

THE
ESPOUSALS

OR

A Passionate Perswasive to a Marriage with the Lamb of God,

WHEREIN

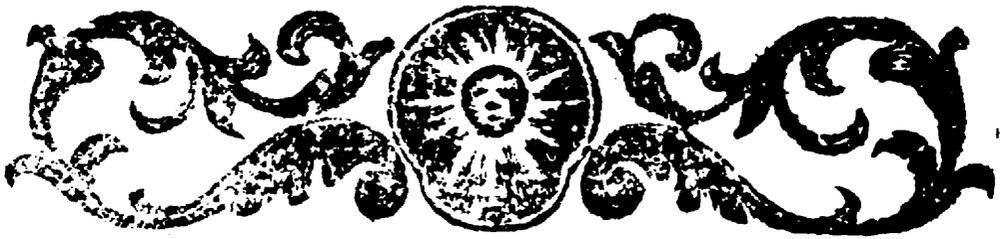
The Sinners Misery
AND
The Redeemers Glory
is Unveiled in.

A Sermon upon Gen. 24 49. Preach'd
at N. Brunswyck, June the 22d, 1735.

By Gilbert Tennent, A. M.
And Minister of the Gospel there.

*Qui Christum nescit, nil est si cetera discit, &
Qui Christum discit, sat est si cetera nescit.*

NEW-YORK,
Printed by J. Peter Zenger, 1735.



Curteous Reader;

THIS Discourse (which is now somewhat enlarg'd) treats upon the grand Scope of the whole Gospel, and the great Errand of the Ministry thereof. For Christs sake, I beseech thee to read it thoroughly, without prejudice, examine it strictly by the holy Scriptures, before thou pass thy Judgment, consider it seriously without Partiality, and comply with its Design quickly without delay; in so doing thou wilt honour God, save thy own Soul, and much refresh my Heart, and I shall neither loose my poor pains in Writing, nor thou in Reading, which may God grant for Christ's sake Amen. I conclude and remain thy Servant in the Redeemer Jesus.

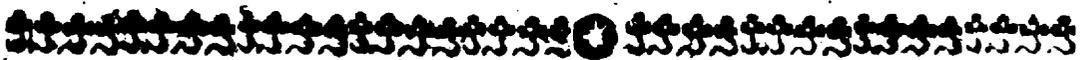
G. TENNENT.



THE ESPOUSALS

OR

A Passionate Perswasive to a Marriage
with the Lamb of God, &c.



Gen. 24. 49. *And now if you will deal kindly and truly with my Master, tell me: And if not, tell me, that I may turn to the right Hand, or the Left.*



Christian Friends and dear Brethren, my Errand to you this Day from the great God the Father of Jesus, resembles that of *Eliezer of Damascus, Abraham's Servant*, who was sent to wooe a Wife for his Masters Son: Brethren I come a wooing in the Name and Behalf of Christ my great Master the Kings Son. My

My Business with you to day is to persuade you to be speedily and sincerely espoused to the Lamb of God, the Lord Jesus Christ. And that I may not miss my Errand, and fall of desir'd Success. What Abraham's Servant proposed by Way of cautious Supposition, viz. that peradventure the Woman would not be willing to follow him, vers. 5. I have Reason to use as Matter of doleful Complaint and bitter Lamentation over many of you, whom former Attempts have fail'd to persuade to this Marriage, and also as an Excitement to awful fear and passionate concerns now.

Abraham's Servant was engag'd or bound by Oath to be faithful in the Business he was sent about, vers. 9. And you know Brethren, I am under a solemn Ordination Oath, to be faithful to God and you; this I hope will excuse for my endeavour to deal with you in good earnest.

Again in the Context you may observe, that if the Servant used faithful Endeavours, and the Woman would not be persuaded, then he was to be clear from his Oath: So, Friends, if after all the endeavours I can use to persuade and reclaim you, ye still continue obstinate, I shall be free from the Oath I have taken, and from your Blood.

Abraham's Servant had good Success, the God of his Master prosper'd his Way; Re-
becca

becca, readily consented and said *I will go*, vers. 58. O that there may be found here some *Rebecca*, *Lydia*, or *Zacheus*, who is willing to consent to Day to a Marriage with the Lord Jesus.

Isaac being a Type of Christ, some Interpreters make this fetching of a Wife for him, to signify the Espousing of the Church to Christ, by the Agency of his Servants, the Ministers, hence the Church is called the Bride, the Lambs Wife, Christ the Bridegroom, *Job*. 3. 29. Whose great Business, it is to persuade poor Souls to consent to embrace him as their Lord and Husband, in an everlasting Marriage Covenant, its hardly credible that this Story would have been Resolved in so minute Circumstances, had not a nobler and more mysterious Marriage been design'd to be represented by it.

Under this view the Text presents to our Considerations, the 2. Propositions, viz.

1. *That the Ministers of Christ are Spokesmen for the Marriage of their Masters Son,*
— and.

2. *That they are griev'd to see their Master's Marriage hang in Suspence.*

I return to consider the first *Propos.* In Explaining of which, I shall endeavour to shew the Analogy between a Spokesman in a temporal Marriage, and a Ministers Property's

tys, and practice in negotiating a spiritual Marriage, between Christ and Souls, and to improve it; the Analogy, I think, consists principally in the following Particulars.

1. A Spokesman should be skillful, able with apt Expressions to set forth the Lovers Excellencies; so a Minister should be no Novice, but like *Apollos*, *Mighty in the Scriptures*, and thereby able in some Measure to speak forth his Redeemers Praise,

2. Acquainted with his Person; for how can they commend him whom they do not know: So should Ministers know Christ and the Truth as it is in him; otherwise they speake but faintly for him. *The Secrets of the Lord are with those that fear him, and he will remember his holy Covenant.*

3. True to his interest, a Spokesman should be a familiar Friend of the Lover, and faithful to his Cause; *Abraham's Servant* was such whom he appointed to get a Wife for his Son: And so must the Ministers of Christ be, *Job. 15. 14. 15. 1. Tim. 1. 12. And I thank Christ Jesus our Lord, for that he counted me faithful putting me into the Ministry. Jer. 23. 31. I am against these Prophets, that smooth their Tongues, †* So the English Annotations and other learned Interpreters * render the Word *USE* as our Version hath it.

† Vide Poli Synopsis in Locum.

* Vide Henery in Locum.

4. A Spokesman useth a Variety of Arguments, to allure the Love of the Person he treats with to his Master, drawn from his personal Merit and great Affluence: So the faithful Ministers of Christ Labour to win the Affections of undone Sinners to him, by setting forth his Greatness, Goodness, Suitableness, Absolute Necessity, Transcendent Excellency, and inexhaustible Allsufficiency.

5. A faithful Spokesman is griev'd to see his great Master slighted, and his most pregnant Arguments, and his perswasive Adresses fail of desired Success; he can't be contented with telling of his Narrative without seeing it take Effect, this our Text confirms, — So a godly Minister is not satisfy'd with the Performance of Preaching as a Task, and the Observance of Sinners attent upon it, unless he can perceive some Signs of the Effects of his Preaching, some Signs of Sinners consenting to embrace the Redeemer.

6. A faithful Spokesman will not only Address the Woman to whom he is sent, but also make Application to Heaven, for Direction and Success, this did *Abraham's* Servant, *vers. 12. And he said, O Lord God of my Master Abraham, I pray thee send me good Speed this Day, and shew kindness unto my Master Abraham.* So do the Ministers of Christ bow their Knees to the most high God, of whom the whole Family in Heaven and Earth

Earth is Named, and vehemently entreat for Guidance and Succē. Permit me, kind Hearers, to supplicate the supreme Majesty, in the Words of *Abrahams* Servant, with some small Variation. O Lord God of my Master Jesus, send me good Speed this Day, and shew Kindness unto my Master; in causing some poor Sinners consent to a Marriage with him.

7. A Faithful Servant, if he succeeds in his Negotiation, returns the due Honours of his successes to God, so did *Eliezer*, vers. 27. *And He said, blessed be the Lord God of my Master Abraham, who hath not left destitute my Master of his Mercy and of his Truth:* So the Heart of a faithfull Minister, when he sees poor Sinners return to their offended Sovereign, and Kifs the Son with the deepest Homage, Affection and Obedience, beats in his Bosom with joyfull Transports and gratefull Emotions of undissembled praise to God, God and the Lamb that sits upon the Throne.

8. The Spokesman of a Prince or great Man, offers Bracelets or some rich Love-tokens to the Person his Master makes his Court to, in Order to demonstrate his Masters Greatness and Love, and to gain the Womans consent, vers. 22. *So the Ministers of Christ offer in their Masters Name, the Sealings of the Spirit, the Jewels of the Covenant, to such*

who will consent to the Marriage of the King's Son. But

9. When he can't prevail, he returns to his Master, and gives him an Account of his Treatment ; this a pious Writer takes to be the Scope and Drift of our Text. So the poor Ministers of Christ, when you will not hear their wooings, but slight their Lord and all the Offers of his Love, are obliged with sorrowful Hearts, and weeping Eyes to complain to their Master, now, of your doleful Stupidity and cruel Obstinacy, and must in the great Day, unless ye repent, Witness against you, the Offers of Life they have made to you, the Arguments they have us'd with you to Embrace them, and your obstinacy against both. — But I proceed to the Improvement in a 4 fold Use of Information, Examination, Conviction, and Exhortation. —
— and,

1. Does the eternal Son of God offer himself in Marriage, to poor undone Sinners. O surprizing Condescension ! O stupendious, *Stoop* of Humble Majesty and amazing Mercy ! O the Breadth, the Length, the Depth of the Love of Christ which passeth Knowledge ! Admire all ye Host of Heaven and Earth at this !

2. How great is the Ingratitude, how unaccountable the Folly, and destructive the Madness of these who will not be charm'd
and

and alur'd by such Love to consent to a Marriage Covenant with the God of Glory. What will such be able to plead in their own Vindication at the Redeemer's Bar? Won't Confusion cover them as a Garment, and silence seal their guilty Lips? *For how shall we escape if we neglect so great a Salvation. Heb. 2. 3, If he that despised Moses's Law, died without mercy, under two or three Witnesses: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath troden under Foot the Son of God, Heb. 10. 28. 29.*

But I hasten to the

2. Use which is of Examination. Sinner, it's of the last Necessity, both in Regard of the regular Performance of Duty, and the Reception of reasonable Comfort in this World, and thy eternal Safety in the next, that thou be acquainted with thy present State, and know whither thou be espoused to Christ or not. One Messenger after another has been sent to treat with you, about a Marriage to the Redeemer, and now I ask you in the Name of the Eternal God, my Lord and Master, have you been perswaded to consent to the Terms of this Marriage Covenant? Yea or Not. How stands the Cause, poor Sinner, between the great God and thee. to help thee to the Knowledge of this, I shall propose some few examinatory Signs, by which I earnestly request
you

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you to try your selves *impartially*, without previous byas, *speedily* without delay, *thoroughly* and *conclusively* without further suspense, and *solemnly* as in the presence of the just Judge of Heaven, and Earth,

1. Have you ever been made feelingly Sensible of your Distance from Christ, of the absolute Need of Union to and Communion with him, and of your unworthiness of and inability to attain this great Benefit? *Luk. 15. 17. Mat. 5. 3. Job. 15. 5.*

2. Have you been divorc'd from Sin in the Course of your Disposition and Action? For you may as easily unite Heaven and Hell, Light and Darkness, as Christ and Sin (habitually) governing or indulg'd in one Soul. *1. Joh. 3. 8. He that committeth Sin, is of the Devil. 1. Joh. 5. 18. We know that whosoever is born of God, Sinneth not. 2. Cor. 6. 15. And what concord hath Christ with Belial?*

3. Have you consented to the Terms of the Covenant of Marriage, *viz. These of Self-denial, and taking up the Cross?* *Luk. 9. 23. Is your consent free, full, & habitual?* *Psf. 110 3. Philip. 3. 8. Psf. 119. 112.*

4. Have you had Communion with Christ by his Word and Spirit? This is a Natural and necessary Consequence of a vital Union, can; you say with the Apostle, *1. John, 1. 3. And truly our Fellowship is with the Father,*

ther,

ther, and with his Son Jesus Christ? Know ye what it is by Experience to have the Kisses of the King, his Love spread abroad in your Hearts, so that you could say with the Spouse, my beloved is mine, and I am his, he feedeth among the Lilies? Know ye by Experience what it is to be Seal'd by the Spirit and to cry Abba Father, to have the new Name, the white Stone, and to eat the bidden Mannah? Cant. 1. 2. & 2. 16. Ephes. 1. 13. Rom. 8. 15. Rev. 2. 17. Rom. 5. 1.—5.

5. Do you conscientiously Labour through the Course of your Conversation, to be conform'd to the Law, the Love, and the Life of Jesus? 1. Job. 1. 6. *If we say we have fellowship with him, and walk in Darkness, (i. e. Go on in a Course of Wickedness, which is fitly compared to Darkness, because it springs from the Darkness of the Understanding, seeks the Darkness of Concealment, tends to and often issues in the Darkness of Damnation) we lye and do not the Truth.*

I proceed to the 3d, Use, viz. Of Conviction. Alas what Reason is there to fear that many of you are Strangers to these Experiences and possess'd of the very contrary Dispositions. — for

1. Are there not some of you who always imagin'd you had an interest in Christ, and never have been distress'd with a sorrowful,
Sence

Sense of your being wholly without him, and have never had any more then a Speculative and Historical Knowledge of the Necessity of an Interest in him? And are there not some who are so far from a just Sense of their unworthiness of, and Inability to attain this; that the cry up the free will of Man, and think to make up the Breach, between God and themselves, by their duty's, at least in Part? Hence they are easie, when they Pray with some Affection, and take more Care to avoid in their after Practice those Sins which caused their Uneasiness, and then imagine the Matter is adjusted, the Debate ended, the Storm over. Ah, poor deceived Souls? Ye are they who seek Justification, by the Works of the Law! But, pray, remember and consider, that all such are *under the Curse*: Gal. 3. 10. *And that Israel, who sought after Righteousness this Way, did not attain it, but were found Fighters, against God.* Rom. 9. 30. — 32. & Rom. 10. 3.

2. Are not some of you so far from being divorc'd from Sin, in Disposition and Action, that you cleave the Father to it in Heart and Practice, justify and extenuate your Wickedness as much as you can, glory in your shame, and scoff at strict Holiness, make Provision for the Flesh. — Or pursue the World with greater Eagerness and Inordinacy then before? Are there not many of you in whom

whom some worldly, fleshly, or ambitious lust habitually governs? Does not this prove to your Faces, that you are dead Men, rather espoused to Satan then to Jesus? *Job.* 8. 44. *Rom.* 6. 16. *Pro.* 28. 13. *Philip.* 3. 18. *Rom.* 8. 6. 1 *Job.* 2. 15.

3. Are there not some who are so far from consenting to the Terms of Marriage, *viz.* Self-denyal and taking up the Cross, That they grumble and mutter Reproach privately, or belch out Blasphemy openly, against strict Religion, and will have the Way to Heaven, broad and wide? And therefore that the Wisdom of the Father and Fountain of Truth, was mistaken forsooth, when he asserted the contrary! *Luk.* 13. 24. And instead of denying themselves, and taking up the Cross, lay the Reins upon the Necks of their Lusts, and contrive a Cross for others, while in the mean Time, they stoutly contend, that it is only the Weakness of Christians that brings a Cross upon them, which they say might be prevented by prudence and moderation. As if the ancient Prophets, Christ and his Apostles had all mis'd the Matter, both in Doctrine and Practice, till these worldly wise Men came upon the Stage, to set Things to rights! Our dear Lords informed his Disciples, that he came not to send Peace on Earth, but a Sword; to set at variance a Man against his Father, and the Daughter
against

against her Mother, and the Daughter in Law, against her Mother in Law. And that a Man's Foes should be those of his own Household. *Mat. 10. 34, — 36. He also told them, that the World would hate them because they were not of the World; but chosen out of it. Job. 15. 19. Mark. 13. 13.* No, no, say these Men, it's because of their imprudencies they are hated. *Note, by the Way, that I don't pretend to justify any real imprudencies in any, but only endeavour to Demonstrate, that the Enmity of the Wicked against the Godly springs from another Source. The inspired Apostle testifies of Cain, that he hated his Brother, because his own Works were Evil and his Brother's Righteous. 1 Job. 3. 12.* But, I suppose, if Cain had been to plead his own Cause, or these Men to commensate his Attornies, he and they would have told another Story, *viz.* That it was for this or that Fault he hated him. The Apostle Paul asserts, *2 Tim. 3. 12. That all who will live godly in Christ Jesus will suffer Persecution.* Yes, say these prudent Men, it was so in the Apostles Times, when the World was almost Pagan, but that Passage is not aplicable to these Christian Times. In Answer to which, I shall only propose a few Questions, to these moderate Men.

Quest. 1. *Is the Devil turned Christian, in reality, these gospel Times?*

Quest.

Quest. 2. *Is the Nature of Man different from what it was 1700 Years ago?*

Quest. 3. *Are the Terms of Christianity alter'd from what they were in the Time of Christ and his Apostles?* If so, then a smooth Scene opens, then these Men have found out a New and easie Way to Heaven; but they must shew their Authority before we believe them, their great Names, blustering Figures, and bold saysoes will hardly gain our implicit assent, or gull us out of our Senses, tho' they were as much renown'd for Piety and Learning as the old Pharisees their Predecessors. Again are there not many whose consent, to the Terms of Marriage is but constrained through a Pang of legal Distress; partial, attended with Exceptions against this or that Duty, or Difficulty, which pinches upon their worldly Credit, carnal Ease, or temporal Interest; transient, only for a sudden fitt or good mood and away, but donot run through the Vein of their Dispositions and series of their Practice What can be said of these, but that they are wretched Hypocrites, notwithstanding their Pretenses? 2. Kings. 5. 18.

1. Sam. 15. 9. 14. Hos. 6. 4.

4. Are not some so far from Communion with God, that they rave out against the Mentioning of any such Thing, as mere Cant, Enthusiasm, or the Dreams of a deluded Fancy, disorder'd Brain, overheated Imagination,

gination, or melancholy Constitution? To whom we may justly apply the Words of the Apostle *Paul*. *1. Cor.* 2. 14. and *Jud.* 10. Are not many so far from having the Satisfactory or assuring Experiences of God's Love to their Souls, that they doubt or deny such a Thing to be attainable, tho' the sacred Scriptures plainly assert it in very numerous Places, a few of which I shall mention. *2. Cor.* 13. 5. *1. Cor.* 2. 12. *Rev.* 2. 17. *Rom.* 8. 38. 39. *Col.* 2. 2. 1. *Job.* 3. 19. *Heb.* 6. 11. *Heb.* 10. 22. Is not this a fine Story of these People, that because they have not found these Evidences of the divine Favour, therefore no others have or may! See what horrible arrogance and self-love or rather self-hatred is in these Men, who make themselves the Measures and Standards of all Mankind! They are, forsooth, the *ne plus ultra*, arrived to the utmost Reach of the human Nature and devine Favour, in Point of Improvement and Experience; O horrible! And this they hold probably with a View to prop up their false Hope. Perhaps, Friend, the Reason why thou dost not know these Tokens of the divine Love in thy Self is, because thou art yet in a State of black Nature and spiritual Death, and then certainly you cannot know what is not; *Nothing*, is not an Object of Knowledge. But is not it uncharitable for you to Measure every Mans Coin by you own Subject?

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5. Are not some of you so far from conscientiously labouring through the Course of your Life, to conform to the Law and Life of Jesus; that ye quarrel at the Strictness of the Former, and neglect to Copy after the Later, making Exceptions like *Naman the Syrian*? 2. *King. 5. 18.* Do ye not in the Course and general Tenor of your Dispositions and Practice, sin against Conscience by breaking the Law and Counteracting the Life of the Redeemer, and thereby prove that ye have no Marriage Union to or interest in him but on the contrary are under the Curse? *For he that is in Christ has Crucified the Flesh, with the Affections and Lusts of it. Gal. 5. 25. He that sayeth he abideth in him ought himself so to Walk, even as he Walked. 1. Joh. 2. 6.*

But I proceed to the,

4. Use, which is of Exhortation, I beseech you poor unconverted Sinners, that ye would at last be perswaded to accept of Christ as your Lord and King, and abandon other Lords and Lovers, *And now if ye will deal kindly and truly with my Master, tell me, and if not, tell me, that I may turn to the right Hand or to the Left.* To move you to a Compliance with this Entreaty, I shall propose to your Consideration the following Arguments or Motives; which may the Great and good God, in whose Hands the Hearts of all Mankind

kind are, and who can turn them as the Streams of Water, in the South, blest to your Edification and Salvation. And first, pray, consider WHO it is that woos you, and see if he has not all the amiable attractable Qualifications which may influence our Love, Desire or Hope.

For 1. He is a *Husband honourably descended*, both as to his Human and Divine Nature, and (1) As to his human Nature he descended from the Tribe of *Judah*, the most Famous of the Tribes of *Israel*, and from the royal Familie of *David*; he is the *Branch that sprung from the Stem of Jess*, (2) As to his Divine Nature, he is *the Son of the eternal God, the Ancient of Days, the Father of Eternity, the Fountain of all Good and Excellency.* Prov. 8. 22. 23.

2. A great and glorious *Husband, the Brightness of his Father's Glory, the express Image of his Person,* Heb. 1. 3. *The King of Kings, the Lord of Lords, the only Ruler of Princes, the King of Glory, the Lord strong and mighty, the Lord mighty in Battle.* Ps. 24. 8. Would not ye then, poor Sinners, be Married to this blessed God. And now if you will deal truly and kindly with my Master tell me, —

3. A rich and *Allsufficient Husband,* Ephes. 3. 8 *Unto me who am less then the least of all Saints, is this Grace given that I should Preach among the Gentiles the unsearchable Riches of Christ.*

Christ. Now the Riches of Christ are unsearchable in three Respects, viz. of Knowledge, Depth, Description, no human Understanding could ever have found out this Way of Salvation by a Redeemer, and as all the Wants of Creatures can never draw the Fountain of his Fullness dry, so it exceeds the Art of Men and the Tongues of Seraphs to describe it. Riches are a common attractive of marriage Love. Behold, Sinner, here is an Incomprehensible, Inexhaustible, Universal and Eternal Ocean of Boundless and Bottomless, Fullness and Riches in Christ Jesus! Here is Light to direct thee, Life to quicken thee, Love to refresh thee, and Power to protect thee, a Balsam to heal thee, clean Raiment to cloath thee, & refined Gold to enrich thee! *Is.* 55. 1. 2. *Rev.* 3. 18. And wilt thou not O Man, O Woman, be espoused to this Jesus? *And now if you will deal truly and kindly with my Master tell me, —*

4. An *allknowing Husband*, he knows the particular Places of his Peoples residence their outward Circumstances and inward Distresses, the Depth of their spiritual Maladies and the Strength of their malignant Enemies, and how to send suitable, seasonable and effectual Succours and Remedies to Rescue and heal them. He sees his Peoples secret wrastlings and will not bid his Ear at their breathing, and their Cry. *Lam.* 3. 56. *Acts.* 9. 11. *Heb.* 4. 13.

5. An

5. An *allpowerful Husband*, a God of absolute and infinite sovereignty and solemn Majesty, the Prince of the Kings of the Earth, he does what he pleases among the Armies of Heaven and among the Children of Men. Men and Devils are subject to his controul, the Winds and Seas obey his Word. Hence he is able to guard his feeble Spouse against all the violent Assaults of Hell and Earth. O how safe and secure are those who are gathered under the Wing and into the Bosom of this Almighty Redeemer! *And now if you will deal kindly and truly with my Master tell me,* —

6. An *every-where-present Husband*, all the united Force of Men and Devils cannot separate him from his Spouse, he accompanies his poor People in the greatest Difficulties, when all other Helps and Friends fail! As Bishop *Beveridge* observes in his *Thesaurus Theologicus*, 'He was with *Abraham* on the Mount, with *Noah* in the *Ark*, with *Israel* in the red Sea, with *Daniel* in the Den of Lyons, with the three Children in the Fire, and with *Jonah* on the Water, with *Peter* in Prison: Tho they Environed him about with strong Walls, yet there was still a Passage open towards Heaven which neither their Art, Strength or Malice could obstruct. O Sirs, what a blessed Friend and incomparable Husband then is this Lord Jesus, other Friends
and

and Relations may be far from us in our sorest distresses ignorant of our oppressing Maladies, or, if they knew them, unable to heal them: But behold Sinner, behold the glorious condescending, compassionate and powerful Lord Jesus! He knows his People in the *Furnace of Affliction*, is present with them when all other Friends forsake them: Smiles sweetest under the World's Frowns. O he arises *with healing under his Wings, upon them in the lonely Desert when far distant from all Relations!* Hos. 2. 14.

7. *A Beautiful Husband*, Beauty is a common Attractive of Marriage Love. Now our Lord Jesus, is *fairer than the Children of Men*, the Beauty of Heaven, the *Rose of Sharon*, the Darling of God, the Wonder of Angels, the Lilly of the Valeys, the *chief among ten Thousand!* There is nothing but what is lovely in him, and in him is a perfect concurrence of all created Excellency, and divine Glory. The Beauty of Creatures is finite, fading, imperfect, deceiving, ensnaring. But the Beauty of Christ is infinite, perfect and eternally Orient; without Want or Diminution through all the numberless Periods of eternal Time. Will you not then, poor Sinners, give your Consent to be espoused to this beautiful Jesus? *And now if ye will deal kindly and truly with my Master, tell me, and*

if not tell me, that I may turn to the right Hand or the Left.

O Sinners, the Beauty of all Creatures is Blackness and deformity, when compar'd with Christ's transcendent Excellency. *He is white and ruddy, the Standard beauty amongst ten Thousand! His Head is as the most fine Gold, his Locks are bushy and black as a Raven, his Eyes are as the Eyes of Doves, by the Rivers of Waters washed with Milk, and fitly set.* Cant. 5. 10. Let us therefore with holy Paul, account all Things as Dress and Dung for the Excellency of the Knowledge of this amiable Lord Jesus. Philip. 3. 8.

8. Christ is a *Prudent Husband*, his Love is not a feminine Fondness, but a masculine rational Love, which pursues the properest tho' not always the pleasantest Measures to secure and advance the best Good of the beloved Object: Hence *whom he loves he chasteneth, and scourgeth every Son whom he receiveth.* Heb. 12. 6. 7. This wholesom Kind of Discipline is best suited to subdue our stubborn Natures and perverse Lusts.

9. A *loving Husband*, his Love has these three remarkable Properties, viz. Eternity, Transcendency, and Efficacy, and (1) His Love is *Eternal*, both *a parte ante*, & *a parte post*, as divines say, i.e. both before and after. As it sprung from Eternity, so it will continue to it. *Pro. 8. 31. — Job. 10. 28.*

(2) *Transcendent*, expressing it self in high and honourable Thoughts of his People, and in indearing Expressions of, and to them. *Is.* 26. 4. *Mal.* 3. 17: *Cant.* 2. 14. 4. 8. 5. 2.

(3) *Effectual*, his Love brought him out of the Bosom of his Father, that Seat of inexpressible Honour and Pleasure, into a miserable World, there to endure a Scene of uncomprehensible and unutterable Anguish, in Order to save his People from perpetual Pains, Respecting this Love we may justly use the Apostle's Exclamation. *Ephes.* 3. 18. 19. *And maybe able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know the Love of Christ which passeth Knowledge. i. e. to get an apprehensive Knowledge of it, seeing that a comprehensive View is (here) of impossible Attainment, does not this Jesus coming to you in a Sea of Blood, merit your Esteem and Affection? Can you be unkind to such a Saviour? And now, if you will deal kindly and truly with my Master tell me, and if not, tell me, that I may turn to the right Hand or to the Left.*

10. Christ is an *indulgent Husband*, no temporal Husband will bear with such infirmities in his Spouse as the blessed Jesus. *Jer.* 3. 14. *Turn O backsliding Children, saith the Lord, for I am Married unto you: And I will take you one of a City, and two of a Family,*

and I will bring you to Zion. O the unshaken astonishing Patience and permanent Affection of the gracious Lord Jesus! See *Pf.* 89. 31. 32. 33. *If they break my Statutes, and keep not my Commandments. Then will I visit their Transgression with the Rod, and their Iniquity with Stripes; nevertheless, my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail.*

vi. A beneficent Husband, no Husband under Heaven gives such a dowry or joynter as Christ, by him his People are made Heirs of God, Heirs of Grace, Heirs of Glory, have an unalienable Claim to a Kingdom, which can never be moov'd. *Rom.* 8. 17. — *1 Pet.* 3. 9. *Jam.* 2. 5. O wonderful! Who is able to conceive or express the Greatness, the Vastness, the Glory, the Beauty, the Necessity, and Excellency of this Inheritance! Who can by searching find out God, or know the Almighty to Perfection? Says Zophar; it is high as Heaven, what canst thou do? Deeper then Hell, what canst thou know? The Measure thereof is larger than the Earth, and broader then the Sea. *Job.* 11. 8. 9. Now God himself is the Portion of his People, *Gen.* 15. 1. All the Perfections of His Nature are engag'd to advance their eternal Interest, his Wisdom is theirs to guide them, his Power to guard them, his faithfulness to support them, his Love to ravish them, and his

his fullness to supply them. Why then will ye not be effected to this beneficent, Jesus ye indigent Sinners? *And now if ye will shew kindness, &c.*

12, *An everlasting Husband, Hos. 2. 19. And I will betroth thee unto me forever, in Righteousness and in Judgment and in loving Kindness and Mercies.* Death cuts the Sinews, and breaks the Bonds of all natural Relations, they lie entomb'd in the Grave, abandon'd to perpetual Oblivion; but instead of dissolving, Death strengthens this spiritual Relation, for it brings the longing Soul into the immediate embraces of its dearest Lord and Husband; and wafts it into a bright World of perfected Spirits. O is not it worth thy Labour to seek an interest in this Redeemer who is such an Almighty and everlasting Friend and Husband? *And now if ye will deal kindly and truly with my Master, tell me.*

2, Consider who it is, this King of Glory makes his Court to, see if they have not the most contemptible Qualities? For,

1. They are Persons of mean Descent, *their Father was an Amorite and their Mother a Hittite.* Ezek. 16. 45. Joh. 3. 6. Yea rather, they are of their Father the Devil for his Works they will do. Joh. 8. 44.

2. Of base Quality, Dust, depriv'd, Dust Potsherds of the Earth, such as have neither
goodness

goodness nor strength. *Rom.* 3, 10. —
Job. 15. 5.

3. *Indigent* Persons, in Respect of Condition, such as have not a Bit of Bread to eat, nor a Rag of Cloaths to put on, nor a Farthing in their Purse. *Rev.* 3. 17. Those that are rich are wont to be coy in Courtship. But what madness is it for you, Sinners, to be coy, when the rich and allsufficient Jesus makes Court to you, who are as poor and beggerly as Sin and Death can make you. Would not you count it a Piece of unaccountable Rudeness and Folly, if a beggerly scullion Girl, who had scarce Cloaths to her Back would show much Coyness and Backwardness, when a great Prince, of noble Blood and great Wealth, made repeated and earnest Suit to her, offered to advance her to royal Dignity and Cloath her with Cloath of Gold? O unhappy Sinners, this is your foolish Practice! Christ offers you great Things on your compliance with the Terms of Marriage. Tho' ye have lain among the smutty Pots of Sin, yet if ye will be espoused to Jesus, you may be *Cloathed with Gold of Ophir, and all your Garments made to Smell of Myrrhe, Aloes and Cassia, out of the Ivory Palaces.* *Pf.* 45. 8. 9. You may be *Adorned like the Dove, whose Wings are covered with Silver and her Feathers with yellow Gold.* *Pf.* 68. 13.

4. They

4. They are *impotent* Persons, unable to do any Thing that is great or good, being *dead* in *Sins and Trespässes*. Ephes. 2. 1. *There is none of you that doeth good, no not one.* Rom. 3. 2. *Job. 15. 5.*

5. *Black and deformed* Persons, lying in the open Field in *their Blood*, as Spectacles of Shame and Misery. *Ezek. 16. 6. From the Crown of the Head to the Sole of the Foot, covered with Bruises and putrifying Sores.* II. 1. 6. Strange that the Beautiful and allsufficient Jesus should make Love Addresses to such polluted Creatures, the proper Objects of Loathing and Abhorance, spread the Skirt of his Affection over them, and say to them *live!* And Stranger yet if possible that such abandoned, helpless, loathsome Creatures should reject and make light of his wooing Motions, as it's to be lamented the most do! *Mat. 22. 5.*

6. They are *hateful* Creatures, filled with Enmity and Spite against the *Father of Jesus*. *Rom. 8. 7. Against himself, Luk. 19. 14. We will not have this Man to Reign over us.* Against his Law, *Pf. 2. 3. Let us break their Bands asunder, and cast their Cords from us.* Against his People, *Gal. 4. 29. But as then he that was Born after the Flesh, persecuted him that was Born after the Spirit, so it is now.*

7. Even when renewed, but *peevish* back-sliding Creatures, apt to offend him, and unable to requite his Love, *Jam. 3. 2.* Every unconverted sinner is possess'd of these doleful Dispositions, and yet the Lord Jesus woos them and wants to be gracious to them, O amazing Condescension! *Is. 30. 18.* Again:

3. Consider how Christ woos you, *viz.*

1. *Variouſly*; sometimes mediately, by his Servants, and sometimes immediately by himself; he gives you *Line upon Line, and Precept upon Precept*, he writes you the great Things of his Law, and that in Lines of Blood, alas that they should be esteemed as a vain Thing! I fear that awful passage of the Prophet *Jeremiah, Chap. 7. 25. — 29.* may be with too great Reason apply'd to the Body of this People. But Christ Jesus not only sends his Servants to woo and warn you, but he comes himself to invite you. *Rev. 3. 20.*

2. *Patiently*, he bears with many Afronts Delays, Refusals, and yet repeats his Love adresses; which considering his Majesty and our meanness is very admirable! *Is. 30. 18.*

3. *Passionately*, by the most endearing Compellations. *Cant. 5. 2. 48.* by the most perswasive Arguments drawn from his sufferings and the surprizing Love he expressed in them: *Thus he draws with the Cords of a Man*

Man, with Bands of Love, and by the most pungent Expostulations, kind Entreaties, and doleful Lamentations. Ezek. 18. 31. Mat. 11. 28. Mat. 5. 40. — And

4. Pray, ponder in your Hearts for what it is he woos you; is it that he may gain any Benefit by you? No, no, that is impossible! For he is self-sufficient and absolutely perfect. Our goodness extends not to him, neither is it any gain to him that we are righteous. *Pf. 16. 2. Job. 22. 3. Deut. 32. 4. He is a Rock, his Work is perfect, for all his Ways are Judgment, a God of Truth, and without Iniquity, just and right is he. Pf. 16. 11. Thou wilt show me the Path of Life, in thy Presence is fullness of Joy, at thy right Hand are Pleasures for evermore.* And does the blessed Jesus so impertunately woo such worthless Dust as we, not for his but our everlasting Benefit, as tho' his Happiness depended upon our compliance, and will we not hear this Bird of Paradise, this Dove of Heaven, and comply with his gracious and compassionate calls? O the Strange and unparalleld Madness, the dreadful Stupidity and unkind Barbarity of a wretched World? who will not listen to and comply with this charmers Voice!

Blessed Saviour, how dear and compassionate is thy Love! How pure and astonishing thy rich Grace! O it's amazing that the whole Earth

Earth does not shut their Ears against the soothing but enluring Charms, and their Eyes from beholding (with inordinate Desire) the fading false black Beauties of this World's Syrens, and follow after this blessed Lamb of God! O the transcendant Beauties of his Person! The spotless-Perfection of his Obedience! The unfathomable and tremendous Depths of his sufferings! The unstain'd Purity of his Laws! The ravishing Charms of his Love! The dazzling Beauties, Glories and Splendours of his unshaken Kingdom! *Thou art altogether Lovely dear Lord!* Thy Voice, thy Lips, thy Love, are sweet! who would not Love thee O King of Saints! Blessed Saviour, and is this thy gracious and generous Design in all thy importunate, Solicitations with thy poor Creatures, only to make them Happy and Glorious in thy love, and will we not embrace thee and be espoused to thee! *Bliss O Heavens, and be astonish'd O Earth, and be desolate and horribly afraid ye Mountains,* at this rueful, wretched brutish, barbarous wickedness!

Dear Lord! We are unworthy to wash the Feet of thy meanest Servants, and dost thou envite us to thy Table, yea to thy Bosom, in order to enjoy the Kisses of thy Marriage-Love? And will we reject the Invitation? God forbid! God forbid! And now, Sinners, *If ye will deal kindly and truly with my Master,*
tell

tell me, and if not, tell me; why halt ye, poor Soul? why do ye linger and delay in so important a Concern? Pray what Objections have you against a speedy Marriage with my great Master? — For,

1. Is not his *Person amiable*? To those that believe, I am sure he is precious, how little Beauty so ever ye see in him, that ye should desire him, he is notwithstanding *the Desire of Nations, the Admirations of the Saints, and Angels*, both of the Church militant and triumphant. *Is. 9. 6.*

2. Are not his *Service and Proposals rational*? Pray what Faults can you find in his *Laws*? The Rules of his Government, which are so marvelously adjusted, to represent the Perfections of his Nature, and illustrate the Honours of his Government, so consonant to the unbiassed Reason of Mankind, and so subservient to promote their greatest and best Interest? Which, while they exalt our Reason to a just preheminance over Sense, in the mean Time, indulge us in every decent Liberty, Innocent and Honourable Sweet, and only restrain us from that, which is at once the shame and reproach of our rational Nature, the Disease and Death of our imortal Souls; and are not the Terms of the Gospel, alike Easy and Equal worthy of God to propose and suitable to us to perform by his Assistance and Influence? — And,

3. Is not his *Love unsearchable*? *Ephes. 3. 18, 19.* wou'd not his painful Suffering for you, in Name, Body and Soul, gain your worthless, Love? O horrible Ingratitude! O cruel barbarous hard hearted World! And will ye treat the Blessed, Blessed, bleeding Jesus thus? Then remember to your Conviction or Confusion, that an ANATHEMA MARANATHA will be (so continuing) your eternal Portion. *1. Cor. 16. 22.* And that as your Sin in rejecting a Saviour's Love, surpasses the Wickedness of Pagans and Devils, who never had the Offer of it, and thus is blacker than Hell it self; *So your plagues will be wonderful, except ye Repent. Job. 3. 19. Jam. 4. 17. Mat. 10. 15. Job. 15. 22.*

4. Is not Marriage to him *equal* and of *absolute Necessity*? Is not it equal and rational, that we who are dependant Creatures should obey our Sovereign's Commands and comply with his entreating Calls? Especially when so much for our Honour and Benefit as the present Case really is. But if this won't induce you, an absolute Necessity should constrain you to be espoused to Christ, for unless you be divorced from your Lusts, and Married to him, you'll be Damned to all Eternity. *Heb. 12, 14. Job. 8. 24. Job. 3. 26.*

5. Is not his *Dowry inestimable*? *2. Cor. 4. 17.* *For our light Affliction which is but for a Moment, worketh for us a far more exceeding*
and

and eternal Weight of Glory. Now to give this Argument the greater Force and Energy, consider what this happiness which Christ offers to those who are willing to be espoused to him contains. Now there are these (2) Ingredients in it (1) a *Privation* of every *Evil*, and (2) a *Possession* of every *Good*.

1. I say there, is a perfect and perpetual *Privation* of or freedom from every *Evil*, both of Sin and Punishment, which we either feel or fear in this World, which particularly appears in the following Instances.

1. There is a *Freedom* from all *Heart Corruptions*, as well as Defects of Speech and Practice, which are a great grief to the People of God in this World. *Rom.* 7. 24. There is not the least Inclination in the Inhabitants of that City of the great King, to swerve from the golden Rule of Righteousness. *Ephes.* 5. 27. *Rev.* 21. 27. *Rev.* 22: 15.

2. From all outward *Temptations to Sin*, whither from Satan or wicked Men, then shall that malicious Accuser of the Brethren be perfectly bruised down under their Feet, and they set far above the Reach of his envenom'd Arrows; and wicked Men fixed in their everlasting *Tophet*, where they shall be no more able to blast the Names of the Redeemed of God, with their malicious Speeches, or grieve the Hearts by their beastly Practices. *Rom.* 16. 20. *Luk.* 16. 26. — And.

3. From

3. From all defects of their *religious services*, which they at present groan under in this vale of Grief and Imperfection; their Hearts will never be out of frame any more in divine Worship, obstructed by wantings or hardness, but be carried out towards the amiable God, in an uninterrupted everlasting Transport of Affection to and complacency in him. *Is. 64. 6.*

4. From the *Imperfections* of their *Graces*; their faith will be turned into sight, there will be no more doubtings of the goodness of their State, the continuance of their Father's Love, or of the Power and prevalence of their temporal and ghostly Enemies to all Eternity. Their Desire and Hope will expire in the full and final Enjoyment of the long'd for Good. Their sorrows shall be turned into Joys which are unspeakable, Glorious and Everlasting. Their Sobbs into Songs, their doleful Complaints into chearful and perpetual *Hosannas*. *Rev. 5. 8. 9. — 13.*

5. From the innocent *Infirmities* of Nature, such as Hunger, Thirst, Weariness, Maims, Blemishes, their Bodies will be Spiritual, Beautiful and Glorious, like the Body of Christ, which on the Mount of Transfiguration shone like the Sun. They shall be perfect in strength, quick and unwearied in their Motion like the Seraphims. *Phil. 3. 21. 1 Cor. 15. 44. Mat. 17. 2.*

6. They

6. They shall be perpetually freed from all the *penal Fruits of Sin*. From all pain and anguish both of Body and Mind. Never shall any Cloud arise in that serene Heaven, to perplex their Minds, nor any Disease or Death in these Regions of Immortality and Life, to pain their Bodies. *Rev. 7. 17.* And,

2. There is a *Possession of all Good*, that is or can be the Object of a reasonable Desire or Hope, issuing *Principally from the Sight and Enjoyment of God*.

Here we see darkly as in a Glass, but there we shall see Face to Face. 1 Cor. 13. 12. In this *Vision of God*, the *Understandings* of the Glorified will be Entertain'd with the noblest Discoveries of Truth, which is their proper Good. They shall be inexpressibly delighted with beholding the charming Glories of the divine *Nature*, the transcendent Beauties of his *Word*, and the surprizing Harmony of his Works.

There the deep Designs of his unsearchable Wisdom in his unchangeable Purposes (which stands like Mountains of eternal Brass) shall be opened, and the unstained Honours of his Sovereign and unerring Providence, (through all its mazy Labrynth) in bringing every of these to their timely Births shall be unvail'd, and shine with the brightest Beauties, like the richest Jewel imbossed in the purest Gold.

There

There the blessed Jesus seated on a Throne of great Glory, adorned with all his mediatorial Beauty and Excellency, will be rapturously Admired, and reverently ador'd, by all the shining Ranks of prostrate Saints and Seraphims, and the Honours of his Dying but victorious Love perpetually Sung with the sweetest Accents by all the heavenly Hosts. *Rev. 5. 9. Rev. 14. 1. — 4.*

There surely *redeeming Grace* shall appear in its proper Lustre, the ancient Councils, concerning it, be fully discovered, and their seasonable Accomplishment sweetly displaid, in which all the Attributes of the Deity. But particularly his unsearchable Wisdom, inflexible Justice, inviolable Truth, and transcendant Love, shall receive their peculiar and harmonious Honours, & shine with the strongest Light. *Pf. 85. 10. Mercy and Truth are met together, Righteousness and Peace have Kissed each other.* The Glories of his unsearchable Wisdom, will be fully opened in contriving a Scene so well suited, to illustrate the Honours of the divine Nature, and conciliate the seemingly jarring Attributes of it, *viz.* His Mercy and Justice, that the Latter being satisfied the Former might be displaid. Of his inviolable Truth in inflicting the Penalties annexed to the Breach of the first Covenant. *Gen. 2. 17.* Of his *inflexible Justice*, in afflicting his own Son to death, rather than
Sin

Sin should go unpunished. *Is.* 53. 5. Of his *transcendent Love*, in punishing his beloved Son, rather than the Sinner should perish. *1. Job.* 4. 10. And as the Understanding of the Redeemed will be delighted with beholding the most excellent *Truths*, as has been hinted before, so their *Wills* shall be ravished with embracing the supream Good, the blessed God himself as their eternal Portion, from this will issue perpetual Joy, and Praise, Peace, and Purity, unexpressible and glorious. But besides these Things mentioned there will be *Accessories* to the happiness of the Saints, arising from the Beauty of the Place, the Charms of its Inhabitants, and Perpetuity of its Duration.

Behold, poor Sinners, the Stately glorious and joyful Triumphs of *Emanuel's* Country! Look how the Rivers of pious Love and perpetual Joy of pure peace and perfect Pleasure rove in endless circles through the whole Land! See there is the Tree of Life, the Bread of Heaven, the Angel's Manna! Sinner, look eastward, westward, northward, and southward, all this will God give thee, if thou wilt be but espoused to his Son, the blessed Lord Jesus, and won't ye? Sinners! won't ye? What are ye quite Deaf to or have ye wholly lost the Impressions of Conscience, Reason and Sense? Is your self-Love quite Dead within you, and will ye
not

not seek your own happiness? O have these Things no Impression upon you! O hard Hearts! What shall be done for you poor Sinners, in order to make you wise to Salvation? Alas, will no Arguments persuade you? Well may the gracious God pity and persuade you, who won't pity your selves. But I proceed to consider the,

2. Proposition, viz. That the faithful Servants of Christ, are grieved to see the Treaty of their Master's Marriage hang in Suspence. This was the sad source of the pious Prophet's mournful Complaints, Is. 49. 4. — I have laboured in vain, I have spent my Strength for nought, Is. 52. 1. who hath believed our Report? And to whom is the Arm of the Lord revealed? Micha. 7. 1. 2. Wo is me, for I am as when they have gathered the Summer Fruits, as the Grape gleanings of the Vintage: There is no cluster to Eat. My Soul desired the first ripe Fruit; the good Man is perished out of the Earth, and there is none upright among Men.

Now to hold any Thing in Suspence, is to remain undetermined in our Choice concerning it, to halt between two Opinions, wavering sometimes to one Object and sometimes to another.

That too many are guilty of this pernicious Practice appears from both Scripture and Reason. 1. King. 18. 21. And Elijah came

unto all the People, and said, how long halt ye between two Opinions; if the Lord be God, follow him: But if Baal, then follow him. and Rev. 3. 15, 16. I know thy Works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my Mouth. Zec. 1. 11. — And behold all the Earth sitteth still and is at rest. The stillness of many about the concerns of their Souls, whose lives are notwithstanding very broken and miserable, their indifference about heavenly Things, both in Speech and Practice and in the mean Time their eager Pursuit of Earthly, both by unseasonable, yea, everlasting Discourses, about such Trash, and by their sinful Contrivances and inordinate Labours to amass great worldly Treasures, notwithstanding of their contrary Profession, Pretences, Obligations, are too plain Proofs of the Proposition, to be denied by any rational Man.

The general Causes of this Suspence, are these following.

I. Ignorance, both of the Nature of God, true Religion, and their own Danger. If Men had just Apprehensions of the blessed God, and perceived the beautiful attractive Perfections of his Nature, they could not (even the dullest Souls) but be fired and charmed with his ravishing Glories, and freely chuse

him as their Master and Portion ; in like manner, had Men but true Notions, of the Nature, Necessity, and Excellency of Religion, they would doubtless make it the Object of their voluntary Choice and Matter of their persevering Practice, because its Precepts contain such Beauty and Equity in them, its promises such Springs of Sweetness, and its threats such Majesty and Terror. Were unhappy Sinners but thoroughly shaken off the Lees of their carnal Security and false Hope, and made sensible of their present danger and misery, they would no longer be luke-warm and indifferent, but endeavour to take Heaven my Storm. Mat. 11. 12. O Sinner, see and consider the danger of ignorance represented in dreadful Colours in the following Places of Scripture, Is. 27. 11. — *For it is a People of no Understanding : Therefore he that made them will not have mercy on them, and, he that formed them will shew them no favour.* 2. Thes. 1. 7. 8. 9. — *When the Lord Jesus shall be revealed from Heaven, with his mighty Angels in flaming Fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

2. The Love of Sin, this is conatural to us, because we were shapen in Iniquity. Ps. 51. 5.

Job.

Job. 14. 4. *Is.* 48. 8. *Job.* 11. 12. *Job.* 3. 6. Hence we have a strong yea brutish pronels naturally to commit it in despite of Reason, and Conscience. *Jer.* 8. 6. *Every one turns to his Course as the Horse ruseth into the Battle.* see *Pro.* 7. 22. *Is.* 1. 3. This corrupt byass being so inveterate and strong, is therefore difficultly broken, and so a powerful prejudice against the Sinners compliance with the Terms and Performance of the Duties of Religion.

3. The *Policy of Satan*, 2. *Cor.* 4. 4. *The God of this World*, (so the Devil is called catchrestically because of his usurped and extensive Dominion) *both blinded the Minds of them which believe not, least the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* The Devil tells them, that there is no great evil in in small Sins, I mean those that are reckoned such, not that any Sin can be in it self small, no, unless there can be found a small or little Deity. The Sins must needs be great, that are committed against him. The Devil will listen in to their Ears, that there is no great hurt in neglecting the Hearing of the Word sometimes, and other Duties of Religion, and in taking worldly Discourse on the Lord's Day, and keeping bad Company. As also that there is no such Difficulty in Religion, as some strict Preachers and People profess. Again, that

that God is merciful, and that Christ has died for the worst of Sinners, that it is needless for them to take pains about Religion, in their prime and strength (for that he suggests, would be to bid adieu to all Pleasures) seeing they can secure their happiness by a late Repentance. Now after Satan has hardened them in Sin after this Manner, if they chance to be awakened by the Word, or Providence, he quickly alters his Note, and tells them that the Day of Grace is over, or that they have committed the unpardonable Sin; their Iniquities are too great to be forgiven, and therefore that its too late to repent. If they had begun sooner in the Service of God, or sinned less against him they might have expected Mercy from him; but now their Sins are so great that they had as good leave of striving, they must perish. To antidote these poisonous destructive Delusions of the Devil. I shall refer you to the following Scriptures, which you may read at your leisure. *Rom.* 6. 23. *Rom.* 10. 17. *Is.* 58. 13. *Pro.* 13. 20. *Luk.* 12. 24. *Ex.* 34. 7. *Joh.* 9. 39. *Eccl.* 12. 1. *Pro.* 3. 17. *Pro.* 1. 24. 28. *Pro.* 29. 1. *Is.* 1. 18. *Mat.* 11. 28. *Mat.* 18. 11. *Is.* 42. 9. *Pf.* 25. 11.

4. The *Cares* of the *World*, either to enlarge (as the Sea) or preserve their Possessions, choak their good Inclinations, break the Chain of their religious Meditations, and make

make them but luke-warm, Galeos or deceitful Demases in the Affairs of Religion. Alas there be many *Martha's* now adays (but few *Mary's*) who are careful and troubled about many Things. *Luk. 10. 41. (Merimnas kai turbadze peri polla.)* But in the mean Time neglect this one Thing necessary, which is infinitely more worth than them all, viz. The securing their eternal Happiness in the proper Season of it, the Word *Merimna*, imports such cares as divide and distress the Mind, thus are not the Hearts of many, seperated from God and grievously perplexed with a Variety of vexatious Cares about this vain perishing World, while in the mean there is a deep silence and unconcernedness about their deathless Souls. O Sirs, what will be the End of these Things, see *Amos. 6. 1.* and *Zeph: 1. 12. & Ephes. 5. 5. 1 Job. 2. 15.*

5. The *Examples* of the *Crafty and Rich*, from which they are apt to infer this; other People, the wise and great are easie about their Souls, and why may not I? Surely they know more about these Things than I do. *Answ. Yes, you may, if you'll be content with the same Fate. Luk. 6. 25. Wo unto you that are full: For ye shall hunger. Wo unto you that Laugh now, for ye shall mourn and weep. See 1. Cor. 7. 26. 27.* Not many wise Men after the Flesh, not many noble, are called. But God has choosen the foolish

lisp Things, of the World, to confound the wise; and God hath chosen the weak Things of the World to confound the Things which are Mighty; what if they have a little more Knowledge, their abuse of it makes them but more like the Devil, their Father, who is an inteligent but wicked Spirit.

6. *Presumption*, either that they are right already, or shall surely be so afterwards, tho' they have no scriptural Ground for either. *Ij. 57. 10.*

7. *Error in Opinion* about the *Nature of Religion*, or rather the Preparatives of it, *viz.* That there is no necessity of that trouble, and Distress of Soul, which faithful Ministers urge in Order to Conversion, according to the Current of the Scriptures. *Jer. 4. 3. Joel. 2. 12. 13. Jam. 4. 8. 9. Mat. 5. 4. Mat. 11. 12. &c.* ————— But their natural Atheism and Self love, or rather Love of Ease, inclines them secretly to Question or openly to oppose the most plain and clear Testimonies of Scripture in this Case.

Now the *Reasons* of Faithful Minister's Sorrows and grief upon this Account are these, *viz.*

1. Because this suspence is dishonourable to their Master, an affront to his Person, it is as if they questioned whether he were preferable to their Lusts and fading Enjoyments. A Contempt of his Authority, (*Mat. 6. 23.*
but

but seek first, &c.) Armed with the most dreadful Threats. 1. Cor. 16. 22. An abuse of his Mercy adorned with the richest Tenders and Triumphs of free Love. Job. 3. 16. Now the greater Affection true hearted Ministers have to their great Master, in Proportion is their Grief for his abuse, which inclines them to Use with sobbing Hearts, the passionate Language of *Eliezer*, with their Hearers, *And now if you will deal truly and kindly with my Master tell me, and if not, tell me, that I may turn to the right Hand or to the Left.* — And,

2. *Destructive to Souls*, Rev. 3. 15. 16. The greater Value they have for the Souls of Men, the clearer Views they have of the happiness, Sinners slight, and of the comprehensive Ruin they are hastning to; by their indifference and wickedness; the more in Proportion must be their Sorrows: Who can be an unconcerned Spectator of such a doleful Tragedy? Who can without Indignation and Pity behold foolish Sinners selling their Souls, for very Trifles of no Moment or Duration, into eternal Pains; ah, its enough to draw pity from a Rock, and to mak a Heart of Iron bleed. *And now if ye will deal truly with my Master tell me,* —

3. *Disappointing to their Labours*, O! must it not be wounding to their Hearts, to see their Prayers unanswered, their Sermons lost, and

and all their Desires and Labours blasted with Disappointment? To travel and bring forth nothing but Wind, to Sow upon hard Rocks, or on the faithless Waves, to find by sad Experience that Sinners will not be perswaded to forsake the Ways of Sin and Death, and accept the Life set before them! O! how does it grive the poor Ministers of Christ, to see their dear Lord slighted, and all the Offers of his pure and pretious Love despised? While in the mean Time, Sin, Satan and the World findd easie access to the Heart, these base Rivals of our Redeemer, tho' of a viperous brood and destructive tendency, are passionately carested, readily admitted and their Motions punctually obey'd, while Christ Jesus the Lord of Glory, who has the best Right to our Hearts and Obedience, is basely rejected and kept without the Door of the Heart, *untill his Head is wet with the Dew, and his Locks with the Drops of the Night.* Cant. 5. 2. How can the faithful Ministers of God, the Sons of Levi, and all the Sons of Zion, keep from bewailing and sobbing over such infatuated Souls, in the passionate peircing Strains of Mourning *Jeremiah. Jer. 9. 1. Oh, that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night, for the Slain of the Daughter of my People.*

I come now to the Improvement. And,

1. Is *Suspence* in such important concerns so unreasonable in it self, so grieving to godly Ministers, so offensive to God their great Master, and so destructive to the Souls of Men; Why then, Sinners, in the Name of God, will ye be Guilty of it? *And now if ye will deal kindly and truly with my Master, tell me, and if not tell me.* —

But who are Guilty of this perverse Practice? I *Answer.*

1. All you *fleshy People*, who make Provision for the *Flesh*, to fulfil the the *Lusts thereof.* Rom. 13. 14.

2. You *idolatrous Worldlings*, whose cheif Love is set upon this vain World, who care for it and pursue after it as your cheif Good, while in the mean Time, you basely trifle with God and your poor Souls, and *mind not the Afflictions of Joseph.* Amos. 6. 6. Do not all Men *mind their own Things*, and *few the Things that are Jesus Christ's.* Philip. 2. 21.

3. Ye *secure and semiconvinced Sinners*, either who never have been awakn'd out of your dead Sleep, or but half awakned and relapsed again to your Perdition, who have *put your Hand to the Plow, and looked back like Lotts Wife,* to the World or your other Lusts, ye are not fit for the Kingdom of Heaven, neither shall ye ever enter into it, or possess it so continuing; no, ye are possessed with sever Devils here, and may expect a fear-

fully agravated Damnation hereafter, *Luk.* 17. 33. *Heb.* 10. 38. 39. *Luk.* 9. 26. *Mat.* 11. 44. 45. If ye continue in Impenitence.

4. You *bablers* in *Christianity*, who do something and suffer something, but not enough, ye first or second table Christians, who either cry up the positive Duties of divine Worship, and in the mean Time, for all your pharisaical Show, Grimace and Ceremony, neglect Morality and the Duties you owe to your Neighbour: For all your Shew of Christianity: you would bite and cheat your Neighbour if you could do it handsomly, so as to escape discredit. O! ye wretched, fairfac'd smoothtongu'd but foul false hearted Hypocrites! You are the bane and pest of Christianitey. O! *Ye whited Sepulchres!* Its you who under a Pretence of Friendship wound Religion to the Heart, and leave it bleeding and gasping for Life. Pull of your Paint and Masks, ye Hypocrites, and appear like what ye are, incarnate Devils; its better for the People of God to have roaring, raging Devils, than Devils in disguise; what can such as ye expect, but to be Cut asunder by the Sword of God's Justice and sunk in the Damnation of Hell. *Mat.* 24. 51. *Mat.* 23. 29. 33. Others cry up Morality as sufficient, while they neglect the positive Duties of divine Worship. Thus as the *Legs of the Lambs*, as *Solomon* observes, are not

not equal, so the Life of a Hypocrite is not uniform. He has not a Respect to all God's Laws, and so in truth, has a real Regard to none of them, seeing they all spring from the same source, are of the same tendency, and enjoyned by the same Authority, and consequently has Reason to be asham'd of his Hope, and distressed about his present danger. The Generality of Hypocrites are like *Badgers*, of whom it's said that their Legs are of an unequal Length; so the Dispositions and Practices of Hypocrites are not in the general Course holy and heavenly, but Ambitious, fleshly, or worldly, for all their fair shews, and good Moods. See *Mat. 5. 20. 46. Ps. 119. 6. Is. 58. 2. 4.*

5. *Ye Careless Galeos*, who matter not whither *Zion*, sink or swim, if ye can but secure your worldly Honour and Interest; what do you think ye halting Hypocrites that there is any Spark of saving Grace in you? No surely, otherwise you would have a hearty Love to and deep Concern for the Interest of Christianity. *Ps. 137. 5, 6.* Ye Earth worms, and worldly wise Men, know that the Lord Jesus hates and loaths you, and will reject you at last with abhorrence if ye continue in this indolent Course. *Rev. 3. 15. 16.* God will destroy and confound the Wisdom of the Wise, and catch them in their own craftiness. *1. Cor. 1. 19. 20. 27. 1. Cor. 3. 19.*
That

That awful Passage of the Apostle *Paul* to the *Romans* 1. 22. May be applied to many (who are called the Wits of our Age) *viz.* *That while they profess themselves Wise, they become Fools.*

6. You *slothful Balams*, who content your selves with good Wishes, Wishes without good Actions, ye are halters in Christianity; *how long will ye Sleep you Slugards, when will ye arise out of your Sleep?* *Pro.* 6. 9. What can ye expect to get by your laziness and loitering but shame and raggs; if the Kingdom of *Heaven suffers Violence, and the Violent* (and none but they) *take it by Force,* how can ye ever expect to attain it then in your present Course, if many shall seek to enter into the straight Gate, and shall not be able, how doleful then is your Condition! For is not it reasonable to conclude, that you are of the Number of those who seek and shall not find, *viz.* Who seek so seldom, so coldly and indifferently as if ye asked a denial rather than a blessing? If we should run so as to attain, *2. Cor.* 9. 24. How do you think you will ever attain who never run? We are bid to *strive to enter into the straight Gate.* (*agonid srestbe eiseltbein diates stenes pules.*) The the Word *Agonize* *sthe* signifies to strive as in an *Agony*; is your laziness like this ye *slothful Hypocrites?* *why halt ye between two*

Opinions? If the Lord be God, serve him, but if Baal, then follow him. 1. Kings. 18. 21.

7. You *Agrippa's*, who are but *almost persuaded to be Christians*, and therefore can expect to be but almost saved, is not it pitty that for the want of a little more Labour and Experience you should loose all your Prayers, Tears, Sighs, Desires, Endeavours, and perish for ever? *Gal. 5. 7. Ye did run well, who did hinder you, that ye should not obey the Truth? See Is. 58. 2. Hos. 6. 4. Heb. 6. 4.*

8. You *deceitful Sauls*, who satisfy your selves with resolving well for the future, tho' ye perform not your Resolutions, like the hypocritical *Israelites*, who are forward enough in making fair Promises but false and Faithless in the Performances, of them. *Deut. 5. 27. Go thou near, and hear all that the Lord our God shall say, — And we will bear it, and do it.* Now how they accomplished these fine Purposes you may learn from the Testimony of *Moses*, who was an Eye and Ear Witness of their perverse Carriage. *Deut. 21. 27. For I know thy Rebellion, (saith he) and thy stiff Neck: If you will consult the Context you may find that the Israelites Resolution flow'd from a frightful Sense they had of the Terrors of God's Majesty, when he appeared in flaming Glory upon Sinai's Mount, when that*
massie

massie Hill and all the neighbouring Earth shook at its deep Foundations like a Leaf shaken with the Wind, at the awful Presence, and bowed beneath the Burden of a God, (as Doctor *Watts* expresses in his lyrick Poëms) when the *Israelites* heard the groaning Heavens above, and felt the labouring trembling Earth beneath, and saw *Sinai* clad with Flames and Smöke before them, to a greater Degree then ever *Vesuvius* or *Etna*, were it could not but raise an Earth-Quake of shivering Horror in their Bosoms, strik their Minds with a solemn dread, and seize their Faces with a dying Pale; then they want to enter into a peaceful Treaty with *Jebova* (tho' at a Distance) in haste, and promise to obey his Laws, for they saw it was fearful to fall under his angry rebukes. So you, no doubt, in Sicknes or some other Distress, when under the dismal Apprehensions of a gloomy Eternity, have taken up Resolutions to serve God and amend your Lives, which it's probable you forgot when you grew well, and that Scene of Terror vanished. O horrible ingratitude! Like to that of the wicked *Israelites* mentioned. *Ps.* 78. 34. 36. 37. *When he slew them, then they sought him: And they returned and enquired early after God. Nevertheless they did flatter him with their Mouth, and they lied unto him with their Tongues. For their Heart was not right with him, neither were they*

they steadfast in his Covenant. O Sinner, what will your unperformed Resolutions Signify, but to prove that your wickedness has been committed against light, contrary to your Judgment and Consciences, and therefore that ye deserve and may expect to possess (except ye repent) the greater Damnation? *Joh. 3. 13.* *Why halt ye therefore between two Opinions, if the Lord be God serve him, and if Baal, then follow him. And now if ye will deal kindly and truly with my Master tell me, and if not, tell me.* —

9. You *delaying Felixes*, who put off your repentance from Time to Time, in pretence for a convenient Season, which you are never like to get, if you do not improve the present; for it will be continually worse and worse, with you instead of better and better, as you foolishly imagine your; Hearts will gradually grow harder, the Devils Possession of you stronger, your Inclinations to Sin will be greater, and by consequence your Disposition to Piety less, and the great and jealous God its probable will be provoked to forsake and abandon you utterly, because of your obstinate Wickedness. *Ezek. 24. 13. Rev. 22. 11.* *And then wo to thee that ever thou wast Bern!* It's you *delaying Sinners* who hold the Marriage of Jesus in *Suspence*; it's you unhappy Souls, who halt between two Opinions, God and Baal, Christ and your Lusts, and thereby
 fordidly

fordidly dishonour the blessed God, grievously Distress the Hearts of his faithful Servants, and cruelly Damn your own Souls, except ye repent speedily, and close with Jesus, to which you are frequently and earnestly invited. *Ij. 55. 6. 2. Rev. 3. 20. — Gen. 6. 3.*

10. You prophane Herd of hardned Mortals, who have brazen Fronts and Iron Hearts, who dare defy Heaven and storm Hell, you are the Persons also who are Guilty before God, of this halting and suspense; for whatsoever Enmity is in your Wills, or Scofts on your foul Tongues, against powerful Religion, yet you can not but approve of it secretly in your Judgment, and more sedate Thoughts of Things, and privately Wish sometimes you were possessed of it, only the Difficulties that attend it, especially the Beginnings of it, scare you, cross your carnal ease, and therefore you cannot think with Complacence of an immediate compliance with the Terms of Christianity, but still prorogue this grand Affair of Debate from one Time to another. Hear, poor Sinners, the great Doctor of the Gentiles speaking apositely to your Case. *Gal. 6. 7. 8. Be not deceiv'd, God is not mocked, for whatsoever a Man Soweth that shall he also reap, for he that Soweth to the Flesh shall of the Flesh reap Corruption.*

And now, Sinners, let me expostulate with you in the Name of the eternal God, if ye will deal kindly and truly with my Master, tell me, and if not tell me, that I may turn to the right Hand or to the Left. Why halt ye miserable and infatuated Sinners? Are you in suspense who is the best Master, which is the most rational Work, and which is the best Wages? Is there any Comparison between an usurping Tyrant, and a rightful amiable Lord? Between the Beauties of Holiness, and Horrors of Darkness? Infinite Excellency, and the most flagrant Impiety?

Is there any Comparison between real and perpetual Liberty, and the most abject Slavery? Between the brightest Light, and the most opaque darkness? The purest Pleasure, and the most intense Pain? The most glorious Life, and ignominious Death? The Embraces of God, and the Embraces of Devils? Between the sweet Society of Angels and Saints, and the horrid Shrieks of damned Spirits?

My Bretheren, can the momentary Pleasures and perishing Profits of Sin ballance the everlasting Racks of the Damned in Hell for it? Is there any Comparison between the immortal God, and your temporary Profits? The Beautiful Jesus, and your sordid Lusts? If there is none, then why linger ye, why halt ye? If you will deal truly with my Mast-

ter tell me. — Do ye ever intend poor Sinners, to be espoused to Christ? Probably you'll say, yes. Why not now then? Is not Christ as Beautiful now as ever he was or will be? Are not your Souls as precious; now as ever they will be, Holiness as excellent, Sin as fordid, Eternity as great, and Heaven as glorious? Why halt ye then unhappy Sinners, and linger in the dangerous Slough of a State of Nature? *Have ye escape for your Lives* to Christ, and be espoused to him, otherwise ye shall surely perish in the Burnings of his unquenchable Vengeance. But to be more particular, I beseech you for Christ, to consider the following expository Arguments. And,

1. Does not the God that made you, and the Redeemer that bought you, deserve to be served before the Devil, who hates you with the most malignant hatred? Why halt ye then, poor Sinners? *If ye will deal truly with my Master, tell me,* —

2. Should not the best Bargain be first made? The greatest Interest first Secured? And is there any like that of the endless Happiness of your never dying Souls? Why halt ye then in so plain and self-evident a Case? *If ye will deal kindly with my Master tell me,* —

3. Can you be safe and happy too soon? No surely; you do not think you can be Rich too soon. Then why halt ye, Sinners? *And now if you will deal, &c.*

4. Have

4. Have not you delay'd and halted long enough already? Are not you ashamed of it? I am sure you have Reason; and will ye delay any longer yet? O unaccountable perverse madness! Have not ye readily in the mean Time obeyed Satan and your Lusts? Followed their Beck, and pursued their deadly Dictates with haste and Alacrity? And will ye shut your Ears with the deaf Adder, against the Charms of your Creator and Redeemer, courting you in the most condescending strains, in Order to confer upon you Liberty and Life? O strange madness!

5. Is it not Dangerous, and do's it become a wise Man to expose his greatest Interest to the utmost Hazard for meer Trifles? Is not this the present Case? Why halt ye then, poor Sinners? *And now if you will deal kindly and truly with my Master tell me, and if not tell me.* —

6. Without a full Compliance all your Labour is lost, its only *he that endures to the end that shall be saved.* Alas, have ye done and suffered so many things in vain, if it be yet in vain?

I shall conclude this Discourse, with offering in all Humility a word of Advice to Saints and Sinners. — And,

1. Let me Address the Saints of God; are ye indeed espoused to *Jesus*, and have you experienc'd the Signs I before mention'd,
— Then, 1. Praise

1. *Praise God* for his free Grace, distinguishing Love, in advancing you to so Honourable a Relation to his Majesty; Which ye were neither able to merit or requite: For *who has made thee to differ from another? and what hast thou that thou hast not received?*

1. Cor. 4. 7.

2. Humbly *rejoice* in this great Priviledge, which opens Springs of Consolation suited to to all the various Duties, Difficulties and exigencies of Life; for from Christ as a Husband, thou mayst expect.

1. *Protection in Danger.* The Man Christ will be a *hiding Place* to you from the Wind, and covert from the Tempest. Is. 32. 1. *He will cover thee with his Feathers, and under his Wings shalt thou trust, his truth shall be thy Shield and Buckler.* Pl. 91. 4. Deut. 33. 26. — 29. *there is none like unto the God of Jeshurun who rideth upon the Heaven in thy help, and in his Excellency on the Sky. The eternal God is thy refuge, and underneath are the everlasting Arms.* — Happy art thou, O Israel! *Who is like unto thee, O People saved by the Lord, the Shield of thy help! And who is the Sword of thy Excellency!*

2. *Provision in want, or a supply of thy Necessities.* Philip. 4. 19. *But my God shall supply all your need, according to his riches in glory by Christ Jesus.* Ye may expect while ye continue in the Duties of Obedience, a competent

competent measure of the precious Things of Heaven, the Dew and the Deep that coucheth beneath, the chief Things of the ancient Mountains, and the precious Things of the lasting Hills, and also the good Will of him that dwelt in the Bush, with them Which can onely make rich, and add no sorrow with it, *Deut.*

33. 13 ——— 16. *Pro.* 10. 22. Your Bread and Water shall be made sure, such a Portion of this World's Goods shall certainly be conferred upon you as suits the Promotion of your best good; and would any reasonable Man desire more? Therefore cast all your Care upon him, for he careth for you. *1. Pet.* 5. 7.

3. *Direction in Doubts*, he has promised to send his Spirit to lead his Spouse into all Truth; and he has been as good as his Word: In dark Days he speaks light and heat into his Peoples Hearts, by his Word and Spirit, and makes them hear a Voice behind them, saying, *this is the Way, walk ye in it*; for he is the wonderful Councillor, the mighty God of Hosts, the everlasting Father, the Prince of Peace, the great Prophet of his People, who can make the Heart of the rash understand Judgment, and the Tongues of the Dumb speak his praise. When this great Apostle descended from Heaven to Earth, then did the Day Spring from on high visit us, and the Sun of Righteousness shine upon us. But to return from

from this Digression, the blessed Prophet Christ Jesus follows after his poor wandering Sheep by his Word, Providence, and Spirit, when lost in the doleful Desarts of Sin, he hears their bleathings, and heals their wounds carries them in his Arms to his fold, and warms them in his Bosom, when almost frozen dead with cold; *the secrets of the Lord are with those that fear him, and he will remember his holy Covenant.*

4. A *Discharge* of their *Debts*; he by his meritorious *Passion* has answered the Demands of the Law, open'd a Covenant of Peace, and brought in everlasting Righteousness. *Rom. 2. 25. Dan. 9. 24. Gal. 2. 19.* And by his prevailing *Intercession*, he applys the Benefits of it, and prevents new Breaches. *1. John 2. 1. If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous.* If the Law, Conscience, and Satan brings Charges and Arrests against you; you must send them to your Husband; for its not the Wifes business to pay Debts.

5. *Strength* to perform *Duties* and *vanguish Enemies.* *Is. 40. 31. Is. 41. 10. Rom. 16. 20. 1. Cor. 10. 13.*

3. *Walk Worthy* of it; as ye have receiv'd, *Jesus the Lord, so walk ye in him. Col. 2. 6.* Consider and Practise the following Duties.

1. *Preserve the Marriage Covenant* inviolable, *take the Cup of Salvation* and pay your *Vows*

Vows to God, Pſ. 116. 12. 14. Beware of the ungrateful murderous Madneſs, of committing ſpiritual Whordom with your Huſband's Servants, Jer. 2. 12. 13. Jer. 3. 1. And any that have been guilty this way, let them ſpeak in the Spouſes Language, Hoſ 2. 7. I will go and return to my firſt Huſband, for then w^{is} it better with me then now.

2. *Honour your Huſband's Name, by thinking highly of it, Cant. 1. 3. By ſpeaking reaſonably and boldly for it, Prov. 25. 11. A word fitly ſpoken is like Apples of Gold in Pictures of Silver. Pro. 10. 21. The Lips of the Righteous feed many. Prov. 15. 7. The lips of the Wiſe diſperſe Knowledge; but the Heart of the Fooliſh doth not ſo. Col. 4. 6. Let your Speech be alway with Grace, ſeaſoned with Salt. Mat. 12. 35: A good Man out of the good Treaſure of his Heart bringeth forth good things: And an evil Man out of the evil Treaſure bringeth forth evil Things. 1. Joh. 4. 5. They are of the World, therefore ſpeak they of the World, and the World beareth them. Alſo, by being griev'd at the Reproaches which are caſt upon it, Pſ. 69. 9. Pſ. 119. 136. We ſhou'd cry to God in the Language of zealous Joſhua, Jol. 7. 9. And what wilt thou do unto they great Name.*

3. *Love his Perſon with a ſtrong and effectual Love, Cant 5. 10. 1. John 3. 18. This the dignity of his Perſon, your Relation to him,*

him, as well as your present Comfort, and eternal Interest require.

4. *Obe*y his *Laws* evangelically, universally, uniformly, cautiously, resolutely, *Mat.* 5. 3. *Rom.* 1. 9 *Pf.* 119: 6, *Pf.* 119, 112. *Prov.* 4 14. *Dan.* 3. 17.

5. *Submit* to his *Providences* reverently, patiently, chearfully. *Jam.* 4. 10. *Jam.* 5. 10. *Jam.* 1. 2.

6. *Attend* upon his *Ordinances* as your sweetest Entertainments, let the Tabernacles of God be ever amiable to you, follow the flock of Christ, and feed your Kidds besides the Shepherds Tents. *Pf.* 84. 1. 2. *Cant.* 1. 8.

7. *Respect* his *People* as your chosen Companions. *Pf.* 16. 3. *Mal.* 3. 16.

8. *Advance* his *Interest* as your proper most honourable pleasant and profitable *Work*, with the strongest Ardours and unwearied Labours *Pf.* 137. 5. 6. *Jam.* 5. 20. *Job.* 4. 28. 29. *Dan.* 12. 3.

9. *Improve* his *Goods* for the Service of his Cause and Support of his People, as Talents entrusted for that end, without purloining or perverting them to mean selfish sordid Purposes; for you must quickly give an Account of your Stewardship. *Luk.* 16. 2. *Mat.* 13. 12. *Hos.* 10. 1. *Israel* is an empty Vine he bringeth forth Fruit to himself.

10. *Eye* his *Glory* as your Mark in all your Actions, whither natural, civil or religious. 1. *Cor.* 10. 31. But

But I proceed to offer a Word of Advice to ungodly Sinners in the following particulars, which, if ever you would be espoused to Jesus, you must comply with. — And.

1. You must *break of your Sins by righteousness, and your iniquities by shewing mercy to the poor.* Dan. 4. 27.

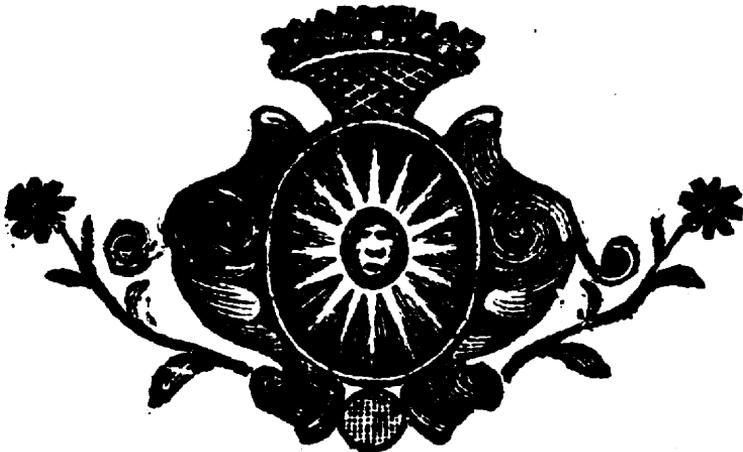
2. *Rent your Hearts and not your Garments, and turn to God with fasting, weeping, and mourning.* Joel. 2. 12, 13. *Cleanse your Hands, ye Sinners, and purify your Hearts, ye double Minded, be afflicted and mourn and weep, let your laughter be turned into mourning and your Joy into heaviness.* Jam. 4. 8. — 10.

3. Be diligent and attentive in hearing the Word, *Heb. 10, 25.* Frequent and fervent in praying to God for this mercy, *Act. 8. 22.* and solemn and serious, in poring upon your present Misery, and these motives I have proposed in this Discourse, *Pf. 50, 22.* Which may the all-powerful God bless to your speedy Conviction sound Conversion and eternal Salvation. I conclude with the Advice of the Apostle Paul to the *Philipians* and *Hebrews*; *Philip. 2. 1.* — *6.* and *Heb. 3, 7 8.* If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any bowels and mercies; fulfil ye my Joy, that ye be like minded having the same

same Love, being of one Accord, of one Mind. Let nothing be done through Strife or vain Glory, but in Lowliness of Mind, let each esteem other better then themselves. Look not every Man on his own Things, but every man also on the Things of others.

Wherefore, as the holy Ghost sayeth, *to Day if ye will bear his Voice, harden not your Hearts.*

FINIS



Advertisement.

Printers often excuse themselves for Errata's with the Absence of the Author, not understanding the Language, &c. But the following, and any other literal Mistakes which the candid Reader may observe, the Printer acknowledges to be due to his Carelessness, in trusting too much to his Journey-Man.

ERRATA.

Page	Line	For	Read
1	15	<i>Christam nescit</i>	<i>Christum nescit</i>
6	22	the	these
7	14	they	they will
8	18	attent	attend
10	9	Offeres	offers
12	29	nessesary	necessary
14	7	the	they
	25	Father	faster
16	17	uppose	suppose
19	6	later	latter
20	5	attractable	attractive
	24	Would	will
22	27	strang	strong
23	25	Want	wane
24	16	femine	feminine
27	6	<i>botroth</i>	<i>betroth</i>
34	2	wou'd	will
	8	Confussion	confusion
38	13	sweetle	sweetly
39	4	understanding	Understandings
	17	glorious	glory's
42	4	oubtless	doubtless
	15	my	by
	16	consiber	consider
45	1	Galeos	Gallios
	6	turbadze	<i>turbaze</i>
47	26	mak	make
48	8	grive	grieve (ring
50	23	to have roaring	to have todo with roa-
52	19	not it	it not
	27	<i>agonia fr. sthe eifel-</i> <i>thein diates</i>	<i>agoniz. sthe eifelthein</i> <i>dia tes</i>
53	16	are	were
57	10	ufurpin	usurping
62	5	bleathings	bleatings
	24	vanguish	vanquish