended with great Difficulty, should be set aside, until it becomes much more difficult still ? Is it not exceeding unreasonable, that a Matter of such Moment as the Salvation of the Soul, which is already doubtful, should be neglected for the present, until it becomes *more* doubtful, merely to attend to something of infinitely less Consequence ? Who but a Madman, would put off a Matter, *now* attended with many Difficulties, until it is attended with many more Difficulties, when the Thing *must* be done or the Person *forever* undone ? — If young People did but exercise Reason, they must acknowledge it most proper and reasonable to gather of the hidden Manna, in the Morning of their Life, when there is the least Difficulty in the Way of obtaining. Nothing can be more unreasonable nor dangerous than to neglect CHRIST in a Time of Youth, thereby to provoke God and render the Case of Sinners the more Desperate.

USE I. HENCE, with what Amazement may those justly reflect upon themselves, who have lived till Mid-Day, or towards the going down of the Sun, and have never gather'd

30 MANNA gathered in the MORNING.

of the *bidden Manna* ! Perhaps some present at this Time, who have grey Hairs upon them, may be of this unhappy Number ! Have not some of you shut the Doors against CHRIST, every Day of your Life, even untill this Moment, though your Sun is now upon the Decline ? Have you not refused to gather *Manna*, though it has been rained down *plentifully*, round about your Tents ? — Let me beseech you to consider whether you have not put off this momentous Concern till Middle-Age ; or even 'till your Glas is almost run out according to a Course of Nature ? Is not the World more precious to some such than a precious CHRIST ? Are you not grown old in Years, and still utter Strangers to the Bread of Life ? Is CHRIST Food to your Souls, and Nourishment and Strength in your declining Age ; or don't you find more of a Relish for some worldly Good ?

REVERENCE becomes your Age ; but in Love to CHRIST and to your Souls, suffer me to exhort and persuade you to get this Point well settled without any further Delay. The Time can't be long, ere you will be put beyond all Means of Recovery. Opportunity will be soon over : this may be the last Call that shall ever be given you in the Name of CHRIST, before you are called to appear before God's righteous Tribunal. — And have you lived to this Age, and never had one *spiritual* Taste of the Bread that came down from Heaven ? O why have you stood all the *long* Day idle ? What is the Reason of so much wasted Time, when you should have been getting Bread for the Expences of your Journey ? You are posting on to the End very swiftly : the Period is just by : the Messenger is at the Door : the last Sands of waiting are running out, and you have not made sure of CHRIST unto this Day ! By living to such an old Age in Sin, your Conversion is more difficult and doubtful. Lust is more revited and obstinate. O what will you do when the Day of Rest comes, and you have spent a long Life in Trifles and Idleness ? If you don't make sure of CHRIST while you live, you can have no Benefit of him when you

dye. Do but cast your Eyes back upon your mispent Life, and then think what Apology you can make for refusing a glorious CHRIST for all these Years! Has not the *Manna* been brought to your Doors? Have you not been exhorted to gather it up? How often have you been warned of the Danger of neglecting? And *now*, if you should neglect another Day, you may look back from the other World with most bitter Reflections upon neglected Opportunity, and find no Redress! O what a Pity it is that Conscience should be baffled any longer! *Dear immortal Souls!* You must wake up in Tophet a few Days hence, unless you *fortwith* rouse up your stupid Powers and *put in* for the Blessing before the Heat of God's Vengeance overtake you. And will that Damnation be tolerable, which arises from the View of long neglected Mercies and most gracious Offers of a precious Saviour? Are you willing that your grey Hairs should come down to the Grave whilst you are in a Christless Condition? O what shall I say to such unhappy Souls! Can you put Words into my Lips that will prevail with you? Lord, teach me to speak so as to prevail! O that my Words might be cloath'd with a sacred Power! O that some Sentence might take a saving Effect! Will you be persuaded to gather up a little *Manna* before the Sun goes down? What Report shall I make to *Zion's* King? May I safely tell him that you are resolved never to rest any more in your Tents? That you will *now* come out and gather up the delicious Food?—Or must I tell him that you are not resolved what to do? Or that you intend to run the Venture, and *crawl* forward in the broad Way? Will you give me my Errand? 'Tis the King of *Zion* that sent me; and in his Name I make the Demand. O that I might have an Answer of Peace! O that even now you are old, you would come forth and taste of the Bread of God! O that Days might speak, and the Multitude of Years might learn Wisdom; and that while your outward Man is perishing, your inner Man might be changed and savingly renewed Day by Day.

32 MANNA gathered in the MORNING.

Use 2. OF LAMENTATION. If it be of such Importance as we have heard, for Persons to accept of CHRIST, then, have we no Reason to bewail the awful Case of many Youth in our Day? 'Tis an accepted Time, and a Day of Salvation, but many young People are still unpersuadable to the Things of their Peace. They live in a Day when some are flying to CHRIST and feeding upon him every Morning, but the most of them indulge themselves in a plain Contempt of Grace. Most young People seem to chuse the Husks of this World's Vanity, and so are ripening for Damnation faster than ever! If we address them with the greatest Pity; if we come to them with all the Motives of the eternal World, they *implicitly* bid us go away for this Time, and when they have a more convenient Season they will call for us.

Now, is not the Case of such Youth deeply to be lamented? Surely, they have Reason to tremble, lest God should leave them to final Hardness and Impenitence. God calls upon them with a loud Voice, but some refuse with the greater Resolution! God stretches out his Hand of Grace and earnestly invites them to accept of Mercy, but they will not hearken! — Will you, *my young Friends* who have accepted of CHRIST, look upon and pity your former Companions, who will not have CHRIST to reign over them? Look upon them and let your Eye affect your Heart. You see that they resist the Power and Authority of CHRIST, and set at nought all God's Counsels; and therefore they are in great Danger of being destroyed without Mercy. And is not this enough to excite your Pity and fervent Prayers for them? Consider your own past Dangers from whence you are *now* delivered, and the present Mercies with which you are blessed, and above all, the Honour of God which is now *supremely* dear to you, and see what Influence these Things may have upon your Hearts, respecting their unhappy Condition? Is it not a moving Thought, that when they have been call'd by the Ministry of the same Word; when they have had Life and Death set before them, and when CHRIST has

invited them to chuse Life, they still make light of the Invitation? — This seems to be a Matter that *eminently* concerns young Christians. You (one would think) are *empbatically* call'd upon to bewail the Blindness and Perverseness of your CHRIST-despising Acquaintance, who are young as well as you. They are under the same Privileges with you: they are under the same Vows, and have as much need of CHRIST and his purchased Blessings as you: they have short and uncertain Lives as well as you: they are in as much Danger of dropping into Hell, every Moment, as you were before your Conversion. And is it not a painful Thought, that such precious Souls, such near and dear Friends, such highly favour'd Youth, should be found out of CHRIST in the great Day of Accounts? Does it give you no sensible Pain to consider that all the Love and Care which God has put into our Hearts for them, all the painful Labour and Study which we are employed in for their Salvation, should be lost, *wholly* lost with Regard to them. — But if this is not so much of a Motive, I might add, that these Means are *worse* than lost, as they tend to aggravate their Torments in Hell. It can't be long before they would be glad to have the same Offers of CHRIST that are now made to them; but if this is not before Hell has swallowed them up, the Time of Hope will be ended, and you may hear them crying, “ O that I had not despised CHRIST and the offer'd Salvation! O that I had one Year or Day more as a Probationer for Eternity! O, if I might return back from these Torments and have a little Space allow'd me for Repentance! But the great Gulf is fix'd and I must lift up mine Eyes in Hell forever, being in Torments!” — O pitious Condition! must some of these sprightly Youth leap out of their Bodies into a World of immortal Misery! Must cursed Devils drag away their guilty Souls out of their Bodies! Must they appear before God and holy Angels, and hold up their Hands at the Bar of the great Tribunal to hear their dreadful Doom! Must they be forc'd

34 MANNA gathered in the MORNING.

away from thence to the Place of Execution, and lie down in *Tophet* where there is *Fire and much Wood*, which is *kindled by the Breath of the Lord, like a Stream of Brimstone!*— And is this a light Matter to you that are delivered by Faith in CHRIST JESUS. Can you so easily forget the Miseries from which you are delivered; and harden your Hearts against your young Friends, who have no Eyes to see nor Hearts to pity themselves? You know that they can have no Help but in CHRIST, and you see that they have no good Will to come unto him that they might have Life. O can you say nothing *to* them; can you do nothing *for* them that may be a Means to prevent their eternal Destruction? Will you see the Misery to which they are hastning, and not call after them; not cry to God for them; not put forth your Hand to prevent their Ruin? Good Lord! stop them, for they are going on merrily to everlasting Burnings, and none Eye seems to pity! They are in the same House, and perhaps on the same Seats with some of thy dear Children, and their Bowels are shut up against them! Their wilful Damnation is enough to break an Heart of Stone, and yet those *to whom* thou hast given Hearts of Flesh don't bleed! O come in with thy strong Hand, and let thine Arm rule, that they may no more walk in the Way of their own Heart, and in the Sight of their own Eyes!

Use 3. LET *me beseech the serious Attention* of those young People, who have *hitherto neglected* to gather of the heavenly Manna. God knows which and how many of you are in a Christless State. I fear that many of you are *now* so, and that some of you will be found so when CHRIST comes with ten Thousand of his Saints to Judgment. Love to God and to your precious Souls, constrain me to beseech you to take heed lest you should be of that unhappy Number at last. And that you might escape God's righteous Vengeance, *be exhorted to accept of* CHRIST *in this Day* of merciful Visitation. — Vast Numbers of young Persons that once enjoyed your Opportunities,

nities, it is to be fear'd, are now in Hell because they would not regard the sweet Invitations of Grace while the Day lasted. They are put beyond all Hope: but, by the Grace of God, you are spared to attend one Call more. And will you seriously consider your present Opportunity, and *instantly* come out of your Tents and gather of the spiritual *Manna*? Is it not a great Pity that you should perish from under the same Means, in the diligent Use of which many of your old Companions will safely arrive to Glory? Retire into yourselves and consider whether you have any Thing to offer that will excuse you or extenuate your Guilt at the Bar of the great Judge. Have you so much as one Plea ready if you were *now* to hear the Summons to appear before God? If you have not, then why do you lie still in your Tents? Why don't you come out and gather up the Manna without any Delay?—You are called, invited and commanded to come: CHRIST calls and commands you; he invites and intreats you to come. He courts you by the Preciousness of his Bread; by all the great and glorious Promises and Blessings of his own costly Purchase. I call and beseech you in the King's Name: yea, as one of his Ambassadors, I *enjoy* and *require* you to come *instantly* out of your Tents and gather of the *bidden Manna*. 'Tis at your Peril if you refuse or delay one Moment longer. Your Blood be upon your own Head, if you will shut your Eyes, and stop your Ears against an offer'd Saviour.

Who will be the Loosers, *my young Friends*, if you should despise this Counsel? Can't God make it do without your Love, that he so solemnly requires you to accept of his dear Son? Can't a glorious CHRIST be *inconceivably* happy without your feeding upon his Body and drinking of his Blood? Is it because God is like to loose any Thing by your Damnation, or gain any Thing by your Salvation, that he addresses you in this Manner? No; this is not the Reason; but you stand in *absolute* need of what he has to bestow: you can't be happy without CHRIST. Your own Necessities require you to come and feed upon

CHRIST:

36 MANNA gathered in the MORNING.

CHRIST : if you refuse CHRIST you refuse your own Mercies : you refuse Life eternal, and chuse Death rather than Life. Though you should be reformed and become very strict in Duty, yet you can't be saved without CHRIST. You may as reasonably expect that damned Souls shall be delivered out of Hell, as expect your own Salvation in a Christless State. Though you should grow demure, yet God may doom you to Hell-Torments if you neglect CHRIST, as justly as a Judge may doom a Malefactor to the Gallows. To reject CHRIST is to make God a Lyar : 'tis a Denial of his Wisdom and Righteousness, Truth and Mercy : 'tis a Denial of the Sufficiency of CHRIST's Blood, and the Reality of the kindest Offers of Pardon, Grace and Glory that are made to Sinners in his Name.

THEREFORE, in neglecting CHRIST you *implicitly* say, that you will not have future Blessedness in the Gospel-Way. You had rather forsake all Hope of Happiness than forsake all for CHRIST. You *practically* declare that you will give the Devil your Souls, if he will secure to you the sensual Pleasures of this Life. — But if you had an inward Sense of the dreadful Bargain you are making, how would your Hearts tremble ! The Thoughts of Death and an eternal Abode in Hell, among tormented and merciless Devils would make you shudder ! Why then will you be easy in the Neglect of CHRIST ? Refusing an offered Saviour is, in Effect to chuse Hell rather than Heaven. To chuse the Poison of Lust rather than the Bread of Life is to chuse Hell before Heaven, as a Man's drinking a Bowl of Poison and refusing wholesome Food, would be a proper chusing his own Death before the Continuance of his Life.

TO CONCLUDE ; are you willing to be recovered out of the Snares of the Devil, and enjoy the Blessings of Grace which are offered in the Gospel ? Will you soberly resolve to give these Things an impartial Consideration without any further Delay ? Or are you unpersuadable ?

MANNA gathered in the MORNING. 37

Are you *fix'd* upon indulging youthful Amusements for some Time longer? Will you run the Hazzard of loosing your Souls, and all that is meant by the Blessedness of the coming World? God forbid the Madness of such a Resolution! O that you would hear and fear, and not withstand the Offers of CHRIST a Moment longer! The Case is not yet desperate, though you have rejected Mercy to this Time. If you will come *now*, and accept of CHRIST you shall have a Pardon. CHRIST is *still* offering himself: the Day of Grace is not yet over: CHRIST is as ready and able to save as ever. *Wisdom crieth without, she uttereth her Voice in the Streets: she crieth in the chief Place of Concourse, in the openings of the Gates: in the City she uttereth her Words, saying, how long, ye simple Ones, will ye love Simplicity, and Fools hate Knowledge? Turn you at my Reproof: behold I will pour out my Spirit upon you; I will make known my Words unto you. Wisdom crieth upon the high Places of the City: whose is simple, let him turn in hither: as for him that wanteth Understanding, she saith unto him; Come, eat of my Bread and drink of the Wine which I have mingled. Forsake the foolish and live: and go in the Way of Understanding. AMEN.*

F I N I S.



JUST PUBLISHED,

And Sold by D. FOWLE in Queen street,
Meditations and Contemplations.
IN TWO VOLUMES.

CONTAINING,
VOL. I. §§ VOL. II.

MEDITATIONS among §§ CONTEMPLATIONS
the TOMBS. §§ on the NIGHT.

REFLECTIONS ON a §§ CONTEMPLATIONS
FLOWER-GARDEN; §§ on the STARRY
 §§ HEAVENS; And,

And, A DESCANT ON §§
CREATION. §§ A WINTER-PIECE.

By JAMES HERVEY, A. B.

Late of *Lincoln-College, Oxford.*

THE EIGHTH EDITION.

N. B. The above Books may be had bound, gilt and
Letter'd in one Volume, or two; or stich'd in blue
Paper in two Volumes.

POEMS upon several Occasions,
By the Rev. Mr. John Pomfret.

VIZ.

The CHOICE.

*Love Triumphant over Reason, a
Vision.*

The Fortunate Complaint.

*Strephon's Love for Delia justify'd,
in an Epistle to Celadon.*

An Epistle to Delia.

*A Pastoral Essay on the Death of
Queen Mary.*

To his Friend under Affliction.

To another Friend under Affliction.

To his Friend inclined to Marry.

*To a Painter drawing Dorinda's
Picture.*

*To the Painter, after he had finish'd
Dorinda's Picture.*

*Cruelty and Lust, an Epistolary
Essay.*

*On the Marriage of the Earl of
A with the Countess of S.*

*An Inscription for the Monument of
Diana, Countess of Oxford and
Elgin.*

*The Same; attempted in English.
Upon the divine Attributes.*

Eleeazar's Lamentation.

A Prospect of Death.

*On the General Conflagration, and
ensuing Judgment.*

Mr. POMFRET's Remains, viz.

Reason, a Satire.

*Dies Novissima: Or, the last
Epiphany. A Pindarick Ode.*

Books sold by D. Fowle in Boston.

A Summary, Historical, and Political,
Of the first Planting, progressive Improvements, and present State of
the *British* Settlements in *North America*; with some transient Ac-
counts of the *Bourgeois French* and *Spanish* Settlements.

By WILLIAM DOUGLASS, M. D.

Janua Cœlestis : Or, the Mystery of the
GOSPEL in the SALVATION of a SINNER, opened and explained;
wherein the Nature of the Gospel Salvation is stated, the Possibility of
the Sinner's being saved is evinced, the Terms of the Gospel Covenant
are ascertained and cleared, the Importance of Salvation is illustrated,
and the great Concern of every Soul is excited and enforced: In several
DISCOURSES on ACTS 16. 30. By JOHN BARNARD, A. M. Pastor
of the first Church in Marblehead.

Memoirs of the Remarkable Life and
Surprising Adventures of Miss JENNY CAMERON, a Lady, who by her
Attachment to the Person and Cause of the young Pretender, has render'd
herself famous by her Exploits in his Service; and for whose Sake she
underwent all the Severities of a Winter's Campaign. By the Rev.
Archibald Arnot.

✠ The Author of this entertaining HISTORY says, "I am encouraged
to undertake the above WORK, as I am intimately acquainted with
Miss JENNY CAMERON and her Family, and have known the Manner
of her Life and Conversation from her Cradle till her Junction with
the PRETENDER; and therefore the Facts I shall relate of her may
be depended upon as true.

Dr. WATTS's *Orthodoxy* and *Charity*
United: In several Reconciling Essays, on the Law and Gospel,
Faith and Works; viz. ESSAY I. The Substance or Matter of
the Gospel. II. The Form of the Gospel. III. The Use of the
Law under the Gospel. IV. Mistaken Ways of coming to God
without *Christ*. V. A plain and easy Account of Saving Faith, &c.
VI. A Reconciling Thought on various Controversies about Faith and
Salvation. VII. Against Uncharitableness. VIII. The Difficulties in
Scripture, and the different Opinions of Christians. IX. An Apology
for Christians of different Sentiments.

A SECOND ADDRESS to the Members of
the *Episcopal* Separation in *New-England*, occasioned by the Excep-
tions made to the former, by Dr. Johnson, Mr. Wetmore, Mr. Beach,
and Mr. Caner. By Noah Hobart, A. M. Pastor of a Church of CHRIST
in Fairfield.

100-443689-1

20 JY 63