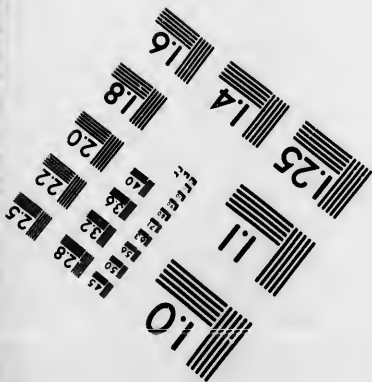
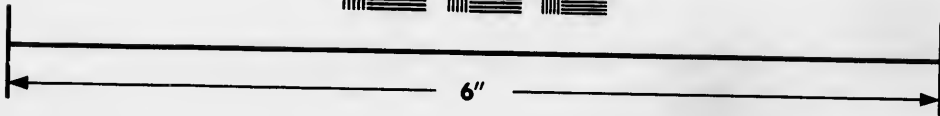
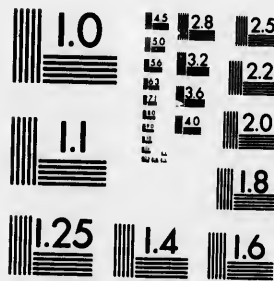


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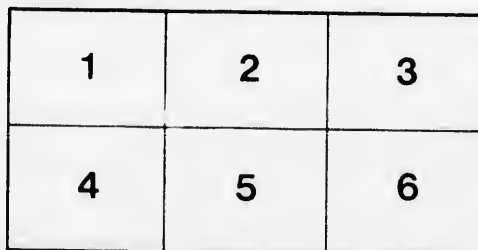
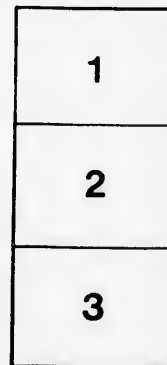
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SERMON

PREACHED ON THE 19th OF FEB. 1783.

At PORT - MIDWAY,

By

HENRY ALLINE.



HALIFAX. Printed by A. HENRY.

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(a) Matt. 2

THE PREFACE.

SINCE the happy Moment (never to be forgotten) that Jesus deigned to Pluck me from the Jaws of Hell, and manifest his everlasting Love to my Soul by his Spirit, I have not only vowed (and still renew my Choice) to be for him only: but am (by his Grace) more and more delighted in his Truths, in Love with his Perfections, confirmed in his Gospel, and determined to walk in his Ways, and make his Name my Theme for Time and Eternity.

LET the mercenary Courtiers of Popularity indefatigably pursue the empty Sound of Applause, the licentious waste all their Fires, and stake their whole Inheritance in a sensual Paradise; let the obscene Coquette, and self-adoring Fop, paint, powder, decorate, and (Hours at their Glasa) twist, screw, turn and metamorphosis their noisious Lumps of Clay to strole about as Vassals in Quest of Eyes; let sanguine Heroes depopulate Kingdoms and wade thro' Seas of Blood to wear a Scar of Honour, and the lank-sided Miser wear out Life, starve Body, and damn Soul, to fill a Bottomless Bag: Be it my whole Portion and Labour (during my short Race cross this little World) to hear that grand Commission once given from the Throne of Heaven to MARY MAGDALENE (divested of seven Devils) GO QUICKLY AND TELL THAT JESUS (the despised Nazarene) IS RISEN (a) yea AND LIVES FOR EVER MORE! so that it is with Delight I lend my stammering Tongue, and unpolished Pen, at every Opportunity to labour in, and exhibit the glorious Theme;

AND therefore when requested by my Friends who were present (almost every Person in the Place) when this Sermon was delivered, I hand it to the press (with some

(a) Matt. 23, 7.

some small, but usefull Alterations) for their further Benefit, and the good of Others; and may God blest the glorious Truths, hand them O Jesus by thy Spirit to the Heart of Thousands, to their Joy and thine eternal Praise, AMEN.



S E R M O N.

From Gen. 37, 16. I seek my Brethren.

What Stones have been turned! What Mountains moved what Methods concerted! What Labour and Miseries endured by JEHOVAH himself to seek and save a lost World! How doth he Travail, call, knock, wait, woo, and beseech, with unwearied Patience to save Mankind from Misery and Despair, and bring them to Joy and unspeakable Glory! O, the infinite Love of that despised JESUS, which you have heard me so often since I have been with you, (and will again) recommend to you my poor, guilty, starving, perishing and undone fellow Mortals!

How hath he stooped from his Realm of immortal Glory, waded thro' the Disorders of your miserable World in the Agonies of Death and Miseries of Hell with his Vesture dipped in Blood, travailing from Kingdom to Kingdom, from Town to Town, from Village to Village, for to seek his Brethren; knocking from Heart to Heart with bleeding Hands, and an akeing Heart till his Head is filled with the Dew, and his Locks with the Drops of the Night! yea and this Night (tho' by a stammering Tougue) is come to your Doors calling on Sinners and saying in the Words of our Text I SEEK MY BRETHREN:

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which by his Assistance is to be my subject and employ in his Name this evening by endeavouring to exhibit a glorious, clear and effecting Type of Christ, and shall much insist on Christs seeking his Brethren: But before I proceed to follow the Chain of Typical Histories, I would first speak a few Words to guard the Minds of Sinners from any Injury from my using with them the Word Brethien, a Term which I shall often make use of being the Language of our Text; for altho' Christ declares his Disciples not be Servants, but Brethren, which may likewise be applied to the unregenerate: But not in that Sense as to his Children; Sinners or the unregenerate Part of the World are so far related to Christ as to be held up by him in Flesh and Blood by his becoming Flesh and thereby likewise they stand in a Possibility of becoming his inseperable Brethren, which he is labouring for: Yet while in an unregenerate State they are not his Brethren as his Children are; yea are so far from it that altho' he calls them Branches, yet they are exposed every moment to be cut off and cast into the Fire; (b) their standing thus in Flesh and Blood are so near related to CHRIST, that by his incarnate Spirit they are restrained from that immediate Destruction which they would plunge themselves in, if let to act themselves: But they can never bring forth any Fruit unto GOD untill they have given up the Heart, for one will to act with Christ; and therefore you that are strangers to Conversion may be so far from flattering yourselves with the Name of Christians or Christ's Brethren, that you have cause to tremble at the Thoughts of remaining so long at enmity against him, and the infinite Danger of your being cut off in a Moment from all Relation to him, or Benefit by him, and be consigned over to the miserable State of his most inveterate Foes. O, therefore, let me intreat you, as you love your own souls, if Christ (as he really is) is now seeking after you to ad hear

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(b) Joh. 15, 2.

to his Calls, be found of him, and forever enjoy him ;
and be his Brethren and Companions to all Eternity.

And now to convince you of his Willingness to save you I shall endeavour to discover his Love, Goodness, free Grace, Labour, and Longsuffering, and Willingness to save you, in the Life and Conduct of JOSEPH, who in my Opinion is the most clear, glorious and effecting Type of Christ, that all divine Revelation affords us. First, he was his Father's beloved Son, the darling of his Bosom: and nothing less, O my hearers, than God's only begotten Son, the darling of his Bosom, and beloved of all Heaven, was the Seeker and Saviour of a lost World ; nor could all the Armies of Heaven, if engaged on the important Errand have got one Soul home to immortal Glory : Because nothing could effect the Work, but that wrought in them, which none, but God could possibly effect.

Think, O ! Ye Sons and Daughters of Adam, what a Stoop of JEHOVAH for you and me ! and was it for us ? and are you the People that he came to seek ! Yet, saith our Text, and the whole Gospel, to every soul present, this evening I SEEK MY BRETHREN O ! let him not seek in Vain. Again JOSEPH was hated of his Brethern, and set as a mark for all their Rage, Malice and Cruelty : And, O ! by woefull Experience, I know that the carnal Mind is at Enmity against the LORD JESUS CHRIST, not subject to his Laws, neither indeed can be. Ah ! and by woefull Experience he knew what it was to stand as a mark for all the Malice of Earth and Hell ! and when he came to his own, his own received him not. Neither imagine my Dear Hearers, that those ungodly Men only, who had their Hands engaged in his corporeal Punishment and temporal Death, were the only hands in his Misery, or men enraged against him : for your Sins not only pierced his Soul
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them, but likewise are still at Enmity against him now ; and while you do not find Room for him in your Heart, and yeild your whole Soul into his Hand, you are among his Enemies, and are declaring, that you will not have this Man, to reign over you. O Sinners awake, and for your soul sake, look about you before your loss is irreparable ! Again Joseph incurred the Malice and Displeasure of his brethren in a greater degree, because he foretold them what would come to pass : So the Jews and all the wicked are the more enraged against Christ, because he foretells them ; what will come to Pass : for he came to bear Witness to the Truth, which he maintained in the very Agonies of Death ; throw down,, O ! Sinners your weapons of Rebellion and love him for *he is the Way, the Truth and the Life.* And when JOSEPH'S Brethren were keeping their Flocks in the Field his Father called upon him to go and look after them ; *go saith Jacob and see what is become of thy Brethren if it be well with them, so when we were walking in our Blood, cast out in the open Field to the loathing of our Persons, or as the Man fallen amongst Theives, striped wounded and left half dead without any help from the Law or its Executors, the Father of all Mercies calls upon his only Son to look after us ; go saith God, my Son, my only Son, my Delight, my Joy, my Life, my all, and seek thy Brethren ; look after thy Creatures, the wretched miserable and lost Family of ADAM. And O ! Shall I tell you my Hearers, he cheerfully obeys ! Ah ! it was a Time of Love indeed ! Hark and you will hear him say, LO I COME IN THE VOLUME OF THE BOOK OF LIFE TO DO THY WILL O GOD ; (c) I WILL CAST MY SKIRT OVER THEM AND SAY UNTO THEM LIVE. (d) And this Night O Sinners he is come to seek you, and wraps you in the Mantle of his free Grace : O believe and live for ever ; for Jesus is come to enquire after you, or will you like Joseph's Brethren, say, *here comes that filthy Dreamer ?* Will you reject his Calls, de-
spise*

(c) Heb. 10.. (d) Eas. 16, 6.

spise his Offer, abuse his Love, and destroy yourselves to all Eternity? I imagine you will blame Joseph's Brethren and think they were divested of all the Movings of Conscience, and abandoned to all the Dictates of Humanity, for to conspire against him, when they see him coming; and yet you will be guilty of conspiring against the innocent Lamb of God, thy Soul's best Friend and only Helper, when coming for your Good: Joseph perhaps was likewise loaded with some Refreshment or Temporal good Things to nourish them from his Father, which he gladly carried to support and comfort his Brethren, yet they could say, *here comes that filthy Dreamer; let us now lay Hands on him and destroy him, and see what will become of his dreams:* and so when the Sinners friend was come, and (if I may say in our common Language) with his Arms full of Bread, and loadened with good Cheer for his starving, miserable, and perishing Brethren, the Jews and all the Ungodly can cry out *this is the Heir, let us fall on him and kill him; this is he that hath pretended to be King, we'll destroy him, and see what will become of his Kingdom; this is he who saith he can build the Temple in three Days, and that he is the Son of GOD; if he is, let him come down now from the cross; or if Elias be his friend let us see if Elias will come and help him.*

And will you O! my Hearers persist in such Cruelty, and perpetrate the horrid Murder? O! be wise, be wise have mercy upon yourselves, embrace the despised NAZARENE, escape eternal Perdition, and be everlastingly happy; for *Jesus is come, knocks at your Door, and cries with a loud Voice, I SEEK MY BRETHERN,* and take heed to yourselves my Dear Hearers, that you do not hug Unbelief that Murderer, and reject him while I am speaking, But to return to our Type of the MESSIAH, they cast him into a Pit until they saw a Company of Ishmaelites travelling from Mount Gilcad, and then they took him out and sold him for Twenty Pieces of Silver: And O! Must it be told, that the eternal JEHOVAH was sold

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Sold for but 'Ten more ! O ! Tremble ye Judas like
Lovers-of-money ! And bethink yourselves of your Dan-
ger, lest you sell your Souls and an interest in the eter-
nal kingdom of Grace and Glory for a few Ounces of
Dust.

O Leave, leave your bewitching God's before, they
have bewildered your poor deluded Souls to the howling
Mansions of Blackness and Despair. Why will you run
the Risk of loosing a Soul immortal for that which can
neither abide with you, nor make you happy while you
possess it ? You may think perhaps you are not guilty
of that Lust for Gold as to sell CHRIST and loose your
Soul for it : But let not the Devil deceive you my dear
Hearers ; for if the most simple Pleasures, inoffensive
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this Life, engages your Attention, and amuses your
Mind so as to keep you from giving up your whole Soul
to God and making the Lord Jesus Christ your chief
Good, you are as guilty of Idolatry as Micah, as guilty
of selling CHRIST, as Judas, and therefore without Re-
pentance will soon be as miserable ; for the soul-rending
Moment approaches when all these your Amusements
will be eternally swept away, and consequently you must
immediately be in keen Despair ; for like Micah you
will say, ye have taken away my God's, and what have
I more ? O ! Be intreated to open your doors this
night for the waiting J E S U S, and you will have
God that will live and stand by you forever.

But again to return, *Joseph* was soen for his Purity
and Chastity (for I must omit many passages of his
life) a Prisoner between the Butler and Baker : so was
the Spotless Son of God for his holiness, purity and Truth
a prisoner between two Thieves, who were justly con-
demned, but he unjustly ; and as one of *Joseph's* fellow
Prisoners suffered death so one of the Thieves blasphem-
ed the God that made him and sunk in eternal Death ;
while as *Joseph* told the Butler he should be brought to
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the King's Table to serve with the Cup of Wine, the other Thief cries *Lord remember me when thou comest into thy Kingdom*, and Jesus told him that he should that same Day be with him in Paradise ; (e) Ah where he rejoices at the King's Table, and drinks of living Wine forever ! O ! be encouraged then ye condemned Souls, who like the expiring Thief are just bidding this mortal World an everlasting Adieu, there is yet hope ; Jesus is yet alive ; Ah, and as near you as he was to the dying Criminal, and as boundless in his Mercy : But, O Remember the other Thief went to Hell with a Christ as nigh. O ! What a dreadful thought to go down to everlasting Perdition so nigh the gates of Heaven, and sink to Hell with Salvation at the Door ! But I must return, and likewise intreat your most engaged Attention with me to the Type reflecting therefrom to the Glorious Anti-Type. Joseph is soon exalted to the second Person in the Kingdom, and in a Time of Famine has the care and command of all the gran in Egypt, so that if any came for Bread, Pharaoh told them to *go to Joseph* : And O ! I can tell you, you that find like the prodigal Son a Famine in the Land, and begin to be in want, that Jesus, my blessed Master, whom you have sold to the Ishmaelites is become, yea and always was God over all blessed forever more, and turns (if I may use such Language) the Key of all the Heavenly Granary ; let me therefore say to you as the Patriarch to his starving Sons, *why sit ye here looking sad one upon the other ? behold I hear there is corn in Egypt, get ye down and buy for us, that we may live and not die.* (f)

Why sit ye here, O ye starving Sons and Daughters of Adam, perishing for lack of bread, when Jesus is yet alive and in your Brothers house, there is bread enough, and to spare ?

O Arise ! Arise, and go down to Egypt, and buy
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(e) Luk. 23, 43. (f) Gen. 42, 2.

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without Money and without Price ! *but why saith one, or how in Egypt, when I thought that Egypt in a spiritual Sense signified a State of Death, Darkness and Bondage ? Or the unconverted State ?* True, my dear Hearers it does, and yet ye must go down to Egypt nevertheless for to get bread for your starving Souls ; that is see yourselves thus in Egypt ; and not only so, but the corn is realy in Egypt, as soon as ever the Sinner finds himself there ; and therefore ye need not say, who shall ascend up to Heaven to bring you down the bread of Life, nor into the Deep for the Bread of Life is nigh you, even in your hearts, so that if you will but believe ye shall eat and live, yea and rejoice for evermore. (g)

And now to a further review of our typical Subject, we find the Sons of Jacob going down with their Money to Egypt for to get Corn ; and let it never be forgotten my Hearers, that not one farthing of their Money was taken : but all returned ; each one with his loaded Sack and his Money in the Sack's Mouth.

Ah ! a glorious truth for the Poor ! Learn hence, that altho' Pharisee like, we may labour hard to wash our Hands before we eat, and thereby carry our imagined Cleaness, good Duties, and strict Performances to recommend ourselves to God ; or speaking vulgarly to buy Bread, Yet after all we have done, whoever attains one Crum of the Bread of Life will receive it as a Gift with their Money all returned. And blessed be God he has told us it will not defile a Man to come to the Gospel Feast and eat with unwashen Hands ! (g) O ! Come then ye starving, (or rather proud) Sinners just as you are, and cease from that Custom, which was among the Pharises, and is still ; yea spread over almost all Christendom, and practised in the Heart of almost all professors to wash before they eat, or prepare themselves to come to Christ, cease I say from the
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God-dishonouring and Soul-destroying Practice, and come to Jesus as you are ; with all your Sins, and in all your Vileness ; Ah ! without Money and without Price ; for Jesus who cannot be benefited by any of your Mercenary Services invites you to a full Table. Hark, hear the glad News ! GO YE AND LEARN, saith he WHAT THAT MEANETH, I WILL HAVE MERCY AND NOT SACRIFICE ; and therefore EAT O FRIENDS, DRINK, YEA DRINK ABUNDANTLY O BELOVED, FOR THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER AND TO GIVE HIS LIFE A RANSOM FOR SINNERS, AND WHEN WE WERE WITHOUT STRENGTH IN DUE TIME CHRIST DIED FOR THE UNGODLY ; observe the Words my dear Hearers, not for the Godly, but FOR THE UNGODLY : And therefore for your Soulfake do not bar yourselves out of Heaven with your faithless Prayers, Spiritless Duties, and Christless Christianity : But go like Mephibosheth lame in both feet to the King's Table.

But saith one would you, not have us pray before we come to Christ? yes my dear Hearer, if there is any Danger of getting to Christ too soon. But saith one again, must we not pray to get to Christ ? I answer yes, if you can pray without Christ, or get to heaven without Christ, or by your Prayers recommend yourself to Christ.

But let me tell you, that, think what you will of your prayers, if ever you come to Christ, they will be all taken away, and you will come to him without one Prayer, form or Duty to recommend you ; yea if you have already prayed seven Years, and should live to add seven Years more of such Prayers, you may never expect to receive Christ untill you have left them all, and come to Christ without one of them. And now what think you my dear Hearers of making a Ladder of your Prayers, or of staying away from Christ until you have prayed more ? Christ must be a whole Saviour at last if ever you receive him, and therefore why not receive

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receive him as a whole Saviour now ? you may think per-
haps that I am overfeting all Religion by speaking so
much against your Prayers: but let me tell you, that
you will never know or enjoy one Spark of True Re-
ligion untill all those recommending prayers are over-
set. For altho' you may excuse yourself that you do
not depend on your Prayers, nor in the least degree
expect to recommend yourself to God by all your Du-
ties, or all that ever you can do; yet you are so far
deceived that I can prove you are so far depending
on them (I mean you that are awakened and seem to
be seeking after Salvation) as to keep yourselves from
Christ thereby; yea and it is the bar that keeps you
this moment from casting yourselves on him; for was
you striped of those false Supporters you would im-
mediately cast yourselves wholly on the Mercy of God,
and would soon be rejoicing in Jesus Christ, the God
of your Salvation; which to convince you of, let me
only ask you a few Questions.

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Some of you I am sensible by the private Discourse
I have had with you, begin to be convinced of your
lost and undone Condition, and have been forsaking
your Sins, evil practices, and carnal Amusements, and
are daily, yea some, hourly seeking after Christ by your
Prayers and labouring to have your Souls converted;
well and let me ask you further, have you not been
determining of late to be more engaged and faithful in
the Means of Grace, or in pursuit of Conversion, than
ever you have been? Yea, are you not this very Mo-
ment, while I am speaking, concluding and resolving
in your Minds, that you intend to begin your lives Anew,
and if you live ever to get home, or till the ensuing
Day, or Week, you will be more engaged than ever you
have been, and pray more, and pray oftner than you
have done? And pray, what is all that determination
of Amendment of Life, new Resolutions engagedness
of Seeking, more Earnestness of Prayer, and more re-
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peated cries for ? Is it not all to attain Conversion with, and thus to recommend you to Christ ? for if you did not think you would get nigher to him, and more prepared for his Grace, or more likely to attain Conversion thereby, you would not do it. And thus, I dare say, you have some of you got a Week's Work to compleat in your Mind to bring you to Christ, or to do before you expect to find him, yea and some of you a Month's or a Year's Work, that you intend to do before you expect to find him. And now my dear Hearers, if this be the Truth of the Case with any of you, which I dare say, it is, how can you say, you have got no Selfrighteousness, or any Thing that you depend on, or expect to recommend you to God, when you have not only got what you have done, laid up in your Mind, but intend to get much more before you are converted, or before you will come to Christ ? do you expect, that God will be more mercifull some Weeks or Months hence, than he is now ? Or do you expect, that by doing all that you have designed, you will prevail with him to give consent, that you should be saved ? or (as I would put the most favourable Constructions that I can on your Designs) finding a hard Heart and stubborn will, do you expect thereby to soften the Heart, and bow the Will ? if not, if none of these are your Designs and expectations, then, why would you pursue such steps, or why are you not willing to receive the Mercy of God now ? if you must at last come to Christ with a hard Heart, and all your Sins) why are you not willing to cast yourselves on him now ? And are you not convinced now my Dear reader, by these arguments, that you are endeavouring to buy Salvation, and that you are not willing to receive Christ on his own Terms, or his Grace as a free gift, altho' he is now come to seek you. But saith one again, what would the man have us do ? Would he have us neglect Praying, and all our duties ? I answer my dear Hearers, if you have not accepted of Christ, you have never

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never neither prayed nor discharged one Duty, either to the Glory of God, or the Good of your own Souls; and therefore, I am so far from advising you to cease from Duties and Prayers, that I intreat you to perform them immediately, and that by taking Christ with you; for without him I have proved, that you never have, nor ever can, either pray or perform the left Duty acceptable to God, or to the Good of your own Souls, and therefore if your Days should be lengthened out to the Age of Methuselah and all wore out in performing those Duties and Prayers, which you have prescribed, or resolved upon in your own Mind, you would not be one step nearer to Christ, or any more prepared for Conversion, than you are now; and therefore what think you now of staying away from Christ any longer to be prepared to come or of praying and performing duties with Christ? but saith one, what would the Man have us do, we cannot convert ourselves, nor think that God will convert us now, or bring us to rejoice in Christ this Evening? to which I reply, you may convert yourselves (if I may use such language) as well now as the next Year, or Ten Years hence; and if you cannot convert yourselves neither now nor then, but God must do it for you, is not God as able and willing to do it now, as he will be To-morrow, next Year, or the Year after, or any Time to come? yea and let me tell you, that, altho' you have often been taught, and often said, you would and must wait God's time (which is the very language of the Devil) and so put it off for some future Period! yet God declares, that his Time is now; *now is the acceptable Time and to Day is the Day of Salvation*; yea let me tell such People, that God has been long waiting your Time, and waited in Vain, and if you should putt him off so a few Days more, your Day will be over, your Time at a Period, your Soul gone, and your Loss irrecoverable; and then it may be said by God, *I called and ye re-*
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fused I stretched out my Arm and ye regarded not, I therefore will laugh at your Calamities, and mock when your Fear cometh.

O ! therefore as you love your own Souls, put off a waiting Saviour no longer, lest you loose your Soul to all Eternity. You say you cannot think that God will convert, or bring your soul into Liberty this Evening, and yet, I dare say you expect he will some other Time, and this is the very thing still that keeps you from him : For he never can, nor never will be your Saviour until you, not only believe he is able and willing, but so far believe it the present moment, that you will cast yourself on him without any expectation of a future opportunity ; yea, you must and will be reduced to such Extremity, that you can no longer be put off, or any way pacified with or resting upon, what may, or will be done at some other time, or hereafter, but will in immediate extremity, cry like sinking Peter for help now, *Lord I cannot live any longer without thee, save me, yea save me immediately, or I sink forever.* And then, my dear Hearers, and never till then, will you receive the waiting Saviour ; so that by this Time, methinks you must be convinced, that you have been (under a pretended Reverence and Humility) putting off the Lord, like FELIX, for a more convenient Season ; and thereby baring yourself from Salvation, and thus saying that you cannot come yet, and cannot believe yet : but you hope you shall by and by, or some other Time ; which is the strongest Terms saying, that you will not believe yet, nor you will not come yet : but by and by, or some other time when you have got some better Frame, you will come : but let me tell you my dear Hearers, wait and try what you will, and as long as you will for a better heart, a softer heart, a loving heart, a humble heart, or a broken heart, and a better Frame, you will be after all, but like the Woman who was Twelve Years trying many Physicians for

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for a Cure till she spent all her living, and instead of growing better grew worse, and was obliged at last to press thro' the Crowd with all her Disorders, and touch the hem of Christ's Garment, or never be made whole. yea, and if ever you are healed, you must like her not only despair of all other Helps and Physicians : but be reduced that to perishing Extremity, that you will press thro' the Crowd of every Temptation and disagreeable. Fame to Jesus the last Resource, and complete Saviour.

O believe that you are as fit, and as worthy to come to Christ now as you will be if you Labour, and mourn and pray all your Days, and that the Lord JESUS CHRIST is now waiting to receive you ! O believe that the great JEHOVAH offers you Salvation this Moment as a free Gift. *But saith one again, must I come to him just as I am now with a hard Heart, dark Mind, and polluted Soul?* I answer yes. Nor will it ever be any better untill you do. You may court the Terrors of the law, and the awfull Apprehensions of Death and the Grave, together with a dismal Discovery of the Pains of Hell, and the despairing Horrors of the damned, which indeed may alarm some careless Sinner that has never been roused scarcely to a Thought of his miserable Condition before : But those who have been long awakened by the Spirit of God, and under a sense of their Danger, there is nothing will effect them, but to cast themselves on God, and feel his Love and Goodness. And therefore instead of your going to Mount Sinai to soften the Heart after you have seen your lost undone Condition. I would point you to that infinite Love, and Goodness that so freely bled beneath your Sins, and threw open the Gates of eternal Glory for the vilest of the Vile ; and therefore ye need not go any longer to the Mount which burneth with Blackness and Darkness and Tempest, and to such Thunderings and Lightnings that made even Moses and all the Hebrew Camp to Tremble ; which Mount

if so much as a *beast touch was thrust thro' with a Dart* : but ye may and ought to come to *Mount Sion, the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the First Born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect* ; And O shall I tell you ! to *Jesus the Mediator of the new Covennant*. Ah, and to the *Blood of sprinkling my dear Hearers, that Speaks better Things, yea, far better, than the Blood of Abel* ; and all this a free Gift to whoever will, may enter and enjoy the glorious privileges forever : but these blessings you can never attain, but by venturing on Christ. And now think a Moment (ye that mourn a hard Heart) that all this was the *Price of Blood for you*, Ah ! for you in particular ; yea and the same Friend that has done all this, will do and grant all that you need ; and all so willing to make you everlastingly happy, that he not only offers it to you, but his heaviest Complaint and greatest grief is, that even after all he has done for you, ye will not believe him, nor enjoy it ; and he mourns because of your Danger still, or mourns shall I say, because his Labour is all to you like to be lost, and you after all the pains he has endured forever abandoned to all that is good, banished from his Presence, and lay down, in the Regions of eternal Darkness and Despair : but if you cannot believe this step with me a Moment to the *Gates of that bloody City* where you will see him weeping over a People, that by rejecting his Grace have chained themselves to irrecoverable ruin and Despair, even when thus gone and that against all that he had done, or could do, yet he feels their Misery, and consoles their State with a bleeding Heart, & in Words that might cause any Hardness, but that of Sin or final Impenitence to melt ; *he beheld saith God, the City and Wept over it*. Ah wept over it indeed ! *saying if thou hadst, or, O that thou hadst ! Known at least in this thy Day the Things that belonged to thy Peace, but, Ah, by rejecting now*
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*they are to my almost insupportable Grief hid forever
hid from mine Eyes!*

Yea so great was his Pity, that, if it had have been possible he would yet have brought them to Repentance, if his labouring Years longer would have done it: laboured Years longer, did I say? Ah I am so far from charging God as many do with designing the Misery of them that are lost, or consenting to their Ruin, that I permit them to be ruined when he could have prevented it, neglecting to save them when he could, I say instead of believing so, I as firmly believe, as I believe there is a God, that his Love is so great, his Goodness so uncontainable, that if any more of the fallen Race, could be redeemed by his suffering more for them, he would with as much Freedom as he once gave his Life, when no man took it away (b) enter again in the Flesh, and undergo all the unspeakable Miseries again, even to Death, for such is the nature of the Divine Being, as can never be roiled, incensed, or stirred up to thirst for Revenge, tho' a Truth, which I have been condemned for declaring: yet a Truth that I am more and more willing to vindicate by the infallible Word; Yea, and a Truth that I trust, I shall believe and rejoice to all Eternity. but saith one of my Hearers, *I thought God was nothing else but Vengeance against the Ungodly, and angry with the Wicked every Day.* True my dear Friends, he is as Vengeance to the finally Impenitent, because of sin: But you must not imagine this Vengeance, or Anger so called to be any Thing that is so in God, or awoke in God since the Sin was committed, or any Thing that is Wrath or Vengeance in itself: but so to the wicked by Reason of the infinite Contrariety of their Guilt and Sin; and thus it is, that he is angry with Sin from the Consequence of his Nature, that is, and forever was so opposite to Sin, that they can no more abide together than Light and Darkness, Heat and Cold: but when Light scatters Darkness, would you imagine therefrom, that the Light was possessed of Malice,

(A) John 10. 22.

lice, Spite or Revenge against the Darknes? or when fire dissolves the Ice will you say, that the Fire was incensed by the Ice? or mad with the Ice? Why then will you imagine, that God is roiled, incensed, or got a Wrath and Spirit of Revenge fired up in himself against Sin, because he hates and abhors Sin? Or why would you say, that he was possessed of Wrath, and Vengeance against the Sinner, because his nature is so to them, while in their Sins when at the same Time his Nature in itself is all Love and Goodness? but some may say again; if God is never roiled nor incensed, why does he cast the Sinnersto Hell at all? I answer my dear Hearers, he never does: for they by Sin make their own Hell and go to their own Place.

But perhaps you will say again, I know they so far make and go to their own Hell that they justly deserve it, and therefore God's Throne is clear of their Blood: but yet I think he could still save them if he would: but as they have so often and willfully rejected, he swears they *shall not enter into his Rest*. And now, as that is the Conception of many, who are called Christians, I shall speak a few words more in answer whereby I shall discover the horrible Consequences of that Principle, first if that was the Truth, then God is changeable, for when he first calls the Sinner, he is not got that Wrath and Vengeance against him: but by the Sinners rejecting the Calls, he stirs up a Wrath and incenses a Justice, which never can be appeased or satisfied. Secondly, he is not only less mercifull now, then he was before the Sinner rejected his Mercy: but likewise possessed of something incensed, or some Wrath and Anger, as long as the Sinner lyes in Hell, which God never would have felt or been possessed of, if the Creature had not sinned; so that consequently not only the Creature, but God too is injured by Sin to all Eternity; which you see must be the case (let people twist and turn as much as they will to cover their Dark, and unscriptural Sentiments.) And now what think you my dear

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Hearers of such blasphemous Conceptions of the Deity as many have and hold forth as the truths of the everlasting Gospel? Yea, and will level all their Artillery against any one who presumes to believe in any better God, or who discovers the Nature of their Principles: But blessed be God, I feel more and more delighted with, confirmed in, and impatient to proclaim that glorious truth with the beloved Disciple, *God is love, yea, he is light*, saith the same John, *and in him is no Darkness at all.* O my hearers fall in love with such a God! a God whose Nature is so good as to exclude him from any possibility of feeling or doing any thing but good; Yea a God, that will labour to do good as long as the Creature is in a Capacity of receiving; nor will ever give the Creature up to misery untill he is gone beyond Recovery; sleeping in himself and saying *what could have been done more, that I have not done?*

But saith one, doth not this Doctrine of God being all Love and Goodness open a Door to licentiousness, and tend to harden Men to go on in Sin, and put off their Repentance? I answer, it is so far from having that Tendency, that it is the most invincible Bulwark against it; as I will convince you in a few Words. For if the Creature's Salvation could be effected by an arbitrary Act of God at any Time and their Damnation turned upon his being awoke to Anger and Resentment and Revenge; then God can and may send them to hell whenever he please if they labour ever so much to attain his Favour, and on the other Hand he may save them whenever he please if they live in Sin ever so long, yea may force them into Heaven, even if they live and die in their Sins and Rebellion, and therefore, if the Salvation and Damnation of the Creatures turns thus, what need have they to put their Hearts to the Work, or trouble their Minds about Salvation at all? but when you declare to them (as the Truth really is) that altho' God is nothing but Love and Goodness, yet if they do
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not improve their Day of Probation immediately then and me
 may the next moment, (and certainly will soon) be sealed up in final Impenitence within themselves as light, O
 be beyond the reach of an Omnipotent Arm; and these blessed
 that love and goodness will be so far from doing them any good, I w
 good, that it will be their greatest Torment; for the presence, r
 Love Goodness and purity of God will be to their hellish Presen
 lish Nature as Oyl to the Fire, increasing the Flammity So
 Yea and when thus gone, are not gone, because God, and
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 nor cease; and as long as he exists his Presence and Na
 ture will be to them an unspeakable Addition to Torment and Misery. O! say t
 ment and Misery. And thus my dear Hearers, I have Account o
 discovered to you the Reason why Sinners may be eternally persecuted
 nally lost and miserable, altho' God is (without change) all Love and
 all Love and Goodness; a God of Love and goodness indeed. Ah, and so far
 from being stirred up to see Revenge, that altho' like Joseph's Brethren, ye
 guilty of murdering your innocent and best Friend, yet his bleeding Heart
 is open still to receive you. And see him thro' all the Agonies of a miserable
 Life, labouring for the good of his inveterate Enemies! yea, and in the last
 Agonies of Life, while so crushed with the infinite Weight of their
 Rebellion, that his Soul was racked with the acute Tortures, and groaning
 under the insupportable Burden, he was so far from being roiled, incensed,
 or stirred up to Resentment, or Revenge, by all their Injuries and Cruelty,
 that his last Groans were *Father forgive them*: but O! What was that he said? *Think O my Soul!*
 and let me repeat the Words, *Father forgive them*, he says; Hear, O Sinners,
 and feel, the affecting Prayer; the last groans of thy best Friend, and O he dies!
 Ah he dies! and for whom? Why for you

Immediately then and me. Dies, did I say? Yes he dies: & yet he lives, will soon) be (and lives forevermore; and where's a God so good? this themselves as might, O sinners under our roof, and near thy Heart: Arm; and these blessed be his Name, methink's, I have some feeling in doing them avenge, I will not say as is commonly said, his awful torment; for the presence, no: but his all glorious sweet and soul ravishing will be to their healing Presence: but so rapid has the divine Truths flowed passing the Flames to my Soul, that perhaps I am tedious, I therefore re- ne, because Grief, and come now to the most effecting Passage of in Revenge, your Typical Scene. Joseph's Brethren being found cannot help with the King's Cup! and brought back therefor as we become such Thieves & Traitors, refreshes in their memory the horrid site to, and sometime once committed against their innocent Brother, are will forever, which now stares them in the Face and causes every Groan endure the un- and Feature to betray the Horrors of a guilty Conscience, a neither change and the Anguish of an almost despairing Soul.

presence and Na-
 addition to Tor. O! say they, one to the other, *all this has befallen us*
 Hearers, I have Account of our Cruelty to our Brother; and Vengeance has
 rs may be terrible pursued and overtaken us, because that we thus flew
 without change, and refused to Pity.

and goodnes
 red up to feel. Ah! now we remember the Anguish of his Soul, the Bea-
 n, ye have been- ing of his bleeding Heart, and the Groans of his distressed
 est Friend, ye- Breast when our Hands were abandoned to all the Dictates of
 give you. An- Humanity, our Souls divested of Compassion, and our Hearts
 rable Life, la- ddurate against the melting Intreaties of his wounded Soul!
 Enemies! ye, And what now shall we do? For our Iniquities have over-
 o crushed with- ken us, and by the Cruelty of our Hands we are hedged upon
 his Soul was- very Side! O! wretched Men that we are! For the
 ing under the Day of our Calamity is come! And we are excluded from
 being roiled, every Helper, and cut off from every Prospect of Hope! We
 Revenge, by- are destined to Misery by every aggravating Circumstance,
 & Groans was- for every Thing conspires our ruin, & augments our Miseries!
 that he said. We have not only left our aged Parents under the Distresses
 Words, Father of a cruel Famine, but to lash on their speedy declines of Life,
 and feel, the and crush their exhausted Frames with the Agonies of all that
 y best Friend, loss can prey.

Why for
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Ah! well may they say, when they hear of our hard Fate Joseph is dead! Benjamin is not! And the rest where are they? And thus in the Bitterness of Soul and anguish of Heart, we shall indeed bring their gray Hairs with Sorrows to the Grave!

But Joseph, who understands their Language, without an Interpreter, can forbear no longer, O! saith he within himself, how can I endure any longer to bear the Groans of their sinking Spirits, or stand against the humble Acknowledgments of their Cruelty to me! O! I feel the Sighs and Groans, of their bleeding Hearts, and almost despairing Souls, my Breast throbs, my Bosom burns, my Heart akes, and my whole Soul is dissolved with melting love, and uncontainable Compassion for my poor distressed and brokenhearted Brethren! and so pregnant is my Bowels with Compassion that my labouring Soul wants vent for the Sympathy I feel. O! Haste me to my Bedchamber, that I may give vent to the Convulsion of my sympathizing Bosom! Alone he weeps; and Alas! did his Brethren know how would it mitigate their Sorrows, expell their Fears, and ease, their desponding Souls of their almost insupportable Burdens! Well foot they'll know: but let me leave them a moment and view the trembling Sinner, when apprehended if I may so say! And found with the King's Cup, how do they shrink when under the Thunders of Mount Sinai! they begin to discover the Folly, the Rebellion, the Cruelty, Theft and Murder, that they have been guilty of. Ah! says the convicted soul with a trembling Conscience, I have rebelled against Heaven, I have deserted from God, stole, carried away and converted like Belsazzar, the Vessels of the House of the Lord to an evil Use, I have not only like Esau in some Degree been selling my Birth Right for the deceitfull Morjars of this World's Meat, but like Judas in some Degree been guilty of selling the Lord of Glory for the polluted Joy, and perishing Treasures of this sinfull World, and have murdered my own Soul & crucified the Lord of Glory! O! what have I done what have I done! And now my Sins have overtaken me, my

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Crimes have prevailed, and as Job saith of his Disease, my guilt, and mine Iniquities bindeth me about as the Collar of my Coat, Vengeance hath pursued me, and all this is come upon me for my folly, and God is about to destroy me for my Sins! But! Ah! little does the poor Soul know that God is now labouring for their good! they imagine, that all their Happiness and Pleasures are now gone for ever; they imagine, that God is now angry with them, and is going to send them to Destruction: when it is quite the reverse; for God who feels a Pity for them in labouring to bring them to partake of Joys unspeakable to drink of the Rivers of pleasure for ever more; Yea God is so far from desiring or seeking to be revenged upon them for their Sins, or sending them to Destruction, that he is now come to save them from Destruction, pluck them from their own Hell; and like Joseph, who understands their Language, tho' they cannot understand his he feels their Distress and condoles their Misery. Yea, and if I may use the Expression, his Bosom so burns with Love, and his Bowels so yearns over them with compassion, that he seeks a place to weep; that is, his pity and bowels of compassion that is undiscovered to the Sinner, is infinitely beyond what they could imagine, or what can be expressed to them Yea as little does Sinners know of Christ's pity for them as Joseph's Brethren did of his Compassion, when he was weeping in private, and they thought he was going to punish them, for no Sinner can see, feel, or enjoy any Love in Christ, untill they feel him, theirs, And altho' the poor Sinner comes trembling like a criminal to the Place of Execution, and thinks, that God is angry with them, and is going to destroy them: Yet he has that Pity for them, that is unspeakable, and is now more willing to receive the returning Sinner than the Sinner is to return, and thus the Father sees the returning Prodigal, his Bowels yearn over him with compassion, and not only meets him, but runs to meet him, while yet a great way off.

O ! be encouraged then to return ye mourning, Trembling Sinners starving for want of Bread, for God has sworn by himself; that he has no Pleasure in your Death, but that you turn and live.

Ah, saith the disconsolate Soul, *if I could see or believe that God had any Thoughts of Mercy for me, I should be encouraged, but I cannot see any Thing, but Blackness, Darknes and an angry God, and all Things seem to conspire for my immediate ruin.* Well, my Dear Hearers, did not all Things appear as desperate to Joseph's Brethren, but a few Moments before he made himself known to them, wiped all Tears from their Eyes, fed them from his own Table, and caused them to rejoice in his Favour ?

Ah ! And Jesus, who is present this very Moment seeking his Brethren, yearns over you with Bowels of Pity, is Ten Thousand Times more willing to receive you, feed you, and manifest his Love to you, than Joseph was to his Brethren, *Ah but saith one, I have Sold him, and crucified him, and how can he forgive me ?* So had they sold their Brother, and been Guilty of the most inhuman Acts of Cruelty, and yet he could freely forgive them ; surely you will not presume to say, or imagine, that he was more mercifull than the infinite Jehovah, whose Goodness, Love and Compassion is as boundless as himself : O then ! Venture out against all those Discouragements, and cast yourselves on the Sinners Friend and he will deliver you ! Ah so free is his love, and so great his Pity toward you, that there is nothing keeps the Manifestations of his Love from your Soul, this Moment, while I speak, but your Bars of Unbelief ! O ! believe, believe, and all things are possible ! Yea if ye had faith only, as a grain of Mustard Seed, that Mountain of Sin would be removed from your Soul, and your dead soul raised to life, o ! that this might be the happy moment that you would now cast yourselves at the Feet of King Jesus, receive his Grace, enjoy his Love, and adore his name for ever, for he is now come to seek his Brethren.

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But to return to the Typical Narrative, O! how surpris-
ing, how joyfull, how affecting, and heart melting was
the Manifestation of Joseph to his Brethren! not a word
of censuring or condemning them for their abuse to him :
but with his Bowels yearning, and Heart melting, salutes
them with a *come near I pray you, for I am your Brother,*
whom ye sold into Egypt, now therefore be not grieved (h)
O! What love is now expressed in every Groan, Sob,
Sigh and Tear, when their Hearts are too full to be ex-
pressed, and bursts forth in every Act of the affecting
Scene, like an overflowing Fountain, that has long been
been repulsed! But can no longer be contained; their
Breast thro, their Bosom burn, and their Hearts
dissolving in Love, unite as one, while their souls swoon
(as it were) away with the Raptures of Joy at the happy
meeting, and knowledge of each other. O! the affecting
Scene! and think my Hearers, how great, how joyfull,
and unspeakable the Change! Yea so great, and so ob-
vious, that was I to assert that all this was imperceptable,
and that Joseph's Brethren had no knowledge of their
being forgiven, nor any Manifestations of Joseph's Love
to them, I should be stared at as one almost bereaved of
all Reason, repugnant to divine Revelation, and in the
Face of the most glaring Demonstrations: And yet how
many in this Land of Light will presume to declare, yea
hold it as an Article in their Creed, that a Soul may be
converted and not know it! O! the Midnight Dark-
ness of such Minds, and the Ignorance of such People,
who pretend that so great, yea so unparrellel a Change can
be wrought imperceptable to the Creature, on whom
alone the Work is wrought! yea so shocking is such
a Principle, that was I to give you my Mind, it would
be, that *it was contrived in Hell, and is vindicated*
by none but the *Advocates for their dark Regions*, for
it strikes at the very Nature, design and consequences
of the Kingdom of Christ among Men; for if there
is no Knowledge, but only a guess-work, and all a Mat-
ter.

(h) Gen. 45, 45.

ter of uncertainty, who are the Children of God, and who are the Sons of Belial, or whether a Man is converted or not, then the Pharisees, the Antinomians, Hypocrites, and the true Christians are all lumped together in one promiscuous Crowd, and there is no knowing how they will fare at the last, or which will fare the best: for a child of God, who is an Heir of Everlasting glory, does not know (according to that) after all his Pretensions to Religion, and love to God and Knowledge of Christ, but he may be the next Moment lifting up his Eyes in Hell and blaspheming the God that made him, and on the other Hand the open profane who lives and dies without any knowledge of a Change, who are dying in the Gaul of Bitterness and Bonds of Iniquity, who have even been making a Mock (as many do in these Days) of all pretensions to Conversion, or the Knowledge of the Gift of the holy Ghost, has as much cause to Die in Peace, and expect to be slipped into Heaven and made happy, as any of the Followers of the Lamb, which to me is so shocking and unreasonable, that if I could believe it I would this Moment close my Bible, and speak no more in that Name, nor ever more should you hear my stammering Tongue exhorting Souls to Repentance, and the Service of God: for if they were to seek, serve and love and fear him ever so faithful, it would at last (according to that Hypothis) be but an uncertain Matter.

O! why, why, will Men love Darkness, choose their Bondage, and labour so hard against all true Reason, and divine Revelation, to reject the Truth, keep themselves in Blindness, and bind themselves down to perdition? who out of pretended Reverence and (I was about to say bastard) Humility will reply! *why God is a Sovereign, and therefore has a Sovereign Right to dispose of us as he please, without giving us any account whether he designs us for Happiness or Misery, and we ought not to be too anxious to know if he intends to save us or not, lest we are guilty of*

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choose their Reason, and p themselves o perdition ? I was about God is a Sa- to dispose of us ether he designs be too anxious e are guilty of Presumption :

Presumption : but do the best we can, go trembling all our Days with a hope that he will not finally cast us off, and if he does after we have cast ourselves on his Mercy, he will be just, and we shall have no cause to complain.

And thus with all their pretended love, Reverence and humility they have brought forth a Brat, that if examined, has been an Advocate for the Powers of Dark-ness, and a supported Antichrist for many Centuries, has made God a Liar, charged him with Cruelty and Injustice and sent many Thousands of Souls to Hell : for God has declared, that *he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life* : But some will say (who believe in an Arbitrary partial God) *that is the elected Part of the World* ; I wish they would let God speak for himself ; who not only says for the world, but likewise goes on to tell the Reason, why, *that who- soever, saith, he, believeth on him, should not perish, but have everlasting Life (l)* and then declares, that he would have all Men, to be saved and come unto the Know- ledge of the Truth (m) and then, lest we would not yet believe him, or should charge him with Neglect, Injustice, Cruelty, and Partiality, he swears as he lives (and commands his Servants in the same Verse to pro- clame that oath) that he has no Pleasure in the Death of the Wicked (not the righteous, but the Wicked, he saith) but that (repeating over again, who he means) the wicked turn from his way, and live, and then goes on with a repeated call turn ye, turn ye, concluding with an expostulation, for saith he why will ye die ? (n) And now dare they say, after all he has declared, that we do not know whether he is willing to save us or not, or call it presumption to claim, an assurance thro' his Word and Grace, untill we leave this Life, and with regard to knowing our particular Interest in this Truth, he

(l) Joh. 3. 16. (m) 1 Tim. 2. 3. (n) Eze. 33. 11. (o) Joh.

he declares in positive Terms, *ye shall know the Truth,* and the Truth shall make you free; (e) And declares that, he will manifest himself to his Children (p) and pray, what is a Manifestation, but making a Thing known? Yea even your common Reason will teach you, that if things is not made known it is not made manifest.

Yea what happiness, what Salvation, what Joy, what life, can it be, that a man can have and not know it? how can Christ be a Man's Friend, Companion, and Comforter, Joy and Strength, and the Man not know that he has any Christ, Friend, Joy, Life, Strength, or Comforter? but saith John on this Point, *herby know we, that we dwell in him, and he in us, because he hath given us of his Spirit.* (q) And we know that we are of God (r) and he that believeth on the Son of God hath the Witness in himself (s) And Job doth not say, I guess, but I know that my Redeemer liveth, and Paul doth not say, it may be when we leave this world, God will bring us to Heaven, but we know that if this our Earthly House of this Tabernacle were dissolved we have a building of God an House not made the Hands eternal in the Heavens, and David not only saith, that God hath made with him and everlasting Covenant, but offers to tell how he was brought to the Knowledge of it by his Conversion; come saith he. *all ye that fear God, and I will declare what he hath done for my Soul;* and saith the spouse, *my beloved is Mine, and I am his.* Yea and so full is the Oracles of Life of this Truth that if it was necessary, I might continue for an Hour, repeating such positive demonstrations from him, that cannot lye: and yet against it all, how many will labour to spread the Cause of Antichrist, and say *we cannot know, that we are converted in this Life,* and look upon it as I before observed, that they are doing God Honour, when they

G. 32. (p) Joh. 14. 21. (q) 1 John 4. 13. (r) Joh. 5. 19. (s) 1 Joh. 5. 10.

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are saying, they must leave that with God, must walk
Trembling all their Days, and not presume to intrude
into the Secrets of God, to be so positive, whether or
not he intends to save them. Altho' the true Christian's
Saviour, saith to his Children, *let not your Hearts be
troubled, for I will not leave you comfortless;* and saith
the Apostle, when speaking in his Master's Name to
his fellow Saints, *rejoice, and again I say rejoice;* And
if you will but examine you will find no sin that
Christ ever reproved his disciples for so much as for
Unbelief; even calls them Fools, and expostulates with
them, why, and how long they would thus harden their
Hearts by Unbelief? and yet now think they are doing
God, and their own Souls service by nourishing and
preaching up the Necessity of Unbelief? tho' they will
not allow it is unbelief, they are pleading for; because
they will cover it with some more plausible Terms: but
the Lord knows they have no cause to plead so much
for the Necessity of slavish Fear, doubts and Unbelief,
if it has been as cruel to their Souls as it was to mine;
and as for those who argue, that people may be born
again, and not know it, if I should be asked my mind
to give the reason, why they argue so unreasonable and
inconsistent, I should reply, *why from the cause, that a
blind thinks it strange, when you tell him that black is
not white;* But has had too long my attention has been
stolen away from our subject to refute Inconsistances;
and therefore I return and O! what Joy, of soul, what
melting of Heart, does attend the Manifestation of Je-
sus to his Brethren, or to the returning Prodigal! long
has the poor Sinner been labouring hard to humble his
Soul, and soften his hard Heart, to hate sin, love Holi-
ness, to get some good Frames, and find some Evi-
dences of Grace: but all was in vain: but now a dis-
covery, and felt Sense of the Love and Compassion of
Christ has done it in a Moment; for he looks on his Sins
(and himself for his Sins and Folly) with Detestation;
not

not because of its Condemnation so much as its appearing horribly evil its Nature ; and wonders that he could hug the Monster in his Bosom so long.

Now he sees that beauty and amiableness in God and his ways that his Soul falls in love therewith ; not so much for a Shelter from Hell and misery, but for his life, his Joy, and his portion ; not for the life to come only, or to be sure of some happy place after Death, but for his life Joy and portion in this life, and wonders that he has not fallen in love with it long before.

And now altho' he before like Joseph's Brethren expected immediate destruction and thought that there was an angry God coming out in vengeance against him, yet he finds that God is love and has forgiven his sins with freedom ; yea he sees that he was so far from having any desire or design to destroy him that he has ont only forgiven him but would have forgiven him before if he had believed and cast himself upon him ; and his very heart breaks as it were more for his rejecting and abusing such love than for destroying his own soul ; and yet seeing yea feeling that God has so long been waiting, wooing and beseeching and now after all his innumerable offences has freely forgiven him, smiled upon him, shed abroad his Love in his Soul, and loves him with an everlasting love and all this thro' the sufferings, bleeding wounds, and dying Groans of his best friend whom he has long despised, rejected and Crucified by his Sins, and now while all this he sees, feels, knows and enjoys thro' the same meek and lowly Jesus that is now present with him and communing with his Soul, causes him, like our Type his soul as it were to swoon away with a rapture of inexpressible joy and his heart, to dissolve with love that is stronger than death ; and thus in love, joy, gratitude and humility he swoons and I may say on the Neck of his loving, forgiving and long

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long suffering, Brother Joseph, while he on the Neck
of the returned prodigal, their souls, if I may say, mingle
and become one. O what love, what relenting, what
gratitude, what humility do they feel crying out within
themselves as the Patriarch at the news of his Son, it is
enough Joseph is yet alive! and O saith the soul he is
my Friend, my Brother; Ah! he is my Saviour, my God,
my King, my Father, my Husband, my Helper, my com-
panion, my comforter, my life, my Light, my Leader,
my Strength, my Joy, my portion and ever-
lasting reward! but O these are joys that the stran-
ger intermedleth not with; a white Stone and new name
which no man knows but him that receiveth it; and
therefore I cannot possibly describe them to you
that are yet unconverted: But God knows I long to have
you all participate in those unspeakable joys of the re-
deemer's love; yea and it is with the greatest delight
that I stand to speak to you in his Name to attract your
minds to the glorious scene, and O that he might this
night while I am speaking (like Joseph to his Brethren)
manifest his love to your Souls! soon would you for-
get your sorrows, Triumph over your fears and foes,
rejoice in God your Saviour, and say as the Queen of
Sheba concerning the fame of Solomon, it was a True
report that I heard of the Wisdom, love, beauty, good-
ness and glory of King Jesus, but the one half was
never told me; O then be intreated to hear the calls of
Jesus, who is come this night to seek his Brethren, nor
will you ever enjoy a happy moment from this time for-
ward to ever until you are brought to a saving know-
ledge of this meek and lovely Jesus; O therefore be
intreated my dear Hearers, to adhere to his calls, banish-
ing the world with all its amusing charms and find
place in your hearts for this waiting friend; this heav-
enly visitant, everlasting comforter, portion and reward.
O could I expell the interposing clouds between you
and this Jesus, or unvail your dark minds but one mo-
ment, you would be so attracted with his beauties and

so ravished with his Love, you would not only choose him for your present and everlasting all : but would cry out against all other glories, beauties, Joys and delight, *O infamy, Misery, and Deformity !* But by reason of your blindness, darkness, ignorance and insensibility you are so miserably infatuated, as to pursue and expect happiness in the poor perishing amusements of this deceitfull world, where happiness never was, or ever will be found, while in Jesus you see no form nor comeliness or beauty that you should desire him ; and yet flatter yourselves with the vain hope of going to heaven by and by, pray what heaven would you find, where you did not love the person who was all the glory and joy of heaven ? or what happiness would it have administered to Joseph's Brethren at the time they were conspiring his Death with their breasts burning with rage, and envy to have been confined to his embraces with their heads on his breast ? but when the love of Joseph had melted their hearts, slain their enmity and expelled their prejudice, why then they accounted it both honours and joys unspeakable to fall in his embraces and enjoy his love.

And therefore never more let the devil make such fools of you as to expect ever to find or enjoy any heaven until you love Jesus for he will be a hell to you, and his love increase, your torment far more than the wrath, malice and rage of Devils, unless your natures are changed and made like him ; so that altho' the greatest part of Christendom vainly imagines, that it will be with the greatest reluctance to the wicked that they are forced or Driven out of Heaven, and imagine they would think it an unspeakable Privilege to be admitted to be with God and his Angels; yet it will be so much to the contrary that they will think it the greatest Addition to their Torment to be so near to God, Angels and Saints as they are ; and instead of praying for, or desiring

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desiring to go to Heaven if they could, have their request answered, it would immediately be, to be at the most infinite Distance from God, and all that was like him. For God himself has declared that his Presence will be of such Torment to them, that they will call for Rocks and Mountains to hide them therefrom, and therefore never marvel any more at Christ's declaring, that ye must be born again; but make it your chief Concern to get out of your own Hell into the heavenly Jesus; and then you will find a Heaven wherever you may be, even if among Devils: But if you live and die in your Sins, you will forever be of that natural Enmity against God, that altho' your Miseries and Tortures are ever so unsupportable, yet you will be so far from any desire to be forgiven of God, helped by God, or happy in God, that you will with the greatest Rage abhor, despise and reject him to all Eternity: O therefore! let me again drop a Word of friendly Warning, and say as Lot to his Sons-in law, *up get ye, out of this Place,* and cast yourselves on Jesus, who alone can change your Nature. But now, I must return to a few more Remarks on our Subject. The Egyptians, observe, were neither in the Room, when Joseph made himself known to his Brethren, nor when they eat, did they eat at the same Table: for they thought it an Abomination to eat with the Hebrews. So let me tell you, that the Children of this World are not only (tho' bodily in the same Room) ignorant of the Manifestations of Christ to his Brethren; but likewise account it an Abomination to eat with them of the same Food.

But saith some of my Hearers, who never yet saw their own Hearts, the man is mistaken now, for God knows I would rejoice to set down with the Disciples of Christ to eat the same bread and Drink the same Water. To which I reply, I doubt not, but some of you are sensible by the awakening Spirit of God of your

your miserable starved Condition, that you find the Want of something ; but do not yet want Christ, nor the bread of Life ; tho' you may think, that you would come on any Terms, but the Truth is, you like the prodigal, when he began to be in Want, instead of going Home to his Father for bread, he rather chose First to go and join himself with a Citizen of that foreign Land, and therefore was not only as far from his Father's House as before, but likewise still starving and with the Swine ; with nothing but Husks until he could live no longer there, and then he went home to his Father, and I would so God, that you who are in some degree awakened, and begin to be in Want of something, was likewise so starved out, that you could no longer stay with the Citizen of that Country, and then you would come Home and eat Bread with me in my Father's House.

But ah ! the Language of your Souls are with all your good Frames, sincere Desires for to receive Christ, and be for him only like those who would take hold of one Man, and say we will eat our own Bread, and wear our own Apparel, only let us be called by thy Name, (t) and so it at last, altho' you may think I judge you too hard, all is but your own bread that you want to eat : for that Moment you want Christ you will have him. But O I hope you will now be persuaded to come with all your Souls, without money and without Price, and receive Christ as he is, and you will soon set around my Masters Tables, and feast on the Wonders of redeeming Love, for the Lord is come, by a stammering Tongue to seek you. And altho' you find yourselves unworthy and unfit, with a hard Heart, a stubborn Will, and a stupid Mind, feeling yourselves barren without any Thing or good Frames to recommend you to God, yet come as you are, and you shall not go empty away. God will not reject you, because you are poor and miserable, without any thing to help
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(t) Isa. 4. 5.

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or recommend you ; and therefore, why O ye of little Faith, *why reason ye any longer, because ye have brought no Bread?* do not come to bring Bread or good Frames, but come and receive Bread, and thereby attain a soft Heart, and a humble Soul. Yea, and you may depend on it, that stay away as long as you will, to attain good Frames and Evidences of Grace, if ever you come to Christ you will come at last as dry and as barren as ever you felt yourself. O Try the Experiment this Night, cast your souls, and see if it doth not remove the Mountain of Sin, and melt the Heart with Love. But saith one would you have me presume to come just as I am now ? No my dear Reader, if you can ever get any better by staying away : but if not, I would have come this Evening, and just as you are with all your Wants, sins and disorders. And let me ask you, if you wanted to melt a Body of Ice, would you move it to or from the fire ? I dare say you will reply, why to the Fire : For nothing else will melt it : so let me say if you want your hard Heart melted, your soul humbled, and your barren Mind made Fruitfull, fly withall thy Disorders to the warm Beams of that Sun of Righteousness, and the Mountains will flow down at his Presence, what would you have thought of the Serpent-Stung-Hebrew, who for a cure had run from the brazen Serpent, and instead of looking to it would like from it ? look O then ye sin stung-Souls, look away to the glorious Anti-Type, and you will find an immediate and infalible Cure for all your Disorders ; and this Night he is exhibited before you on the Pole of the everlasting Gospel. Believe O ye Sons and Daughters of Adam, live forever.

But our subject being so large, and breaking forth into my Mind with such Rapidity, that I am more at a Loss to know what to leave unsaid, than I be what to say ; but lest by being tedious, I should become unfruitfull

fruitfull I shall hasten to a few more Remarks and conclude.

Joseph observe, gave his Brethren change of Raiment, and so does Christ; for every new-born Soul doth so far Partake of the Spirit and nature of God, that it not only cleanses them in a degree from Sin and Vanity within, but likewise from without; it is the natural Consequences or fruits of that immortal Principle of Love, Christ formed in them the Hope of Glory to detest and forsake Sin and Vanity, and love and pursue Purity and Holiness; yea and often Times they are so impatient for an immediate and complete sanctification, that they are crying out with Peter *Lord not my Feet only but my hands and my Head*, and blessed be God, the time is coming that will deliver them from all their Foes, extricate their weary Minds out of all their Disorders, and thereby bring a happy Period to all their sorrows: But O I could wish, that even the followers of the Lamb kept that divine Spark, immortal Principle, or Heaven-Born Mind, so stirred up, and active as would produce a more visible Change of Raiment to the World; for it is the Life, and Fire of Heaven within, that will make them shine without, and cause them to appear as Cities on Hills.

And' as for you that never knew the divine Love, I do not wonder, that it is so hard for you to break off from this Sin, and that Sin, and the other vain Practice, and to keep on an external Appearance of Christianity, for it is all but dry Forms, and a hard Task without any divine Love, or heavenly Life to produce it.

O why, why will you try any longer to cover your Nakedness with Fig Leaves, or seek the Living among the Dead? Ye are dead and nothing can do you good
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but that which gives you Life; O fly then to Christ; in him is Life, and he is come to give Life unto the World.

Get your Souls alive to God, burning with a Principle of Love to Jesus, and then it will be your Delight to run the Christian Race, forsake every Sin, and walk in the Ways of God. O hear the calls of Jesus! for in his Name I seek my Brethren. O that I might be the Means in the Hands of God of perswading one of this Society to throw down all their expectations of ever being any more prepared to come to Christ, and take hold of the Offered Saviour! Ah I should think myself well rewarded for all my Labour! yea and how would your own Souls rejoice in the glorious Liberty of the Sons of God? and will you not be perswaded? will not the Glooms of Death, nor joys of immortal life awake and engage your Hearis to say with Rebekah, I WILL GO?

Come my dear Hearers, halt no longer between two Opinions, Life and Death has this Night been set before you, and if God, be God, serve him, or if Baal serve him. Nay is it possible for you any longer to treat these Things, as Matters of no Importance? Can you return to your former Sloth and Danger, and close your Eyes this night unconcerned? has the Lord sent me here only to amuse your minds and please your ears with a fine Story? Or do you think that all that God requires is just to comply with the Custom of attending with your Poor miserable Bodies, and when you return, say with Thousands " *Well, I think we have been entertained with a very good Discourse.* And if they can say so much as that, they think they have done very well, and may go home and lay down in peace; I say will that suffice you to go home upon with Ease? If it is, the Lord have Mercy on you! for great, yea unspeakably great is your Danger.

Well,

Well, but saith one, should I not judge if the Discourie be good? Yes my dear Hearer, but let me tell you, that there is no Discourse can be good to you, but that, that tends to get you to Christ. And God did not send me here to ask Sinners whether or not the gospel is True, or its Doctrines good: But to beseech them in the Name of the Lord to accept of the Gospel Proposals and be reconciled unto God, that they may be eternally happy in the Enjoyment of that which now they are Strangers to. O then let me prevail with you my dear fellow Mortals to make the grand Enquiry, what blessing what Knowledge of yourselves, and of Christ you have attained; and for your Soul sake do not go as stupid, and as far from Christ as you came.

Your everlasting Salvation is at stake, your live is as a bubble on the Water soon broke and gone; Time is ever on the Wing, and some of you on the Declines of Life, just drawing your mortal Days to a Period; and perhaps this Night gone forever.

O what a lamentable Scene is your Capacity without a Christ! God knows my Heart, consoles your standing and longs to be instrumental for your Good; and this night in the Name of Jesus I seek my Brethren. O arise in the Name of the Lord, for ye are yet Prisoners of hope; and you that feel the least Movings of his Spirit, hear the glad Tidings spoken to you *even to Day*, saith he that is now knocking at your Doors *after so long a Time, if ye will hear my voice, and harden not your Hearts ye shall find rest for your Souls.* O that I could encourage you to open the door that he might come in and sup with you, and you with him! Yea this is my Errand in the Name of him that bled, and died for the World, to declare his boundless Love, and free Grace to Sinners; and to invite even from the broad ways, and Hedges, and Ditches, to the glorious Marriage supper of the Lamb. Ⓢ

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O come in, come in, ye Poor, ye blind, ye Sick, ye sore, ye lame, and miserable; for all Things are ready, and the God of the Armies of Israel has sent out for you and waits to receive you; Ah venter upon his Grace and all the Joys of Heaven are yours forever.

Stand amazed O my Soul, while I feel and contemplate the importance of what I deliver! what immortal Crowns, eternal life cry'd thro' the streets among condemn'd and perishing Rebels as a useless Drug! Yea and Jehovah himself the travelling Messenger; or shall I say the Sinner's Servants? labouring for the eternal Salvation; good Lord, and must I say to the greatest Part of the World labours in Vain!

O! is it possible for Sinners to be so cruel to their own Souls! or can there be any here this Night, that can neglect so great Salvation? Will any of you, turn your backs on the Lord Jesus Christ who is come in the Power of his Gospel to seek you? O hear, hear, ye Sons, and Daughters of Adam for the Eternal God has stooped to labour for your Good, and is now calling you from the Depths of Misery, and Despair to immortal Glory; and will you not hear? Will you reject his Calls, abuse his love and sink your Souls in eternal Perdition?

Methinks I feel for your Souls, and can but again, and again intreat you not to suffer this Evening to be eternally lost to your Souls O think that your everlasting Salvation is now at Stake; and should you neglect a few more Hours, your dye is cast, your State fixed, and you gone forever: But if you will hear the Voice of God, give up Soul and Body into his Hand, you will receive his Love in your Hearts be made one with the Lord Jesus Christ, and live in Glory for ever more; O conclude therefore, my dear hearers, this Evening whether or not you will receive the glorious Offer; for the Lord Jesus is now come to seek his Brethren.

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But lest I weary my Hearers I return to the last remark that I shall make on our Subject and conclude, and that is, Joseph sending for his Father, and settling of his Brethren in Goshen, that he might have them under his Care, to be as a Father to them, to feed them and supply all their Wants.

And O! let me tell you, as Joseph sent his Waggons to fetch his Father, and all that belong to his Brethren, so the Lord Jesus hath sent the Chariot of the Gospel to bring you down, you and your little Ones, and all that you have into Goshen, a Place of Rest and Peace, where you shall be under the Protection of the God of the Armies of Israel, and fed from the King's Table even of the Banquet of Heaven.

And now O Sinners! O what can I say more? Will you leave your Bondage, your Misery, and your Famine, and go to a Land of Rest, of Peace, Liberty and Plenty? O that you would say as old Jacob said when the Message came for him, "*it is enough Joseph is yet alive, I will go and see him before I die.*" And O let me tell you, that if you will go and see him, and eat of his living Bread, which he will freely give you, you shall never die. Come my dear Hearers, methinks, some of you will be persuaded to embrace the offer, and be eternally happy, for I am sure you have never found one Moment of Peace or Happiness in all your Fatigues; no, nor you never will, for there is a Famine in the Land.

And being so happy as to find a Number of young People giving their Attention this Evening, who are now in the prime of Life, and who I dare say are seeking and expecting of Happiness in this World. I can but address them in a few Words singular, tho' I hope they have apply'd the whole that has been said already. O let me tell you that I know by Experience, that all
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your Expectations will fail you; you may contrive your frolics and balls, and rush into company and Revellings, but they will all deceive you and leave you at last a starving, and perishing Soul in guilt, Blackness, Death, and exposed to eternal Despair, For such Paths are Paths of Death, and such Steps takes holden Hell. But O turn to my Jesus, my all, and my Master, who hath sent me this Night to seek and call you, and you shall find food for your Souls, Peace for your Conscience, Joy for your Hearts, and an everlasting Friend and Portion, when this vain world is no more.

O can you, can you reject such an Offer, and abuse such Love, and ruin yourselves for ever? Will you choose Hell before Heaven, Misery before Joy, Death before Life, and the Company of Devils before the Company of Angels? Good Lord is it possible? And can mankind be so infatuated? Bleed O my Heart, and burst my Eyes over the unhappy Beings.

But O let me hope, yea I can but hope, that there is some among this Society that begins to feel their Need of Redemption and groan for Help; yea I am convinced there is some. And O! let me intreat of you then, to exclude every amusing Charm, and give your whole Attention to the only Thing, for which you have your Being; and especially you my young Friends that are in the Bloom of Life, if you feel the least moving or call of the Spirit of God, O nourish it as the Welfare of your precious and immortal Souls; for if you stifle it, or crowd it out, it may harden your Hearts beyond all Recovery, and you mourn at the last, and say, *how have I hated Instruction and my Heart despised Reproof!*

I remember, once discoursing with a poor Sinner on his dying Bed who told me in some of his lamentable discourse " *Ah saith he the time was I had a call, and the*

Spirit

Spirit of God striving with me ; but now I fear the Day is over ; for said he, when I was about Fourteen Years of Age, I was awakened under the preaching of George Whitefield, I felt the Power of the Spirit of God ; and for a while I forsook my vain Company and Amusements, and gave my Attentions to the Means of Grace : But O I turned away, and never experienced a saving Change ! But from that Time I grew more careless, and never had much Convictions or Concern for my Soul since, and now saith he I am Fifty Years old, and upon a dying Bed without a Saviour ; being a stranger to the New Birth.

O take warning, take warning my dear young Friends, and Now while your Breasts are full of Milk, and your Bones are moistened with Marrow, make sure to flee from the Wrath to come, and marry the Lord Jesus Christ, marry the Lord Jesus Christ did I say ? What may such Wretches as we be espoused to the glorious Prince of Peace ! O yes, yes it is a Truth declared by him that can not lye ; and this Night O Sinners, he is come to make you the Proposal : Nor does he seek his own Benefit as the Earthly Suitors, for they are Fond of seeking after Beauty and Fortune : But O let me tell you, that he will marry you without Beauty or Fortune ; for you are not only poor, miserable and starving ; but are in Debt Ten Thousand Talents, and have nothing to pay, and by your Sins are deformed and as black as the lower Regions ; and yet he will receive you in his Bosom, and make you his Bride for ever ; for the offer is now made you, yea if I never see your faces more, and this should be the last Time you should ever hear my Stammering Tongue, I must charge you to embrace the offer remembering where ever you are that such an Evening you heard the Lord Jesus declaring, by his Servant, I SEEK MY BRETHRENS my Message delivered AMEN.

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