

Ep. 2 Chap. v. 18. Wherein we have
accept by one Sp. unto of Father - As there is
no question more important so there is none
more beyond the reach of unassisted Reason
than of it's nature but to be known. where will
shall I come before of most high G. many have
been of Expedients w. have been devised for
obtaining acceptance to G. but there has been
only one true way for of beginning viz
that of Sacrifice of Lt. This has been gradually
revealed to man in increasing clearness
but was never fully manifested till of days
of Apostles. The Sacrifices of of mosaic
Law threw considerable light upon this
interesting subject. yet while they revealed
they ~~they~~ tended to obscure it. for of Gentiles
were forbidden to enter into of Sanctuary
and had a Levant assigned to ^{an} calling of
Levant of of Gentiles - If they became Prosely-
tes to of Jewish Religion, they were together
to of received into of Sanctuary, or out was ^{some} ^{scale}

Barren of of Temple. The Priests & Levites were
admitted into of inner Court, & of high Priest
into of holy of Holies, but only on one day in
of year: now of A. P. tells us of by there
distinctions of way into of holy of Holies was
not yet made manifest. But in due time
Christ himself appeared. and by his death
both fulfilled & abrogated of ceremonies
Law: since wh. period of difference between
Jew & Gentile has no longer subsisted. of
partition wall wh. was thrown down.
of of Veil of of Temple was rent in twain
in when of cell, whether Jew or Gentile
were henceforth to have an equal
Access to of God thro. of Christ. It is our present
intention to show 1. the way of Access to
of Father - 2. the Excellency of this way
The Tent contains a brief history of all
of of has revealed upon this subject. It informs
us of of way to of Father is thro. of Christ

The high Priest under of Law was of media-
tor thro. whom of People drew near to of
of by his typical mediation, we see how we
are to approach our God. He entered into the
holy Place of of blood of sacrifices, &
afterwards burnt incense before of mercy
Seat. representing by of himself, of sacrifice
of Christ. & by of latter his prevailing Intercession
thro. of blood of Christ offered in sacrifice for
us, no man could ever have found acceptance
to of God. nor w. of have availed, if he had not
also gone thro. of veil to be our advocate
to of Father, as well as of Propitiation
for our sins. Even if we had been pardoned
in consideration of his death, our Regenera-
tion w. of not have continued long. we
sh. soon have renewed our Transgressions
and have provoked of Father to destroy
us. But by this twofold mediation of Christ
Divine Justice is satisfied for of offences
we have already committed, and of Peace
of has been effected is maintained inviolate

now our f. declares if there is no other way
to y^e Father but this. I am y^e way y^e Truth &
y^e Life, no man can come unto y^e Father but
by me, & St. Paul assures us y^e in this way
we may all draw nigh to God in worship
& Confidence. Having therefore brethren Heb.
10 Chap. y^e 19 - 22. Tho' we come to y^e Father
thro' y^e Son, yet we must come by y^e Spirit
thro' him we have access by one Spirit &
we know not how to pray to y^e Father, unless
y^e Holy Sp. help our infirmities - Rom. 8. 26
we have no will to utter words unto him unless
y^e Holy Sp. incline our Hearts. Draw us & we
will ever after thee was y^e y^e Prayer of y^e
Sants of old. I will never y^e way of thy ben-
nedictions for ever in those who truly
behave and serve y^e. there still remains so
strong a disinclination to Prayer, that it is
y^e operations of y^e Sp. of y^e are powerfully
felt they find an almost insuperable
difficulty to perform their duty. moreover
if we have no power to exercise thankfulness

Affections at a throne of grace unless y^e Spirit
as a Sp. of grace & supplication, give us a
Broken and contrite Heart. I will pour out
upon y^e House of David tho' without it said we
are only like a ship, whose sails are spread
in vain unless there is a wind to fill
y^e. Over St. Paul, it sh^d seem had never
prayed till his real conversion to God
behold he prayeth &. Surely if y^e Spirit
we have no confidence to address y^e Majesty
of Heaven, we are deterred by a sense of
guilt, and are ready to think y^e it w^l be
presumption in us to ask any things at y^e
Hands of God. The Holy Spirit must be in
us as a Spirit of Adoption, before we can
cry abba Father. Thus there is a necessity
for y^e meditation of x^p to remove our guilt
so is there also of the Spirit's influence
on Account of our weakness; since wth
out his assistance we have no real know-
ledge of our wants, ~~and~~ nor any Confidence

to plead in God in Faith and Earnestness.
The way to God being now clearly pointed
out to us, namely thro the Son of God & by
h^{is} Spirit we come in the 2^d Place to
consider the Excellency of this way.
In the first Place this way gives us a wonder-
ful Discovery of G^d himself. what an astonish-
ing view does this give us of divine nature
here we see manifestly the Existence of
three Persons in the Godhead. Here we see
the Father to whom we are to draw nigh,
to gather with of for, thro whom, & of Sp. by
whom we are to approach to him. There are
evidently distinct the subsisting in one
undivided, Essence. moreover of Offices of
of three Persons in the Persons in the
Trinity are so necessary, and suitable
for us poor sinners, we cannot shake
of them but with of to most heartfelt
Joy nor can we confound their different
offices, but receive them as they are
stated in the Holy Scriptures

The Father is the original Fountain of the
Deity, of all glory and mercy. Truth it
is the mediator between G^d & man, and of
Blessed Sp. is of Agent ~~thru~~ by whom
we are enabled to approach unto him.
If each of these Divine Persons is G^d. is as
plainly revealed as if there is a God. tho
we are unable to explain the mystery
of the holy Trinity. It becomes us poor
finite ignorant, sinful beings worthy
to adore with humility and gratitude of
Plan of infinite wisdom for our Redem-
tion, and not to cavil against the ways
and word, and works of God, lest he leave
us to wonder and perish. while we are
lead to view G^d as he exists in himself
we cannot but contemplate his Goodness
to us. what greater Proof can possibly be
given than that of saved three sh. so
interest themselves in our Salvation. If of
Father sh. devise such a way of our

Acceptance of him; if of for St. after such
a way by his meritorious Death and his
prevailing Intercession for us, and if of holy
Sp. St. condescend to guide us in it and to
keep us in it unto it end. how wonderful
how mysterious is all this love, how little
known to the generality of mankind and
how little regarded. how there are
who feel any gratitude in their Hearts
to God for his so loving of O! few esteem
of him for redeeming of O! to his own
precious blood, and few ever think of
the blessed Sp. operations. However these
things are calculated to produce of most
salutary Effects upon the minds of
all who receive of. what consideration
can be more awakening to of human
mind than this sub. subject offers unto
us. we might ask was such a dispen-
sation necessary in order to ever restore
him to of Divine Favor

must of Father send his only Son to die
for us? must of Son alone and intercede
for us - must of holy Sp. descend from
Heaven and dwell in our Hearts? can
none of us be saved from eternal Death in
any other way, than this? How deep
then must have been our fall. how great
our guilt? how desperate our Con-
dition, and how inconceivably great
Dreadful must our State be, if we neglect
so great salvation? or if other than
what can be more encouraging
than to see what abundant Provision
has been made for us by a God of Love
what clearer Evidence can we have
of his willingness to save us - what
firm ground of Confidence can we
desire than that of his grace and
Intercession of of St. Geo. St. what further

and can we want them if holy sp. to guide
us - let us think upon these important
subjects - what if Father hath planned
for our salvation, what if Son hath
sacrificed, & what if Holy Spirit hath
revealed, and is able and willing to reveal
unto all that come to God by him -
we shall now conclude this subject
to an address to three descriptions of
Persons. 1. to those who never seek
access to God in prayer - Our S^r told
the Jews if he had not come and spoken
unto y^e. they had not had him, but if now
they had no choke for their sin - How
true may this be said of all those who
refuse to come to God in any way pointed
out for them - surely they must be
excuse, and if they continue ^{in sin} ~~be it out~~
I hope also, for in no other way than

this can we draw nigh to God, nor will
he draw nigh to us if we will not come
unto me said our S^r to y^e Jews if ye may
have him - so he now says of all here
present who neglect his salvation,
ye will not come unto him - the love of
him keeps you from of blessed yes, and
in a short time if you continue in it
will separate you from him for ever -
now is the accepted time now is the
day of salvation. now God is ready to
pardon and absolve you for all your
sins, yes, he lives to plead for you before
y^e many seat - the Holy Spirit is ready
to help you to pray to repent, and
to believe - Oh sin not any longer against
the love of God by neglecting his offered
mercy - cannot you y^e blood of the

ever tasting heaven and an unholy thing.
and do not despise to the sp. of grace.
God has blessed you to his Gospel - to
you and to your children is the word
of this Salvation sent. repent therefore
and turn unto God. and receive the
benefits of his Death and Intercession.
are we? think the joys of heaven, the
glories of the upper O! the favour
and love of God, and the eternal Happiness
which he promises to all them who obey
him; would be sufficient to draw all
men to Jesus. that all w. men to obtain
this blessed Prize of eternal life as
soon as they were told that they might
enjoy it. but alas, few believe the Report
few think it worth while to pay
any attention to the concerns of their

souls - what shall we eat, what shall
we drink, be occupy the thoughts of
greatest part of mankind. The lust of
eye, of heart of the flesh & of pride
of life carry men headlong to destruc-
tion - For there were troubles they sacrifice
the eternal interests of their souls and
drawn themselves in Perdition -
while this subject affords no hope to those
who never seek access to God in prayer -
It is a certain ground of rejoicing to all
who do attempt to draw near to God -
Let the fearful soul take encourage-
ment, consider what God has done to
save you. your sins may alarm
your Conscience, but believe God is ready
to pardon - come boldly to the Throne
Lastly. Let those who have come to God

thru the Son, and by of the Spirit. rejoice -
you have already tasted of it. ^{you have it in you of blessed glory} it is
gracious. Continue steadfast in prayer
and supplication - let your fellowship
be it of Father & of his Son Jesus Christ. walk
in him, and put on the ^{ye shall not build of flesh of life vile} of the Spirit. emulate
his holy Examples and consider what
cause you have for thankfulness and
gratitude to God. you have nothing
if is good, but what you have received
from above - for every good and every
perfect gift cometh down from the
Father - Consider who hath made
you to differ, ^{from a set of liars in wickedness} and bless God for his
grace, and holy Spirit of hath been
so effectual in you, ^{as to deliver} to deliver
you from the power of the Prince

of Dark ness, and to translate you into
the Kingdom of his dear Son. walk in
the light as he is in the light, and let
your eye be eye, and your ray be ray.
Study to be holy in all manner of
conversation, and the God of Peace
shall keep you blameless unto the
coming of our Lord Jesus Christ. How infinitely
happy will you then be when you shall
behold the Lamb that was slain and
shall be welcomed into his presence
to come ye blessed of my Father
whom no eye hath not seen. now are we of the
of God. Faith the Word but it doth not yet appear.
what a scene of rejoicing have believing hearts what
certain hope of eternal glory? The Lord may bring upon you
may cast out their name as evil - may hate and persecute
them. but, great is their reward in Heaven. nothing if it
can do, can rob them of their incorruptible inheritance
it is reserved for you in Heaven. all weapons formed against
you shall fail - for who shall separate them from you

of Christ - St. Paul was persuaded that neither
life nor death nor life. This was a blessed persuasion
and caused him to glory in tribulations, because he
knew if vain were all the attempts of Gentils
& Hell to prevent his final liberation - He knew if
G. had called him by his grave - had reared his son in
him - had filled him with an hope full of immortality
and that he would not leave him to perish
but that he would most assuredly bring him to
his holy Hill, to mount him, to the city of living God
the heavenly Jerusalem - that he sh^d. there sit down
in an innumerable Company of Angels - to the
general Assembly and Church of first born -
and to Jes. as mediator of a New Covenant, and be
for ever with him: we may safely add. that such Honor
shall all the saints have at last. They shall all at once
see & behold the glory of their Redeemer's Kingdom
and shall be sharers to him, who hath loved you &
washed you from your sins in his own blood: you who have
believed on Jes. look forward to the day of his Appearing he
will come quickly - and take you to his holy Habitation -
whatever your present feelings and distresses may be, you
shall however great your fears and temptations - yet
you shall finally overcome them, him who hath loved you
and called you to an holy Calling.