

1. Pet. Ch. 14. v. 12. & 13.  
wherein they think it strange  
if you run not at y<sup>e</sup> to y<sup>e</sup> same  
pace of Kirt. speaking evil  
of you. who shall give shew  
to him y<sup>t</sup> is ready to judge y<sup>e</sup> quick  
& y<sup>e</sup> dead.

The grace of G<sup>d</sup>. bringeth  
Salvation, when it is manifested  
in y<sup>e</sup> Conversion of a sinner  
makes such a wonderful change  
in y<sup>e</sup> Person upon whom it is  
bestowed as astonishes the O<sup>d</sup>  
Parents wonder at y<sup>e</sup> Alteration  
in their Children. & Children  
are surprised at the change wrought  
in their Parents. The Spirit of  
Christianity & the Spirit of y<sup>e</sup>  
O<sup>d</sup> are always diametrically  
opposite to each other - we unto  
you say our S<sup>r</sup>. when all men  
speak well of you -



He knew the more holy & righteous  
a man was if more he was  
be contemned & despised by the world  
and if it was impossible for a good  
man not to have Enemies -  
As our S. had endeavoured to fortify  
the minds of the his Disciples  
against the variety of Trials thro  
wh. they had to pass; they also  
endeavoured to prepare their  
Followers for similar sufferings  
Sometimes they spoke of the  
sufferings of the Prophets: & of  
End of the S. to you how nobly they  
lived; and how gloriously they  
died at a view of strengthening  
the mind of the Christians  
and establishing a firm Faith of  
the Gospel & they also dwelt much  
upon the sufferings of X. and  
held him forth as a Pattern of  
Patience & humility & exhorted  
their Hearers to follow his

Example - The Ap. Peter is this  
Chap. ant of v. 1. your Text is taken  
it putting of believers in mind of  
what their Saviour had done for them  
For as much then, says he, as X. has  
suffered for us in of flesh & in  
yourselves likewise in of same mind  
let this Consideration fortify you  
against impatience & faintings under  
your Trials for his sake - When he  
shows how a Christian ought to  
live what care & Attention he ought  
to pay to his walk & Conversation -  
What if part Time of his Life ought  
to suffice him to have wrought  
the will of of Gentiles - when he  
lived before his Conversion in the  
Gratification of every sensibly lust  
& passion; in Excess of wine Revellings  
banquets and abominable Idolatry  
This was your former miserable  
Condition O ye Christians; before the  
glad Tidings of the Gospel reached  
your Ears and the grave of G. had  
affected your Hearts



but now you have cast off all  
these your former lusts: you have  
turned from your wicked ways to  
serve the true & living God, and are  
now devoted to his service - since  
this change hath in you your  
compassion and friends look  
upon you in love and indifference  
and think it strange if ye run  
not to it.

In the words of our Text three  
things offer themselves to our  
consideration - 1. the Ch.<sup>no</sup> opposi-  
tion to the Q.<sup>l</sup> 2. Their opposi-  
tion to the Thoughts and Speeches of this  
world & the supreme & final Judgment  
of both -

1. The Christians opposite course  
to the men of Q.<sup>l</sup> The latter  
run to excess of Riot - the former  
run not to it - The all natural  
men are not in of grosser  
manner guilty of running to  
Excess of Riot,

yet they are all some way or other  
wasting away their Time &  
Strength in the Pleasures of Sin  
each according to his <sup>own</sup> natural  
inclination. They are all departed  
from God are all bent upon folly -  
all living contrary to the express  
Command of the Almighty -  
Some are literally spending their  
Days in rioting & drunkenness  
in every kind of uncleanness &  
licentiousness - others are drunk  
with the cares of this life - Take heed  
to yourselves says our S.<sup>r</sup> lest at any  
time your hearts be overcharged  
with surfeiting & drunkenness & of  
cares of this life - whatever it  
is it draws away the heart from  
God, how ever plausible and  
reasonable it may appear  
ruins and destroys our souls -  
The wicked run to excess of Riot  
they are carried swiftly along



like a river, by the impetuosity  
& violence of their own lusts &  
passions - It is not easy to stop a  
swift running river; yet this  
may be much easier done than  
to stop a runner in his mad  
career of sin - The one may be  
done by created, but the other can  
only be performed by an uncreated  
Power - And of one runner taken  
a part, by so convenient, by all  
created Power; how much more  
hard a task is it to a public Refor-  
mation, and turning a land from  
its course of wickedness. outward  
restraints are good, but can avail  
but little towards inward conversion.  
How lamentable is to behold the  
whole race of mankind like  
sheep going astray each pursuing  
a course of his own. must end in  
ruin & destruction. And this  
is the true state of all unconverted

men. They are all gone astray, they  
are all together because all have sinned  
there is none of doeth good no  
not so much as one - Are not  
many of you running to excess  
of riot - Are you not spending your  
money for if it is not bread & your  
labor for if it is not bread - you  
are squandering away your golden  
moments in idleness. hath given you  
for if best of their pure moments if  
can never be redeemed, for if it is  
can not give you of smallest satis-  
faction for -

This is the cause of unconverted  
part of mankind here, but ye  
will not it if ye say of A. M.  
The righteous are pursuing a different  
course - They are running contrary  
to the grand movement of the world. There is  
a spirit living in the world where their  
contrary motions flow - The  
believer sets of example of his



say "against" Example of if of  
 and if spirit of X. against if of of of  
 say if of of of of of of of of of of  
 to overcome if of of of of of of of of of of  
 unto Jes. if great Capt. of his but  
 he holds on his way against all  
 opposition - his of is set down  
 on the right hand of G. and  
 he is determined to obtain if some  
 Honor and glory - This is if Prize  
 of his high calling &c. He has in  
 view - I mean upon this  
 The of of of of of of of of of of of  
 of of of of of of of of of of of of of of  
 created his measure of them and  
 He is sweetly drawn in if of of of of  
 God's love in if path of his command  
 are come in if second place to speak  
 of their opposite Thoughts and  
 Speeches of each other - The  
 Christian and if carnal man  
 are wonderful to each other -  
 The carnal man wanders to

see the Christian living such a  
life of self denial, and the Chris.  
wonders to see unconverted men  
so much bewitched to the trifles  
& vanities of <sup>of</sup> ~~of~~ he wonders if  
the Delights of his can so long  
entertain and please men, so as to  
cause them wholly to neglect ~~it~~  
and his great salvation - They are  
wise and provident in buying  
up a few earthly things but  
have no ~~no~~ concern about ~~at~~  
buying up any Treasure in heav<sup>en</sup>  
The Christian knows by experience  
of Depravity of mankind - yet he  
is astonished to see of blindness &  
Stupidity of madness & ~~of~~ <sup>of</sup> ~~of~~  
is. ~~man~~ <sup>man</sup> of course of a carnal  
man - There is so much unreason<sup>ableness</sup>  
in his conduct - such a total  
Stagnation of all true concern  
about his only interest of salvation  
of his soul - The Chris. pities  
the men of <sup>of</sup> ~~of~~ world. he mourns  
over <sup>you</sup> ~~you~~ and prays for <sup>you</sup> ~~you~~



and would gladly be if means of  
blinking them for if <sup>of</sup> ~~gains of~~ <sup>etern</sup> ~~etern~~  
Death. On the other hand - the carnal  
man seeing no beauty in Religion  
having no Relish for God's Comm.

wonders if a Chris. can spend so  
much time in ~~secret~~ of Duties  
of Religion - why ~~these~~ secret  
Prayer sh. afford him so much  
Pleasure - The Penitent when  
seeking after communion is by

experiences more pleasure &  
Enjoyment than all of Gratification  
w. if G. can give - The bitterest

Exercise of true Repentance fills  
the soul with holy Joy - the very  
Tears w. he sheds for his sins are  
sweet - when he has once tasted  
of the f. is gratious he for a moment  
loses all his Relish for sin and  
sinful Pleasures -

Carnal men when any of their  
Companions happen to be conver

wonder how it comes to pass if  
they can part with Pleasures of  
sin so easily - They think it impos-  
sible - Hence they speak evil  
of it.

we come now to if third thing  
proposed - The supreme and final  
Judgment of both - They shall  
give Account unto him who  
is ready to judge if

Tho: if wicked readily forget their  
Scuffs and reproaches w. if they cast  
account of righteous; and if  
righteous are ready to pardon and  
forgive yet they will not pass

so - They are all registered, and if  
great Day shall call them to  
account for their evil &  
Excess: for their evil speaking  
and Persecution of the righteous.

It is many be remarked if in this  
Colony there is little persecution  
for Righteousness sake -



what is it heavy of this - because  
there is little righteousness among  
us. There is nothing to excite  
Persecution; I would to God there  
were - we sh<sup>d</sup>. be a more happy  
a more prosperous people than  
what we are - because we sh<sup>d</sup>.  
have more righteous persons  
amongst us. It is no mark  
of our good condition, if there  
is no Persecution, but if reverse.  
If we are not Persecutors, we  
run to excess in Riot. This you  
must allow - we each of us  
must give an Account unto  
him who is ready to judge  
the quick and Dead - what  
Account are many of you  
likely to give? Some of you  
have lived 20 others 30. others 40  
years. what have you been  
doing all this time. Peruse  
all your Actions and words

are carefully registered in Gods  
book of Remembrance - The  
common conversation of many  
of you is nothing but obscene  
and impure language - your  
Throats are like an open Sulfur  
mine. The language of Ludom  
and Gomorrah is the language  
of many of you speak -  
you can hardly open your  
mouths without belching  
out oaths curses & blasphemies  
To hear the cries, and the imprecations  
and speeches which proceed from  
many of you in Rioting - make one sometimes  
imagine that Hell was removed  
from beneath - our crying  
here is greater than those  
of Ludom, and have entered in  
to the Curs of y<sup>e</sup> p. of Sabbath  
Sabbaths



O tremble ye blasphemers, for  
your Day is coming, the Lord  
will be avenged upon such as  
you - your Duty calls loudly  
upon me to warn you of your  
Danger - and to exhort you to  
fly from it, as you would  
many of you are guilty of  
uttering the most diabolical  
Speeches in the most open  
and public manner - such as  
Decency forbids me to mention  
in this Place - Let your own  
Conscience point them out to  
you - your conduct in this  
respect, not only calls upon  
me as a minister to warn  
you, but also upon the civil  
the civil Power to exercise  
its Authority to restrain your  
licentious and obscene Speeches -  
with respect to many of you  
I fear you are now passing all

Reformation - you have sold  
yourselves to work Iniquity  
and will be guilty of as many  
crimes while you live as if  
the Society in which you are will  
allow you - but it is necessary  
that you should be checked and restrained  
for the good and well being of  
the rising Generation, lest they  
should imitate your Spirit & manner  
and follow you in the Road to  
Ruin & Destruction - To see women  
mouling drunk in the Streets  
and to hear them belching out  
the most horrid Oaths -  
Curses has ever been considered  
as the greatest Disgrace to a  
Society - yet is it not common  
amongst us - women have  
lost all regard for God, their Sex  
and Society & are only fit fuel  
for Hell -



There is no hope for many of you  
you will not repent, nor turn from  
your evil ways - you will still  
continue to do wickedly till the  
angel of death arrests you  
and then where, ah where will  
you flee for safety - to God you  
cannot turn. He will be to you  
a consuming fire in the day of his  
indignation and wrath - you cannot  
withstand his power, nor can you  
turn away off his judg<sup>t</sup>. you must  
sink beneath his vengeance  
into everlasting burnings - he  
who made you will have no mercy  
on your day of wrath and many  
will then be forever over -  
and nothing will remain  
for you but weeping and

wailing and gnashing of teeth.  
Consider this ye careless thoughtless  
sinners, your day is near at hand -  
you cannot run long to escape from  
him - you cannot long hide your  
sins and your shame - God of  
merciless judge will bring you  
into judg<sup>t</sup> he will punish you  
in everlasting destruction for  
it will then be too late to pray  
no pardon will be given you  
then - you will have none  
to pray for <sup>you</sup> with you - but  
you will be tormented it of such  
man in Hell. there you will  
lift up your despairing eyes  
there you will see, flames upon  
th<sup>t</sup>. and all the merits of God  
are blotted



but none of them will stand  
ad minister so much as one single  
drop of ~~water~~ water to cool your  
inflamed tongue—

However let the Saints, who now  
view the heavenly Rave rejoice—  
They shall soon be out of the reach  
of the Tongue of Slander, and  
malice— all their Enemies shall  
soon cease speaking evil of  
them— They shall stand in  
you the Day of Judgment to great  
witness before the face of  
all them who accused them—  
for the Lord will not condemn  
them when they are judged  
but will give the command  
to his Angels to gather his Saints  
together unto him. Those who had

made a covenant with him by  
members. which members will  
fill all the Saints in that day  
when they shall return to him  
at songs and everlasting joy  
upon their Glads