

1. Peter h. c. v. 12-16. Beloved think it not so

The Peace & Tranquility w^h Christians
enjoy at the present Day, may seem to
render a Discourse on y^e subject before us
unnecessary, and uninteresting. But the
whole new Testament abounds to warn
us to expect Trials of various Kinds
and holds out to us encouragement to endure
y^m when they befall us, and how we sh^d. conduct
ourselves under y^m. nor is there any intimation
given that this State of things was to be
confined to y^e primitive Christians; when
the Gospel was first preached. But on the
contrary we are told of they who will live
godly & in whatever Age they do live
and our Sav^r. has declared, if thorns will
come - and if the thence of the Cross
sh^d. never cease. for they who are born
after the flesh &c.

2 The Government of Christianity having become the national Religion, it may fairly be supposed to have abated some what of the fury of its violent opposers while the Protection of Laws keep within certain Bounds the Hostility of those who hate the followers of X. but Reasoners take something also may be allowed for the Law State of Religion amongst us - where there is little Righteousness existing, there will be little Persecution to oppose it. I cannot but think if we were influenced by the same holy Spirit, and possessed the same zeal for Religion as the Primitive Christians did, we should meet it much the same manner in the hearts of ungodly men now, as there were in former days - we want that Divine love

3 of order & zeal in the Cause of Religion w^{ch} the Ap^l possess to call forth the Energies of human mind. we are not without daily Proofs what wicked men w^d do to destroy the real Christian, if he were not protected by human Laws - none of us can tell what Trials we may be called upon personally to endure, even tho' the Church of J^h at large ^{should} continue in Peace. Could we see all the Saints of God at present time, we should see some of them suffering every hardship that nature can bear for unreasonable and wicked men - and for similar Trials we ought to be prepared we must never expect to be free while we are in this Tabernacle. The words of the Ap^l Peter are admirably calculated to fortify our minds against all if any at any time come upon us -

Since whilst they teach us to expect
persecutions for Righteousness sake, they
show us. 1. In what light we should
view Trials

2. what Reason we have to view them
of Light & what we sh^d especially guard against

1. In d. we should not think of strange
as tho' some strange thing happened
unto us - God in his infinite wisdom
and goodness has seen that his People
sh^d be subject to being tried, not only
for the discovering of their Graces, but
for the Improvement of them -
Institution writeth d. - God has given
to his People a new nation, altogether
different from that which they brought into it
& it is a nation w^h by excellence
may be compared to gold - but
there still remains in them much
Dross - w^h must be purged away

In and as Gold is both assayed and puri-
fied by fire the Action of Fire. so must
Gods People be tried and purified in a
furnace of Affliction. Of course their
Enemies have no such respect in view
in all their Persecutions, they intend evil
to them - but G^d has other and very different
ends in view - he will make all work he
seeks their advancement in of divine
Life, and will suffer no heavier trial
to assault them, than what he hath
strengthened them to bear, and will
over rule to their eternal good -
tho' God has taught us in his word and
by his Saints of old being persecuted
to expect Trials and Persecutions, yet
when they come we are ready to
think them strange, and to inquire
why this Affliction sh^d come upon
us, and from such an unsheltered

Dear Sir, why we sh^d be called upon to suffer
such unexpected trials, who have deserved
them so little. we who have made it our
study to promote the Happiness of our
fellow Creatures to the utmost of our
power, should still be treated ^{with} injustice
and Cruelty - But when we ^{are} cast
down under the weight of our afflictions
we should remember, if of some trials
we are compassed also in our brethren
^{who} are in of it and if none are come
upon us but what are common to
man, and not any but what God
will enable us to sustain. The Ap^l hath
declared of no temptation. under this
conviction we sh^d receive of. as our
appointed lot and submit to it as
dispensations of God for our eternal
good - we should not only bear it
patiently, but rather regard it as a

ground of joy. on this subject there is but
one testimony throughout of holy scriptures
our Lord says, if ye be persecuted for Right
St. Paul tells us of his loss. Pleasures in
riches, in reproaches, in necessities, in
persecutions, in distresses for X^o sake. he
counted nothing too much to suffer for
X^o who had suffered so much for him.
St. James bids us to count it all joy when
we then gives it as his deliberate
Judgment, we count of happy if endure
St. Peter as the whole Epistle imports
us had of some views on this subject
and therefore we feel warranted in
saying, if ye be reproached for the
name of X^o happy are ye. for if ye
suffer it him you shall also
rejoice to him. marvel not said our
S^r to his Disc^l if of it have
in Confirmation of this sentiment I
proceed to show

Q. What reason we have for viewing
Trials in this light - Certainly it
appears strange to the most cruel
Persecutions for the sake of Christ. We consider
as a ground of Joy - but this view of
it is just, for when we suffer for Christ
like we are made partakers of his
Sufferings. we call to mind, if it any part
of human body suffer whether it be
the Head or members of whole
participates in it. Now yet Jesus
Christ is the Head of his Church, his mysti-
cal body, and believers are the members
and when he suffered or if Cross
believers in a mystical sense suffered
it him. as it is written we were
crucified to him. we died to him, we
were buried to him. So when we
suffer he as it were suffers it is
as he said Tanti Tanti &

6. In all their Afflictions, and he who touches
you toucheth of Apple of my Eye - As
far as respects the advancement for him
he suffered alone. but if we may be con-
firmed to his Image in all things, he
both united to his Church Christ our
Head and fill up the measure of his
Sufferings. so if tho in his own Person
he is beyond the reach of man's Cruelty
he is still enduring much from it
in the Persons of his People. In truth
it is not on their own account of Christ
he will suffer any thing. If we would
but renounce our Allegiance to him
the Church? find no more occasion
against us. It is for his sake if it be
us, if ye were it if Christ. Have our
Sufferings are his, and in enduring
ye are truly partakers of his
Sufferings - and when we are called

to suffer we should rather rejoice
than think it strange, and bless G. if we
are counted worthy to suffer for his
sake. when we do suffer for X. we
are not only made partaker of his
sufferings. but the Spi. of G. descends
into our bosoms to support and
comfort us. The Sp. is called in con-
fess of his glory and of G. as being
one of G. Father who is of G. of glory
His office is to descend & dwell in their
~~Hearts as their~~ ~~Love~~ ~~is~~ ~~of~~ ~~sanctification~~
their Comforter - Thus our L. promise
to his Disciples, if I go not away, when
we really suffer for X. sake, it is
both an Evidence of he does rest
upon us, and Pledge of he will be

7 with us in an more abundant manner
shall not this Consideration reconcile
us to sufferings? or should any trials be
thought strange if we are productive of
such great benefits? when we thus
suffer G. is particularly glorified in
us. And thus on the Part of my perse-
cutors G. is dishonoured and blasphemed
but on the Part of the sufferer he
is glorified - behold a Christian
suffering for Righteousness sake
what does he say to all who behold
him? In respect of words he may
be silent, as a Saint before its
Theaters, but in Actions he proclaims
in Accents of unmut be men
too the powerful Influence of Religion
has upon his mind. The Peace

Stephen shone like the face of an
Angel when he stood at the Jewish
Judgment Seat charged to blasphemy.
The Accusation made no impression
upon his mind but that of Joy & Peace
tho' he was aware he sh^d be unjustly
condemned to death. Stephen was ready
to say, my S^r is worthy of all that;
never can I suffer enough for him
who has suffered so much for me
never can I love him sufficiently
who has so loved me as to give
himself for me. if I had a thousand
Lives they w^d be well disposed
in his Service. Thus every real
Christian is in like manner affected.
He views sufferings in a different
light, and feels them in a different
way but what ungodly men do

he rejoices in them. He knows it is his
Duty as well as his Privilege to bear y^e
patiently. he does not regret if he live to
It is put thus to of Test. but rather is thank-
-ful for it - our S^r hath said, woe unto you
when all men speak well of you -
but blessed are ye, when men shall
revile you, and speak all manner of
evil against you. The Christian's joy
- consists the words of his dear S^r?
and they are sweeter to him than the
Glory of the World, Camp - many of
the Persecutions of Gods People, have
been perfectly conveyed at their patience
under the most cruel Torments yet
be inflicted on y^e. and have been used
by of every kind of of sufferings,
not only to embrace the Principles
that were so mighty in operation
but even to subject themselves to similar

government if they had inflicted upon
others. Again ^{God} is not only glorified by the
sufferings of his servants, but their eternal
happiness is augmented - soon will of
Sav? who died upon of Cross come again
to judge. then will he gather together his
Elect for every day Joyous of of of
and bestow upon y. of Remembrance of
Perman, to w. while they were suffering
being Trials they looked forward, more
endured as seeing him who is invisible
because he had d. Jes. has told his Servants
if they suffer w. him, they shall be
glorified together; and if their light &
afflictions d. He gives y. an hundred fold
in this life for all if they may endure
for him on Earth. but when he shall
come a second time to be glorified in
all y. of believe, they will receive their
full Remuneration

Tell me then will more regret to be
esteemed the d. will St. Paul regret if he
found d. I will be regret that he sealed of
Doctrines w. he taught it his blood on
will any of the, Ap? regret if they were
baptized into death? will any of of
noble Army of Martyrs regret if
when tortured w? not accept deliver
ance, if they might obtain a better
persecution - no no, no moment of
if but of Joy will for over patience
whole years of pain. what then will
be their Triumph to eternity, for their
pleasures will be far more more -
but as this subject may, and has been
often misapprehended, let me show you
in the 3^d. Place what we sh. especially
guard against in relation to it -
we must be careful not to bring Trials

upon ourselves by any misconduct of
our own - It is possible if a wild
Enthusiast may hurry himself at
length to despise all human laws
and whilst suffering for his Errors
and Follies may conceive himself
to be bearing of Cross of X. But when
Persons reach the just Reward of their
own misconduct, so far are they
from honouring G. that they greatly
dishonour him and expose Religion
to Hatred and Contempt. Some
Pridefours are what the Ap. calls
busy-bodies in other men's matters
under the Idea of rendering Service
to G. and man - This is a great evil
in the Christian Church and at some
time too common - it is productive
of much mischief and tends to
destroy the best feelings of Religion

If any of you suffer for such Conduct
as this think not if you are to expect
any Remission by G. The Cross is
you are called to bear is not X. but
your own - you have merited all you
suffer and let me tell you, if what
you suffer for now, is only a Prelude
to a yet sorer Punishment it shall
be inflicted upon you by G. even
by G. whom you profess to serve
but whose name you dishonour
and whose displeasure you incur.
* Let your own Conduct as Christians be
correct, let it be as becoming to God
as X. Remember if you only call him F.
S. and do not his Commandments, he
will not own you at the last Day, but
on the contrary, he will declare of he
never knew you and will say to you
Depart from me ye workers of Iniquity

But if we suffer as Christians we
may rejoice in all if we endure.
and Christians may think of they load us
it disgrace. but shame in such a
case is, no shame. it is the greatest
honor. The Ap^l when imprisoned
and scourged for the words take
as we went by the presence of their
Persecutors rejoicing if they were
counted worthy to suffer shame
for the name of X^p. Thus should
we do - we sh^d. rejoice at the
honor if is conferred upon us -

Thus we see from what is contained in
the words of our text, in what light we
should view our trials as Christians
we sh^d. not think them strange. we
sh^d. consider them as a fountain of joy,
for by them we are made partakers

of X^p's sufferings, and in enduring in the spirit
of G^d is given unto us as a crown of life, and
G^d is glorified by our patience under yr.
and our ever eternal happiness increased.
at the same time whilst we rejoice
under our sufferings we should carefully
by examine, and see that we suffer
for X^p. and not for our own incontinent
in any way - we shall now conclude
this subject, in doing which I would
beg leave to suggest 1. in enduring
Religion we sh^d. be deliberate. we sh^d.
count the cost we may rest assured if
true Religion will sooner or later
expose us to trials. our S^t. has plainly
warned us, that if we will be his disciples
we must take up X^p. he tells us further
if unless we take the Father & Mother
we sh^d. then consider whether we can
make up our minds to part to call
for him. we read of a young man who

came to Jer. and said master what shall I do to inherit eternal life
ye & sell. This young man had better
never ^{to} have come to H. and I have no
hesitation in saying if we had better
never follow H. at all, than to follow
him & afterwards turn back from
him. for it were better never to
have known of way of righteousness
lastly. After we have deliberately made
choice of Religion let us be having
if Persecution arise for righteousness
like we must not be thinking how
we may escape it. so much as how
we may glorify God under it—
I mean not to say if if we are
persecuted in one City, we are
not to flee to another, for if liberty
was granted by our Lord to his
Disciples. But if we are in our

Station in life whatever that Station may
be whether high or low - and we ^{are} con-
stantly persecuted we are not on any
Account to attempt to show Reverence
by making any secret concessions
to our Enemies. our Duty to God must
always be paramount to all other
considerations - our great Anxiety
must be to prove ourselves faithful
to him. Daniel did this - The three
Hebrews did this - and we are com-
manded to be followers of them &
for our great and endless Comfort our
Saviour H. the evening he was betrayed
instituted his Holy Eucharist, as a
continual Remembrance of him
Thus do in Remembrance of me
Every time we celebrate this holy
ordinance we call to mind the suffer-
ings of great love of our Lord H. by
which our souls are strengthened &

refreshed. He has promised to meet us
here - so I am to you always, where
two or three are met together in my
name. He has made no promises but
what his love & fatherhood intend to
fulfill - Let us then believe his word
if our Hearts may be established. and
Let none who best if they are poor or
be discouraged ^{bring} ^{try} to his holy table
He will always fill if hungry to good
things, and such we are commended
to compel to come in to this
marriage Feast, that None may
be full. But alas when we invite
him to come to Jes. we may
lament it of Prophet, and say who hath
a man make light it and
go their way - but all who do
make light of the ^{holy} ordinances
shall judge themselves unworthy
of eternal life -

If we neglect his promised grace and
mercy thro the medium of his sacred
ordinances, he will neglect us when he
shall come at the last day and his
glory in the glory of his Father -
Let the Hearts of those who seek the
S^t. rejoice. there is joy in the presence
of the Lord - Yes come to seek and to save that
was lost. and ~~see~~ as you beat yourselves
lost & out or lost? come to him this
day and he will save you - But all
you who despise his grace & ordinances
from the greatest contempt upon
the divine government, and
exclude yourselves from the blessings
which are promised and bestowed
upon those who are there accord-
ing to the divine appointment -
All by their sins have lost the divine
covenant - and if you ever hope to

be restored to it you must claim it
greatest of all blessings in and through
X. alone. The Lord is to be met in
the use of his ordinance, because he
has promised to be there - and we
have no right to expect to meet him
anywhere else - may G. in his infinite
mercy incline the Hearts of all here
present this day to close in with
the offers of Grace and mercy, if
they may not only hear, but know
the joyful sound of pardoning Love
and be brought here after to walk
in the Light of God's countenance
and to tell of his Salvation all
the day -