

*GOD's Goodness, amidst his afflictive Providences,
a just Ground of Thankfulness and Praise.*

Wm. A. Dean

DISCOURSE

On PSALM cxviii. 18, 19.

Delivered November 25. 1756.

Being a Day appointed by Authority, for a publick
THANKSGIVING thro' this Province.

By JOHN TUCKER, A. M.

Pastor of the first Church in *Newbury*.

*Acts xiv. 17. Nevertheless, he left not himself without Witness,
in that he did Good, and gave us Rain from
Heaven and fruitful Seasons, filling our Hearts
with Food and Gladness.*

B O S T O N :

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A

Thanksgiving SERMON :

From PSALM cxviii. 18, 19.

*The LORD hath chastened me sore : But
he hath not given me over unto Death.
Open to me the Gates of Righteousness :
I will go in to them, and will praise
the LORD.*

***** HIS is supposed to be a Psalm of
***** David, and to have been com-
***** posed by him, at, or soon after, a
***** Time of great Affliction. At a
***** Time, however, in which he ex-
perienced the divine Care and Goodness, and
was able to place his Hope and Confidence in
GOD.

The particular Trouble which he takes No-
tice of in this Psalm, and to which he alludes
here in the Text, was given him by his Enc-
mies. These he speaks of both as very nume-
rous, and as making vigorous Attempts for his
A 2 Destruction,

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Destruction, tho' he expected to overcome and subdue them, thro' the Favour and Help of the mighty GOD. † *All Nations* (says he) *compass me about—yea, they compassed me about like Bees—But in the Name of the LORD, I will destroy them.* And again, he thus applies himself to his Enemy, ‡ *Thou hast thrust sore at me, that I might fall; but the LORD helped me.*

And in full Confidence that God would still be on his Side, and help him in contending with his Adversaries, he thus expresses his undaunted Courage against them all. * *The LORD is on my Side, I will not fear: what can Man do unto me? The LORD taketh my Part with them that help me: Therefore shall I see my Desire upon them that hate me.*—So in the Verse immediately before the Text. *I shall not die but live; and declare the Works of the LORD.*

Tho' his Circumstances were difficult and distressing, yet GOD had not forsaken him:—But while, in his holy Providence, he visited him with some grievous Corrections, his Mercies were kindly intermixt with these. And thus he confesses in the Words before us.—*The Lord hath chastened me sore: But he hath not given me over unto Death.* Amidst all his Trouble, which was great and pressing, he took a pious and grateful Notice of those Blessings he still received from a gracious GOD: and was
ready,

† Gen. ver. 10th & on. ‡ ver. 19th. * verses 6, 7.

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ready, on Account of these to offer him his publick and thankful Praises. *Open to me the Gates of Righteousness, (says he) I will go in to them, and I will praise the LORD.*

By the Gates of Righteousness here, we are to understand the Doors of God's House or Tabernacle:—The Gates into which the Righteous entered to pay their religious Acknowledgements to Almighty GOD. The Psalmist did'nt content himself with a private Acknowledgement of the divine Goodness, but would celebrate this in a publick Manner:— In the House of God, and in Company with his People there.

And upon this View of the Text, I shall now note from it the following Things, as Heads of my present Discourse, *viz.*

- I. That the Afflictions Persons meet with in this World, are to be consider'd as Chastisements from GOD.
- II. That to such as GOD visits with fore Chastisements here, he may still grant some great and remarkable Blessings.
- III. That Persons when they are under these diversified Dispensations from GOD, should take notice of, and piously remark his merciful, as well as corrective Dealings with them. And,
- IV. That

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IV. That the Blessings they still receive from a gracious GOD, tho' mixt with much Affliction, should excite their thankfulness to him, and lead them to praise and glorify him.

I. The Afflictions Persons met with in this World, are to be considered as Chastisements from GOD.

So the Psalmist speaks of a particular Affliction he had met with:—An Affliction not peculiar to him, but with which many others have been exercis'd, and to which all Men are liable, *The LORD* (says he) *hath chastened me*. Nor is it only one particular kind of Affliction we are to view in this Light, but the Expression may be used as to the Troubles of this World in general. Not only in Reference to the Judgment of War, and those Evils Men sometimes meet with from their Enemies, which is the Case alluded to in the Text ;—but in Reference also to the Calamities of Sickness, of Pain &c. Thus it is said of one ; † *He is chastened also with Pain upon his Bed, and the Multitude of his Bones with strong Pain*.

So Persons being bereaved of dear and desirable Friends by Death ; and their meeting with other outward Losses :— Their suffering the Distresses of Famine and Want :—The Terrors of dreadful Earth-Quakes &c. These, with

† Job 33. 19.

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with a Variety and Multitude of other Afflictions, which might be mention'd, may all be properly considered as Chastisements from God. His holy Providence is concerned in all these Things ;—and concern'd in such a Manner, as that they may be look'd upon as dispens'd to Persons by him.

His Chastisements are not wholly confin'd to the Disobedient and Wicked, tho' these in some special Manner deserve Correction and Punishment at his Hand ; but they are likewise Part of his holy Discipline towards the good and virtuous. * *For whom the LORD loveth he chasteneth, and scourgeth every Son whom he receiveth.* And the Afflictions of this Life, being spoken of as Chastisements from God, intimates his having wise and gracious Designs in such Dispensations of his Providence. He correcteth or punisheth, not with the implacable Anger ;—not with the relentless Severity of a cruel and inveterate Enemy, but with the Wisdom and Goodness of a Father. He brings Afflictions upon Persons in this World, not from the lawless, capricious Humour of a merciless Tyrant ; nor that he may gratify any revengeful Temper ; or because he at all delights in the Misery of his Creatures, but for wise and merciful Purposes. Thus it is written of him—† *Tho' he cause Grief, yet will he have Compassion*
according

* Heb. 12. 6. † Lam. 3. 32, 33.

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according to the Multitude of his Mercies. For he doth not afflict willingly, nor grieve the Children of Men. And again.— He chastens us for our profit, that we might be partakers of his Holiness.*

He corrects even the Wicked while they are here, not only as a righteous Punishment for their Sins, but also for their awakning to Repentance ;— For, their Reformation and Amendment ;— And that they may be saved from greater and eternal Evils. He brings Afflictions upon the godly, as a beneficial and profitable Trial, or salutary Discipline :— For the advantageous Exercise of their Graces, and their quickning and improvement in Virtue.

Thus, in all these Things, God is to be considered as behaving with the Wisdom and Compassion of a Father towards his Children ;— whose Welfare he desires, and not their Destruction and Misery. And from this Representation of the supream Being under the Corrections of his Providence, we are naturally led to that View which is given us of him in the second Observation from the Text.

II. To such as God visits with fore Chastisements here, he may still grant some great and remarkable Blessings.

So the Psalmist speaks of God with respect to himself. *The LORD hath chastened me sore ; but he hath not given me over unto Death. His Affliction*

* Heb. 12. 10.

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Affliction was great and pressing:—It was in it self of a very threatning and dangerous Nature. Certainly in an human view of Things, he seem'd near to Destruction, when his Enemies furrounded him in a numerous Body, and were eagerly bent upon his Ruine. *They compassed me about like Bees,* (says he) and speaks of them again, as *thrusting sore at him that he might fall.* But God had'nt now forsaken him:—he had'nt cast off his kind Regards. In this Extremity he appear'd for his Help. *He chastned him sore, but he did not give him over unto Death.* He set Bounds to his Distresses, and kindly intermixt his merciful, with his afflictive Dispensations. And the greatneſs and dangerous Nature of his Trouble, render'd the gracious Appearances of Heaven for him, the more conspicuous and remarkable.

And in like Manner God deals with others under a variety of Evils in this Life. Are they as Parts of imaller or greater Societies frown'd upon by Providence in some of their common Interests? Yet, it may be, in the same Time, they are remarkably smil'd upon as to others. Are their Liberties and Priviledges, either civil or religious, greatly threatened? yet under the eminent Danger, they are still preserv'd. Do their Enemies make Inroads upon them, and cause sad and mournful Destruction here and there? yet in other Places, perhaps, they enjoy Protection and Safety, even much beyond their Fears.

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Are they visited with terrible Earth-Quakes:— those amazing Tokens of divine Anger: yet in the dismal Moments of Anxiety and Distress, God in a signal manner may watch over and save them.

Or, can they, as Parts of Society, still see, in a variety of Respects, Darkness and Perplexity attending the Conduct of publick Affairs:— Strange and unexpected Embarrassments obstructing or injuring their common Interests:— Does a dark Cloud here hang over them, and yet threaten the increase of Sorrows:— Do they imagine they hear in this the awful Thunder and see the dreadful Lightning of God's Anger against them, while they are ready to tremble at what may presently be the ruinous Effects of the thickning Tempest? Yet in other Respects the Heavens may be serene and pleasant. Divine Providence may greatly smile upon them, and still promise an Increase of Blessings. A bountiful God may give them Rain from Heaven, and fruitful Seasons:— greatly bless the Springing of the Earth:— preserve its Fruits from devouring Insects, and from untimely Frosts, and crown the Year with much of his Goodness.

And if we now consider Persons in a private or personal Capacity, is not the Case like this? Have they been visited with Sicknes and Pain?— has God, in this Respect, chastened them sore, and bro't them nigh to the Grave?

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yet he hath not given them over unto Death. Perhaps he furnished them with tender and careful Friends, and many reviving and comforting Means in their Distresses. He eased their Pains ;—healed their Diseases, and caus'd them, beyond their Fears, to rejoice in his Salvation. When they were ready to say, with sick Hezekiah. † *I said in the cutting off of my Days, I shall go to the Gates of the Grave : I am deprived of the Residue of my Years. I said I shall not see the LORD, even the LORD, in the Land of the Living : I shall behold Man no more, with the Inhabitants of the World :* Even then God has appear'd for their help ; and they have had reason to add with him soon after—* *But thou hast in Love to my Soul, deliver'd it from the Pit of Corruption.*

Or again ; Have they been in eminent Danger upon the Sea.—have they been there at their Wits end, amidst devouring Graves,—and their Soul ready to melt with Trouble ? Or, have they been in such Perils upon the Land as that there seem'd but a Step between them and Death ? Yet God has graciously appeared for them, and in the Conduct of his Providence has sav'd them from impending Ruine.

If they have been bereav'd of some near and beloved Friends, yet God has set Bounds to this Affliction :— He has not taken away all, and made them forsaken and desolate.—And if they

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have

† Isai. 38. 10, 11. * Verse 17.

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have met with other Losses, as to this World, yet many Enjoyments and Comforts are still continued.

Let the Person who conceives he has been most sorely chastised by God, in the Dispensations of his Providence, now look back upon the Scenes of Life, thro' which he has pass'd, and he will find that the divine Goodness has been continually diffused around him ;--- that the Mercies of God have been interspersed with all his Afflictions and Sorrows. At least, he will find Cause to say, with the afflicted Church, upon such a Review of Things ; * *It is of the LORD's Mercies that we are not consumed ; because his Compassions fail not : They are new every Morning*—

But, I come now to the third Thing noted from the Text.

III. Persons, when they are under these diversified Dispensations from God, should take Notice of, and piously remark, his merciful, as well as corrective Dealings with them.

Thus did the Psalmist here. While he reflected upon the Affliction he had met with, saying, *The LORD hath chastened me sore*— He call'd to Mind also the Mercy he had received—*But he HATH NOT given me over unto Death.* That is ; God hath graciously preserv'd my Life :---He appear'd for my Help in the Day of Trouble, and delivered me.

Persons

* Lam. 3. 22, 23.

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Persons are very apt to forget, or to overlook the Blessings they receive from God in a Time of Distress. They then feel their Troubles in a more sensible and affecting Manner, than those Mercies which are still continued. They have been compassed about with the Favour of God, as with a Shield:--- They have been long us'd to the Enjoyment of many Mercies: --- These have been so familiar to them, that, perhaps, they were ready to forget they were the constant Gifts and Blessings of Heaven. Now, Adversity is a new State to them. Every Thing here is sensible and striking.--- Troubles powerfully seize their Minds, and are apt so to engross their Thots, as to render them greatly insensible of every Thing else. The afflicted Person is ready to imagine his own Case worse than anyBody's beside ; and to say unto others, whom he sees in Ease and Quiet about him ; † *Behold and see if there be ANY Sorrow like unto MY SORROW, which is done unto me, wherewith the LORD hath afflicted ME in the Day of his fierce Anger. Or again ; * I AM THE MAN that hath seen Affliction by the Rod of his Wrath. He hath led me, and bro't me into Darkness, but not into Light. Surely AGAINST ME is he turned : he turneth his Hand against me all the Day.*

But tho' Persons ought to be sensible of their Troubles as Chastisements from GOD:--- And a Day of Adversity ought, as such, to be a Day of

† Lam. i. 12. * Chap. 3. beg.

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of serious Consideration, yet they shouldnt so intirely resign themselves up to a view of their Afflictions, as to be unmindful of Mercies still reserv'd: --- For by such a Conduct they must not only deprive themselves of many Comforts, their Case would justly admit of, and by their Imprudence increase the Burden of their own Sorrows, but will be also in eminent Danger of entertaining hard & dishonourable Tho'ts with Respect to GOD;--and will with-hold from him that Tribute of Gratitude and Praise, which the Blessings he still continues, call for.

They should therefore, even in a Time of Trouble and Sorrow, look around them, and call to Mind the many Favours of a gracious GOD they still possess. With the pious Psalmist, † they should charge their Souls not to *forget GOD's Benefits*; --- who, perhaps, while they were press'd down with many Evils, has been *healing their Diseases*: --- *Redeeming their Life from Destruction*: --- *satisfying their Mouths with good Things*; --- and in a variety of other Ways, *crowning them with his Loving-kindness and tender Mercy*. By this, Persons will be led to juster Conceptions of GOD, as the wise and gracious Governour of the World; and instead of being tempted to think of him as unkind or cruel in any of his Administrations, they will rather be led to confess with the Psalmist, * *The LORD is merciful & gracious*. --- *He will not always chide*. --- *He hath*

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† Psalm 103. begin. * Ver. 8th & on.

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not dealt with us after our Sins, nor rewarded us according to our Iniquities.

Such a view of Things will tend to bear up their Minds in a Day of Adversity, and will lead them in a proper Manner to acknowledge the Goodness and Mercy of God, under all his fatherly Corrections. Like those well-instructed Christians ; --- undismay'd & stedfast in all their Afflictions, they will then be ready to say ; * *We are troubled on every Side, yet not distressed : We are perplexed, but not in Despair : persecuted, but not forsaken : cast down, but not destroyed.* Or, as in our Text. *The LORD hath chastened us sore ; but he hath not given us over unto Death.*

And now,

IV. Those Blessings Persons, still receive from a gracious GOD, tho' mixt with much Affliction, should excite their thankfulness to him, and lead them to praise and glorify him.

Thus the Psalmist's Behaviour is described in such a Case. Having mention'd a fore Chastisement he had been under, and remark'd the Kindness and Mercy of God to him at such a Season, he says—*Open to me the Gates of Righteousness : I will go in to them, & will praise the LORD.* No doubt, the Psalmist, in a more secret, or private Manner, had already made his thankful Acknowledgements to God : --- in his own House ;--- or Closet. But then, he did'nt content

* 2 Cor. 4. 8, 9.

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tent himself with this : --- He didn't think that by this, he had discharg'd the whole of his Duty to his gracious Benefactor.---But he would now have the Doors of the Tabernacle set open to him, that with the Assembly of God's People, he might in the most publick and solemn Manner, express his thankfulness to God, and render him Praise and Honour for his Mercies to him.

And in this, others should imitate this grateful Soul. The Goodness of God to them, should not be forgotten in their more private Retirements:—It should daily dwell upon their Minds, and keep alive in their Souls the Flame of Love and Gratitude. But then, there seems a Propriety and some beautiful Solemnity, in many's publickly assembling together, who have been Sharers in the divine Goodness, to celebrate God's Praises, and to shew religious Respect and Honour to his great Name. This brought a Glory upon Jerusalem, and occasioned much of that respectful Honour, with which it's Name is transmitted to us, that † *There the Tribes went up, the Tribes of the LORD unto the Testimony of Israel, to give Thanks unto the Name of the LORD.*

Nor should God's having mixt Affliction with his Mercies, prevent Persons thus shewing forth his Praise. His Judgments may call, indeed, for their solemn Humiliation before him:--But then his Mercies still deserve to be remember'd with Thanksgiving. Surely his Favours,

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as to any, are not so few, nor so small, but that they deserve to be taken a grateful Notice of before him. Nor should any content themselves with speaking of God's Kindness to them, or singing forth his Praise : But should be concern'd that they glorify him by dutiful and obedient Lives :—By willingly and chearfully devoting themselves to his Service. This is one great End and Design, both of his Chastisements and of his Mercies. As he visits Persons with his Goodness to lead them to Repentance, so he chastens them likewise for their Profit, to make them Partakers of his Holiness.—And happy is it for those, who under this Variety of his Dealings with them, are bro't to fear and love, and serve him. The Blessedness of him, who in this Way shall give Praise and Glory to GOD, is thus describ'd ; † *Who so offereth Praise, glorifieth me ; and to him that ordereth his Conversation aright, will I shew the Salvation of GOD.*

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

I. Let what we have heard, lead us all now to reflect upon our own Troubles, whatever they are, or have been, as Chastisements from GOD.

In this Light, let us view our Afflictions of a publick as well as of a private & personal Nature : The Distresses we are under, as Part of a larger
C Body

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Body, or Society of Men ;—as Part of an afflicted People, as well as those we meet with as Members of particular Families, or as private Persons. For, tho' some of these, perhaps, may be justly look'd upon as the Fruits of our own Imprudence, Foily, or Wickedness, and ought therefore to be very humbling to us, yet they are to be consider'd, notwithstanding, as Chastisements from God, inasmuch as they result from that Constitution and Course of Things which he hath established, and happen to us, under the Government of his wise and righteous Providence.

Let us not therefore wholly confine our Thoughts to that Connection and Agency of second Causes, which may be visible in the Production of any of our Afflictions, but look beyond these to that infinite Being, who sits at the Head of universal Nature, and acts as the supreme Ruler of the World. And thus considering, that it is God, who is dealing with us in all these Things, it should now be our Concern, that we properly resent and improve all his afflictive Dispensations. By a careless and stupid Insensibility under his Corrections, we shall give just Occasion for an increase of his righteous Displeasure, and shall miss the Benefit & Blessing graciously designed us by his fatherly Chastisements. And

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11. Under the greatest of our Afflictions in this Life, let what we have now heard, direct and lead us all to take a due Notice of those divine Mercies which are yet continued.

It cannot be disputed by any who open their Eyes upon the present melancholly Face of Things, but that we are at this Day, under some publick or general Frowns of Providence : especially in the Case referred to in the Text,--- the sore Judgment of War : If, in Reference to this, we take into View, the present State of the BRITISH NATION, of which we are Part, we must be sensible of some awful Rebukes of Heaven upon us. (a) What Uneasiness and Discontent at Home, under some publick Managements ! --- And, may'nt it be fear'd, upon too just Grounds ? And Abroad, what a Blow given to our National Power and Interest ! (b) What an important Advantage have our Enemies gain'd ! --- And with how little Loss to themselves ? While they have weaken'd and impoverish'd us, by a valuable Conquest ; --- a Conquest, how inglorious to the British Name ! --- they have gain'd both Strength and Courage against us.

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And

(a) Mr. Byng, the Admiral sent to protect *Minorca*, and reinforce *Fort St. Philip* there, ordered Home and confined under Suspicion of Corruption or Cowardice.--- A general Request thro' the Nation for a Parliamentary Enquiry into his Conduct, &c. &c.

(b) *Fort St. Philip* surrender'd to the French, latter End of *June* last.

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And if we turn our Tho'ts to this Country, the Land of our Nativity, the Scene is not altered for the better. How greatly have we been disappointed in our Hopes? — And what Room have we now for distressing Fears? How little Success have we had in most of our late Enterprizes against the Enemy? — How great the Darkneſs! — and how strange the Difficulties and Misfortunes, that have attended some of our publick Affairs! Dreadful are the Ravages our Adversaries have made in some Parts of our Country. — Very Shocking as well as numerous, the Barbarities they have committed. They have triumph'd over us: — They have slain and captivated Multitudes of our Brethren. (c.)

For such Things as these, indeed, we have great Reason to be humble and mourn before GOD, as being under some awful Tokens of his Anger. But then, have we been utterly depriv'd, in this Time of sore Affliction, of the Mercies of our heavenly Father? No; -- nor ought these to be now overlook'd or forgotten by us. Our

(c) The back Settlements in our Southern Colonies almost depopulated: --- Many butcher'd & mangled by the Enemy in a most inhuman Manner: --- and large Numbers carried into a wretched Captivity.

Our strong Fortreſs at *Oswego*, taken about the middle of *August* last, with very little Loss of Men on our Side, and little or none on the Enemy's. --- A most dark Affair: --- towards 2,000 of our Troops there, carried to *Canada*.

Our expensive Expedition against *Crown-Point*, hitherto ineffectual, while considerable Numbers of our Men have been cut off, by Sickneſs, --- the Enemy &c.

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Our Enemies have done much against us, and threaten more. But how little have they done, as yet, to what is their ambitious & cruel Wish, and their restless and unwearied Endeavour?— and to what a righteous GOD could permit, if he pleased?

We are not stript of our religious and civil Priviledges.---Our Liberties, as a Christian People, are not yet gone. Our Teachers are not confin'd, nor banish'd, nor destroy'd from among us.—The Word of GOD is not wrested from our Hands, nor are we brought to the dreadful pass of worshipping GOD in fear of our Lives. Our beloved Children are yet under our Care and Instruction :—They are not forced from us to be train'd up in Popish Ignorance, Superstition and Wickedness.

And now : Do we enjoy no Blessings from GOD in these Things? Yes ; great and invaluable ones. May a merciful GOD still continue them, and transmit them to our latest Posterity

And to these, let us add particularly, the signal Smiles of Heaven upon us, as to the Fruits of the Earth. Here GOD has remarkably sav'd us from destroying Judgments, and crown'd the Year with generous Goodness. — He has given us in plenty those good Things of Life, without which we should soon be wretched and miserable.

Let

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Let us thus remark likewise GOD's Mercies to us, of a more private and personal Nature, and we shall find that these have been neither few nor small. If we now look back thro' the last Year, we may some of us, no doubt, recollect many Sorrows we have met with; and some of these, grievous and heavy to be born. But then, if we can say with the Psalmist, *The LORD hath chastened us sore*, can't we justly add with him likewise, *but he hath not given us over unto Death?* Has he chasten'd us with Pain upon our Beds, and brought us low by pining Sickness? Has'nt he strengthened us also upon our Bed of Languishment, and delivered us from going down to the Pit of Corruption? Has he made sorrowful Breaches in any of our Families?—Are some of our dear Friends, who the last Year, attended with us on such a joyful Solemnity as this, now remov'd from among the Living, and laid in the Place of Silence? Yet are not others still with us, to increase the Number of our Comforts, and to shew that GOD is gracious? And as to some of those who are now with us, have not we Reason to say, like St. Paul, with Respect to a beloved Friend who had been sick;—and should'nt we say it under a grateful Sense of the divine Favour?—* *Indeed, they were sick, nigh unto Death: but GOD had Mercy upon them: and not upon them only, but upon us also—* Surely

* Philip. 2. 27.

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Surely, *My Hearers*, we ought piously to remember these Mercies of GOD to us under all our Afflictions.

And to Conclude,

III. Let it be the great Concern of us all, that we now praise and glorify this gracious GOD.

Let it be our Care, that we do this, not only with our Lips, but from our Hearts :— That we do this, not only this Day, and in his House, but that we make it the Employment and Business of our Lives. Let every Day we live be, in this Respect, a Day of Thanksgiving. This, as I've already hinted, is one great Design of GOD's Mercies to us, and likewise of those various Afflictions with which he chastises us : viz. to bring us sincerely to fear, and love, and serve him. Let us all therefore, both elder & younger, be concerned that his Dispensations towards us, have this Effect. Let the true Christian be quicken'd hereby in the Service of GOD.

And remember, O Sinner ! that the great and wise, the righteous and merciful God, who rules in the Heavens and in the Earth, is now trying you by all these Things. He has now carried you thro' another Year :— He has been calling upon you by some awakening Providences, and by many Expressions of his Goodness. He is still giving you Space for Repentance, and Amendment, when, if he pleas'd, instead of being with
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his People in his House this Day, your Body might have been before now, in the silent Grave, and your Soul fixed in everlasting Miseries. What Thanks do you owe to this gracious Being, whom you have been offending? — And how concern'd should you now be, that you devote your self to obey and please him?

Consider this now for your Awakening:—That if you go on in your Disobedience, presently your State will be awfully changed. Now you have some Chastisements from God, but these design'd for your Good, and accompanied with many Mercies:—But if you go on impenitently, presently you will be separated for ever from the Mercy of God, and unintermitting and everlasting Sorrows will compass you about. O! see therefore, that you no longer abuse the divine Patience and Mercy to you.—Regard now, the Voice of God to you in his Providence:—Listen to his Voice in his holy Word.—Be affected with his yet sparing you in Life;—with his graciously supplying your outward Wants:—But especially with his still offering you Pardon and Salvation thro' JESUS CHRIST. Think seriously now of your Obligations to God, and of making sure of your eternal Happiness in his Favour. Resolve, by his gracious Assistance;—Resolve now this Day, that you will begin a new Life:—A Life, more becoming all his Blessings to you. A Life of Religion:—A Life of Piety and Obedience to him.

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O ! beg of GOD ;---earnestly beseech him to assist you in so important an Article as this, and daily, and diligently strive after it. If you praise and glorify him here by a godly Life, you may then, not only hope for his Mercies in this World, but may be assur'd of his everlasting Blessings, thro' JESUS CHRIST. I close with that moving Entreaty of St. *Paul*, Rom. 12. 1. *I beseech you therefore, Brethren, by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy, acceptable unto GOD, which is your reasonable Service.*



F I N I S.

