

JESUS CHRIST *the only Way to Salvation.*

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A
S E R M O N

Preached on

KENNINGTON-COMMON.

B Y
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L O N D O N: .

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M D C C X X X I X.

JOHN iii. 3.

Except a Man be born again, he cannot see the Kingdom of God.

WHEN Jesus Christ came down from Heaven, which was in the Fulness of Time, he came and dwelt upon Earth, and took up his Abode among the Sons of Men; he was like unto us, my Brethren, in all Things, Sin only excepted, and his constant Practice was, going up and down continually doing Good; he went about to do the Will of his Father; his Obedience otherwise would have been imperfect, and then his Satisfaction to the divine Majesty would have been so too, and then his Death and Sufferings for our Sins, would have been of no Signification; but, my dear Brethren, Christ so fully satisfied the Justice of his offended Father, that he will accept of the Sinner, how vile, how sinful, how heinous soever he be, so he does but come unto him, thro' the Lord Jesus Christ; come, and plead what Christ has done and suffered for you, and God will receive you thro' the Merits of his Son; therefore seek unto him, that ye may be born again; for

for if you are regenerated, if you do not experience the Pangs of the New-Birth, you cannot, indeed, my Brethren, you cannot be saved : You may flatter yourselves by imagining that you are in a safe State, if you do but lead civil honest moral Lives, but you are much mistaken, for you may not only be great Moralists, but have great Gifts from the Spirit of God, for if you were by the Spirit of God enabled to overcome the greatest Difficulty, to remove Mountains, to stop the Sun in its Course, what Service would this be to thee, if thou hadst not the Graces of it? It would, my Brethren, be of no more Service to thee than to hurry thee to Hell with the greatest Solemnity. You must have the Spirit in its sanctifying Influences, working upon your Souls; you must have the Spirit of Christ, or you are none of his.

And is it not amazing, my Brethren, that any one who call themselves Members of the Church of *England*, who are Teachers thereof, should deny this Doctrine of being born again? and indeed, my Brethren, too many of our Clergy do deny this Doctrine, tho' it is the very Words of Christ; for as it is said, *Verily, verily, I say unto you, except a Man be born again, he cannot enter into the Kingdom of Heaven*; and it is repeated twice or thrice in the same Chapter, and yet it is esteemed, by many of our learned Rabbies, as
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sufficiently done, and as compleated when you are baptiz'd in your Infancy ; but, my Brethren, you must be baptized with the Spirit as well as with Water, or your Baptism will be of no Signification : And our learned Rabbies of this Age seem to me to be as ignorant of the true Nature and Effect thereof as *Nicodemus* was, when he came to Christ, and ask'd, how such Things could be ; he could not think that being born a second Time was possible ; *Can a Man, says he, enter again into his Mother's Womb, and be born?* And are not our learned Rabbies of this Day much the same ? Do not they deny all inward Feelings, and inward Holiness ? They do not in Words directly deny the Operation of the Spirit of God, but they say, they must not feel it ; but this, my Brethren, is contrary to all Scripture and Experience, for as Peoples Consciences tell them when they are committing Evil, and running directly opposite to the Word of God, so, my dear Brethren, when the Spirit of God has been at Work upon any of our Souls, we must certainly feel its Operations thereon ; for how can I tell I have receiv'd the Holy Ghost, if I cannot feel it ?

'Tis true, the Clergy of this Age, these learned Rabbies, charge us with being over-righteous ; but let them take Care lest they are not over-remiss ; let them examine to find out the Beam in their own Eyes, before they offer
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to pull the Mote out of others Eyes ; let them examine their own Lives before they condemn others for Enthufiafts: It is manifelt that their Actions are unbecoming of Chriftians, and more efppecially are they unbecoming of Minifters of the Church of *England*. They make no Scruple of frequenting Taverns and publick Houfes, they make no Confcience of playing feveral Hours at Billiards, Bowls, and other unlawful Games, which they efteem as innocent Diverfions: Plurality of Livings, and not the Salvation of your Souls, is the Aim, the chief Aim of many, very many of our prefent Clergy.

They have quite forfaken the good old Way, and brought up a new one which their Fathers knew not. They don't catechize, they don't vifit from Houfe to Houfe, they don't watch over their Flock, by examining their Lives; they keep up no conftant religious Converfation in Families under their Care: No, my Brethren, thefe Things are neglected, and if they were to be acted by any one, the Perfon would be efteemed as an Enthufiaft, and one who was over-righteous.

But, for my Part, if I had a Parifh, I would not, I dare not act in this Manner for the whole World; I would not have fo many Souls under my Miniftry, and I fo unconcern'd for their Welfare, not for Ten Thoufand Worlds; no, let the World fay what they

they please, let Men despise me, let Devils rage, and his Agents breathe out Threatnings, yea, my Brethren, if they breath'd out Slaughter too, I would not regard them, I would visit that Flock that was committed to my Charge; I would, I say, visit them, and pray with them, I would advise them that wanted it, I would reprove, exhort and comfort them, and in all their Difficulties, I would beseech them to have Recourse unto Jesus Christ.

If this was practised among my Letter-learned Brethren, we should have Hopes of seeing Christianity more than a bare Name, and Christians would not be then contented with the Name without the Substance. No, my Brethren, Christianity would flourish, and be the Joy of the whole Land; if the Ministers lived up to their Articles, if they lived to and for Jesus themselves, as well as preach him to others, then they might, with some Reason, charge others with being Enthusiasts, if they saw a Cause; but now, while they are so very remiss in their Duty, we may justly cry to them, *Physician, heal yourself*, and don't flatter yourselves that a long Gown, and great Preferment among Men, authorizes you to speak, write, or preach against the Ministers, or the Doctrines of the Lord Jesus Christ: No, my Letter-learned Pleasure-seeking Brethren, Jesus Christ will, at the Day of Judgment, judge ye, not as Doctors and

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Rulers,

Rulers, no, but by the Deeds done in the Body, whether they be good, or whether they be evil: At the great Day, my Brethren, we shall be all upon the Level, no Distinction there, no Difference there, there they'll be sensible that there has been some Good done by Field-preaching, and if they had preach'd Jesus Christ in Sincerity and Truth, I would not have open'd my Mouth against them; but, when they cry out, *The Temple of the Lord, the Temple of the Lord*, and are building up the Temple of the Devil, if I was not to preach, the very Stones would cry out; and tho' they thrust me out of their Churches, they cannot thrust me from the Church of Christ.

I shall now shew that we must receive the Spirit of God, e'er we can be made meet for the Kingdom of God.

This is what I chiefly had in View, my Brethren; for it is with Concern I speak against any of the present Clergy, and nothing but the utmost Necessity should occasion it.

Nothing less than the receiving the Spirit of God, can make you sound Christians indeed; not Parts, not Gifts, my Brethren, tho' ever so eminent, no, it must be something more excellent, not outward Privileges, not being baptized by Water, but the Baptism of the Heart, of the Spirit, not being frequently admitted to the Sacrament, and having been
constant

constant Hearers of the Word of God, or frequently Readers of it, you may value the Ministers of God, and be esteem'd by them, this may be, my Brethren, and yet you may never be found Christians, no, it must be a true Conversion bespeaks you such, it is having a saving experimental Knowledge of the Lord Jesus Christ, it is experiencing the Work of the Spirit upon your Souls, your being born again, not meer Morality, or leading civil decent Lives, carrying it fair to the World, no, my Brethren, tho' these are very commendable, yet they fall short of true Christianity, and these Things, if rested in, are only beautiful Abominations, a smoother Way to Hell.

Neither are they Forms or Professions of Godliness ; this is as a whited Sepulchre, fair without, but foul and loathsome within ; you may be exact and formal in your Lives, my Brethren, but if Christ is not formed in you, you are none of his.

You must be justified, you must be sanctified, or you never can be glorified. Sanctification is not, as our modern polite Preachers tell us, the Cause of our Justification, and that God seeing you a good Creature, bestows upon you his Grace ; this is the Doctrine we have now among us, but it is not the Doctrine of Christ, it is not, my Brethren, the Doctrine I preach, no, I preach Salvation is the free Gift of God, that Christ justifies us

while we are ungodly, that it is by God's free Grace, if we are saved, not of Works, least any one should boast; Man has no Fitness, my Brethren, but a Fitness for eternal Damnation; we are all born in Sin, we bring Guilt into the World with us, *Adam's* Guilt is imputed to all his Posterity; Deists, Arians, and Socinians, deny the Doctrine of Original Sin, and, God knows, too many of our polite Clergy deny this Doctrine, and they, my Brethren, who deny original Sin, go against plain Scripture, Reason, and the Experience of Mankind; for, I say, this is a Doctrine founded on the Word of God, *by one Man Sin came into the World, and Death by Sin*, for we have all sinned. We are all gone out of the Way, we are all become unprofitable, there is none that doth Good, no, not one; and this Sin would have been sufficient to have sunk the whole World into Hell, if the Lord Jesus Christ had not suffered, and died.

Unless, therefore, my Brethren, you have the Spirit of God, you are Reprobates; and when you have received the Spirit of Christ, he will esteem you as his own, you shall find Comfort and Joy in your own Souls.

Put your Souls, therefore, my Brethren, into the Hands of Jesus Christ your Saviour, it is he that purchased them, and therefore loved them; it is he, my Brethren, that is the Owner of them, by the Right of Redemption; trust
Christ

Christ in all that concerns you, remember that he knoweth what you know not ; he is possessing Heaven for you, my Brethren : And is it not a Comfort to you, my dear Brethren, that you have a Head, a Saviour in Heaven, and that Heaven and Earth are in his Power ; and as he hath saved you from Sin, so he will save you from Hell.

Come then from the World, from the vain unsatisfying Pleasures of this lower Earth, come to Christ, and do but taste of his Love, and you will no more take up with such poor perishing Things as this World affords ; and if, my Brethren, you do but come unto Christ, it will be Matter of Joy to Christ and Angels, he will welcome you to Heaven with the dearest Love ; deliver, therefore, up your Soul to Christ : There is, indeed, my Brethren, there is, all Things in him which thou needest. Art thou afraid of the Guilt of thy Sins ? Jesus Christ pardoneth all Sin : Art thou afraid of the Law ? Jesus Christ has done away the Law : Art thou afraid of the Wrath of God ? in Jesus Christ God is well pleased : Art thou afraid of Hell ? Jesus Christ will give thee Heaven.

Trust then, my dear Brethren, your Souls into such a Saviour, and distract not your Mind with unbelieving Fears, Jesus Christ hath Power to save you, Jesus Christ hath Wisdom to save you, and Jesus Christ hath
Love

Love to save you ; and do you, question the Love, when he, my Brethren, hath testified it at so dear a Rate?

I am now speaking to you, my Brethren, who are under the Pangs of the New-Birth, who are convinced of Sin, who are weary and heavy laden with the Guilt thereof, who feel themselves lost, undone, damned Sinners ; I am not talking to you, *Pharisees*, who think you are wise enough already ; my talking to you, at this Rate, would be Enthusiasm to you, you'd say, and only Cant ; but to you, who feel the Weight of your Sins, this Doctrine of the Love of Jesus Christ, in dying for you, is as Life from the Dead ; it is the very News that will enliven you ; it is the only Balm that can be brought from *Gilead*, to heal your wounded Souls ; therefore come unto Christ in the Way he hath appointed, and he will save you, indeed, my guilty Brethren, he will save you, for it is his proper Work and Office. His Work in Heaven is to prepare a glorious Receptacle for you, and there he is interceding for you to that End. It is Faith in Christ which we must live and die by ; if we will live and die in a well-grounded Peace, devote, my Brethren, yourselves entirely to God, and make it your whole Study to please him, doing all Good, even to your Enemies, for Soul and Body ; if they point at you, with a *here comes another Troop of his Followers*, or with looking

looking on you as a Parcel of Rabble, a deluded Multitude, don't permit, my Brethren, an angry Thought to arise towards them; they said a little while ago, that you only come out of Curiosity, but I hope better Things of you now, for I think your Curiosity is pretty well over, I hope that is satisfied, and you have higher Views, and a better End in thus coming to hear a poor despised Field-preacher, a Boy, Enthusiast, a Madman, as they call me, but, my Brethren, if you and I do but meet in Glory together, you will not complain that a Babbler was the Instrument; God often chuses the weak Things of this World to confound the Strong, and the foolish Things thereof to confound the Wise, that his own Wisdom and Power might appear plain: But they are welcome to say what they please of me; they may cast me out, and say all Manner of Evil against me, yea, put me to Death, I question not, but as my Day is, so my Strength shall be; therefore all their Malice and Rancour hurts me not, neither do I regard it, I have a gracious Master, and into his Hands I commit myself, and all my Affairs, leaving it to his wise Direction. Only shall beg one Thing of you, my Brethren, that is, that I may be prepared against the breaking of that Cloud which is now a gathering, tho' it is no bigger than a Man's Hand at present, yet by and by it will over-
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spread the Heavens, and when it is full, then, then, my Brethren, it will burst, and I do expect it to burst upon my Head first; and therefore I beseech you, my dear Brethren, in the Mercies of God, in Christ Jesus, to pray for me, that I may not fear the Face of Man, but that I may go on conquering and to conquer; and if I am but the Means of bringing you to Jesus Christ, let me suffer what the Malice of the Devil can stir them up to, I shall rejoice, yea, and I will rejoice.

But now, my Brethren, let me beseech you once more, to seek for the Spirit of Christ. You must indeed be a Believer, you must be sanctified by his Spirit, before you are in a State of Salvation; live not to the Flesh, but unto God, and how weak soever your Beginnings are, still seek to Christ, and he will strengthen all your Weaknesses, he will remove all your Uneasiness about your Souls, and will give you all Comfort, he will give you himself.

Thus I have shewn you the Necessity of receiving the Spirit of God. I now proceed,

2dly. To tell you, my Brethren, who this Spirit is.

And now, you Deists, Arians, and Socinians, if you would not hear what will be displeasing to you, you must go to your Entertainments, you may go to a Play, or a Ball,
or

or the neighbouring Place of Vanity, for I shall speak to your Consciences.

The Spirit is the Holy Ghost, the third Person in the ever-blessed Trinity, neither made nor created, but was from all Eternity, proceeding from the Father and the Son, God of God, Light of Light, very God of very God, and therefore, as we say on *Trinity-Sunday*, the Father is God, the Son is God, and the Holy Ghost is God, and yet there's not three Gods, but one God.

And this God can be but one, because two Infinites, two Almightyes, most Wise, most Good, and first Causes is a Contradiction. For if there be two, one is but half, and so not infinite or perfect, and that one is not the Cause of the other, or the End.

And tho' this is deny'd by all Arians, and Socinians, yet it is the plain Doctrine of Scripture, and I would not cast such Dishonour upon my Saviour, upon the Lord that bought me, not for ten thousand thousand Worlds. Therefore, I beseech you, consider what you are doing of, when you are jesting with the Deity of Christ, when you are jesting with his Incarnation, Death and Sufferings; for if you die in this State, you are ruined to all Eternity, you can have no Salvation while in that State, you are running Headlong to your own Destruction; therefore, for your Souls Sake, my dear Friends, examine your own Hearts, and

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seriously

seriously look into the Filth and Pollution that is lodged there, and turn unto the Lord, and he will have Mercy; for you must only expect Wrath, and a fearful looking for the Judgment of God to fall on you, and that to all Eternity, unless you turn unto the Lord, before you are sentenced to be cut off from amongst the Living, and be numbered amongst the Dead, and have your Soul amongst the Transgressors; and can you bear to think to appear before an angry God, with all your Sins unrepented off? How, how, my Brethren, will you look that Jesus in the Face, whom you have disown'd? How, I say, can you think, without trembling, to see your Enemy, your Judge? Then you will find, unto your unspeakable Horror, that he is a mighty God; but, God forbid it should be left undetermined till then: Consider, Oh consider now, and seek the Lord while he may be found; perhaps many of you will think I have gone too far, but, my Brethren, I shall go a great deal farther yet, and that

3dly, You must receive the Spirit of God; he must be in your Hearts, or else you will have no Share in his Favour.

I do not question but the *Pharisee* is risen in many of you, against me, because I say the Spirit of God must be in you; why, my Brethren, it is the express Words of Scripture,
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Unless Christ be in you, you are Reprobates; the Spirit of God in its sanctifying Influences will guide, and direct, and assist you in all Truth; therefore, do not, my Brethren, quench the Spirit of Grace, for that will be your only Comforter; you may think of Christ, and read over the Promises, and think of Heaven, and all will have little Power upon you, if the Spirit help you not. There is no effectual Light in any Knowledge, my Brethren, no holy Love, no Delight in God, no spiritual Life in any of our Thoughts, but what is wrought by the illuminating, sanctifying, and quickning Spirit.

Oh therefore, my Brethren, cherish this heavenly Guest, if ever you would have Joy in the Holy Ghost. Do not, my Brethren, resist the Spirit, when it convinceth you, reproveth you, and striveth with your Hearts; and yet, how often have you grieved the Spirit of God? And when any of its Convictions have been on your Hearts and Consciences, have not you run into Company, into Diversion, or Gaieties of Life? But this, my Brethren, is wrong; you should have gone into your Closet, and prayed over those Convictions, and begg'd that they might have ended in Conversions; therefore, my dear Brethren, if you have any Desires after this Spirit being in your Hearts, don't go this Evening to the Tavern or Alehouse, don't go and converse
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idly and unprofitably, but retire to your Closet, and there pray to the Lord to give you his Spirit.

And now, my dear Brethren, let me exhort all of you, high and low, rich and poor, one with another, to strive for the Spirit of God, whereby you are sealed to the Day of Redemption. Jesus Christ is the only Way whereby you can be saved, and why will you not come unto him for Life and for Salvation; here is Grace offered to every one who does but ask for it. Come to him by Faith; I do not preach up your Works, tell you to do such and such Duties, and then Christ will accept of you; No, I shew you a more excellent Way, come only to him as poor lost, undone Sinners, and Christ will receive you; his Grace is free, my Brethren; come unto him all ye who are weary of your Sins, and you shall find Rest for your Souls; Christ is the Physician of Value, for he is just such a one as you and I want. O my Brethren, come, here is a gracious Declaration; *Ho! every one that thirsteth, come and buy Wine and Milk, without Money, and without Price.* Sure here is Love which has no Bounds, Love without End; and will not the Love of Christ melt you? What! is there no Form, is there no Beauty in the Lord Jesus Christ? Has the Lord Jesus Christ shed his Blood, my Brethren, for you, and yet is there nothing desfireable in him?

him? What! my Brethren, will not the Love of a dying Jesus melt your Hearts, to see his Hands nailed, his Feet nailed to the accursed Tree, to see his Side pierced, his Head crowned with Thorns; to see him buffeted, scourged, whipped; to see the Lord of Glory suffering this; to hear him cry out, *My God, my God, why hast thou forsaken me?* To see all this, my Brethren, and think, my Brethren, it was our Sins was the Occasion thereof, and what must your Hearts be then, if they do not melt into Tears of Contrition at the Consideration hereof? Sure your Hearts are harder than Adamant, if you can hear these Truths, and not be concerned; but I hope most of you, my Brethren, are full of Concern at the Thoughts hereof, and are resolved to accept of the Offers of Grace and Salvation which are made to all that come unto the Lord Jesus Christ. I offer Jesus Christ to every one that hear me this Night; come unto Jesus Christ, my Brethren, if you value your own Souls; come unto him, and you shall find Rest for your Souls; make no Excuses, let not the World keep you back one Moment from coming to Christ, make sure of the present Time, don't delay, but come immediately unto the Lord Jesus Christ; consider the Danger you are exposed to, if you die without an Interest in Christ; there is nothing to be got in the Grave; if you have not Jesus Christ

now, you'll never have him: Consider, my dear Brethren, of your Condition, and do not let that Soul for which Christ came into the World, be lost, because you will not come unto him; the Lord Jesus Christ is ready and willing to receive you; then do not let the Devil and Sin have any more of your Time, but give it all to that Jesus who is only worthy of it.

Let not the Playhouse, a Ball, a Masquerade, keep you from coming to the Lord Jesus Christ, for he is a Saviour, who is full of Love, Love is his Delight, he is Love himself, then do, my Brethren, I beseech you come unto him by Faith; give the World the Lye, do not let the *Pharisees* have any Cause to reproach us; they are continually raising their Reports now, of which, blessed be God, we are intirely innocent, and they themselves know we are, but are willing to say any Thing against us, without Reason, and, blessed be God, our own Consciences do not reproach us with those Things they charge us with; if to worship God in Sincerity and Truth, if that is Enthufiasm, God grant we may be all more and more guilty of it.

O my dear Brethren, do not think it strange if you meet with Persecution in the World, for they that will live godly must suffer Persecution; you must, my dear Brethren, have your Name held in Scorn and Reproach; do
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not regard being esteem'd a Fool for Christ's Sake, only reflect on what the Lord Jesus Christ underwent, and then sure a little Re-
 proach, my Brethren, will not make you ashamed of the Gospel of Jesus : Or if, my Brethren, you do but consider how short it will be, Death, my Brethren, will put a Stop to all their Scoff; and if they were to take away your Lives, it will only be a Means of sending you to the Lord who bought you, to Jesus who came down from Heaven on your Accounts ; then, O ye Sinners, ye *Pharisees*, leave your own Righteousness, and come unto the Lord, who will take away your Righteousness, and give you his own white Robes, he will give you a Wedding Garment, he will cloath you with a new Nature, he will give you his Spirit, he will take away all your Filth, all your Sin, and give you Grace. O then, do not plead your own Morality, your leading civil, honest, decent Lives, your doing no Body any Harm, but come unto Christ as blind, as poor, naked, miserable, destitute of all Help ; come, my Brethren, to Christ in this Condition, and he will not send you empty away ; no, he will fill you with his Spirit, take away all your Corruption, and will be one with you, as he and his Father are one, then why halt ye ? What ! my Brethren, are you afraid Christ will not accept you ? Indeed, my Bre-
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thren, he is well pleased to see poor Sinners come unto him; then, my Brethren, he has engaged his Word, that whosoever came to him should in no wise be cast out; then, fear not, my Friends, my guilty Brethren, let me not rise up in Judgment against any of you that hear me this Night. Oh, my Brethren, I could speak till Midnight, so I might be a Means of saving one of your precious Souls from Destruction. Why will you let the Lord Jesus Christ die in vain? Why, my Brethren, do you make his Blood of no Effect, by not coming unto him, that you might have Life? Oh, my Brethren, if it had not been for your Sakes, Christ had not died, he would not have left the Bosom of his Father to have took upon him our Nature, if it had not been for you; therefore while you are standing out against God, you are against your own Happiness, against your own eternal Welfare; and what, my Brethren, are you resolved to turn the deaf Ear unto all the Invitations that is making to you? If this is the Case, if you are resolved to go on in this Manner, your Damnation will be of yourselves; my Master is willing to receive you, and you will not come, you refuse Jesus Christ now, and he will reject you before his Father: Your Blood, therefore, will be upon your own Heads; I have gave you fair Warning, and if you perish, you perish now, not because you did not know what
you

you must do to be saved, but because you will not leave your Sins, you will not leave your Pleasures for Jesus Christ.

But I have far better Thoughts concerning you, and I hope you will not let me go to Christ without you, I would have you all go with me, I would not go to my Master, and tell him, you will not accept of his Calls, nor his Invitation, but I would have you with me; come then, my Brethren, and taste how gracious a Master you have, he is ready to embrace you in the Arms of his Love, he is full of Love, and do you not want Jesus Christ to be a Propitiation for you, to present you faultless before his Father's Throne; why, do but come unto him, and he will do all this for you. Oh, that I did but know with what Words to woo you; Oh that I did but know what Arguments to use, that would pierce your Souls, that would enter into your Hearts, how willingly would I use them; how desirous I am for you to come to Christ, God is my Witness.

Indeed, my dear Brethren, I would go to Prison, I would go to Death for you, but I cannot bare to go to Heaven without you, I cannot think of leaving you to the Prey of that Devil who will destroy your Souls, and send them into eternal Destruction, and must be tormented without End. Then, my Brethren, you will wish, and lament, and curse your Folly;

Folly ; then you will bewail your Stupidity, that you did not accept Jesus Christ ; you must be saved by Jesus Christ, there is no other Name whereby you can be saved, but that of the Lord Jesus Christ, he is the only Salvation.

My Brethren, were you but sensible of your Danger, you would not rest a Moment from coming to Jesus Christ ; why linger ye ? Delays are dangerous : O methinks I see some poor Sinner ready to come, but it fears that he has committed so many Sins, that Jesus Christ will not forgive them. O this, my Brethren, is only from the Devil, to keep your Souls back from coming to the Lord Jesus Christ ; therefore do not mind it, Jesus Christ will have Mercy upon you, he will not let you go away empty, you shall immediately know him to be a gracious, a kind, and loving Master, and will not go from him, you will not leave him ; no, my Brethren, I am persuaded that Jesus Christ will be so lovely to your Souls, that you will never be easy when he is absent from you ; do but come unto him, and he will accept you, you shall find him a God, ready to pardon all thy Sins, and to put away all thy Transgressions ; then do not fear his accepting of you, but come, my Brethren, and try, and you will soon find he will receive you in his Arms, and embrace you
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in his Love, and you shall sing Hallelujahs to him unto all Eternity.

I know not how to leave you 'till Jesus Christ is formed in your Hearts by Faith ; I cannot go from you ; methinks, I am full of Love to you, and this Love constrains me to speak, it is for your Sakes that I thus am willing to spend, and be spent for you. O do not let me entreat you all in vain, but I beseech you, in all Tenderness, come unto Christ, and you shall receive all Blessings that your Souls want. And then at the great Day of Accounts we shall be called, with a *Come ye Blessed* ; while if we refuse to come, it will be with a *Go ye Cursed* : Now, which of these Sounds, my Brethren, is most pleasing ? And if you would hear the first, come unto Jesus Christ, and as he is set down with his Father upon his Throne, so you shall set down with him on his Throne, you shall live and love, and love and live with him, praising and adoring the Lamb that died for you to all Eternity.

Which God of his infinite Mercy grant, &c.

