

Qu. Ch. is: v. c. ~~Let~~ ye get
while he may be found &c.

There is scarcely any more shob.
any Proof of our Insensibility to
respect to eternal things. When we
concentrate we shew, whilst
Death is calling of those around
us - If our neighbours House were
on fire, we sh^d. then think
of securing our own Habitation
from flames. or to save our
Property. yet we can hear of
the Deaths of others. and confess
if ourselves are dying mortals
and must soon become com-
parsons to worms in a Grave
& yet delay our preparation for death
as if we were exempt from
common danger. It were certain
from some Revelation for Heaven

2. That we were secure. But every
fresh Instance of mortality is
a voice of God to his servants, &
speaks to them of every language
of our Text. we need not give any
formal Distribution of our Text, as
it is our intention only to ground
upon it a general Exhortation to
seek of God. we shall therefore arrange
our thoughts under the following
Observations. 1. There is Reason
to believe if God is absent from
us. 2. we cannot hope to find
him if we do not seek him
3. There is a time coming that we
shall seek God he will not be found
of us. 4. Where we seek him
now, he will be found of all of
us. 1. There is Reason to believe

3. It is not improbable if some of us live in occasional fits, and many amongst us in a habitual course of passion of ^{the} various kinds. In anger will be found drunkenness & fierceness, in others rashness & dishonour, in some Pride & Envy, in others hard heartedness & Cruelty, in some malice & Revenge. and are not these manifest tokens if men are far from God? who are in such a state not only of mind but such men are an abomination to God. but even the Prayers of the wicked are so likewise. But when of internal deportment is changed, and if firmness of Religion is in some degree maintained how little is there for of most part of its power. how little love to God and our neighbours

but little taking up of our Cross
and following of Christ. but little
self denial. but little heavenly
mindedness. many read of bible &
find it a sealed book - it is never
precious to them - they feel involved
in the promises, nor do
the Precepts of Gods word influence
their general conduct. It is true they
attend the ordinances of Religion
but feel no real ^{pleasure} delight in them
when they come to Christ & say
they do not like the fruits of it
but under Gods shadow its great
delight, nor is it fruit of his
word sweet to their taste. such
persons may ever pray in all
secret if mere formal Devotions
can be called prayer) and find no
delight in this duty or benefit
to their souls. we might ask whence
is all this, because it is about ^{beginning}

to. If it were to go his word will be
the life into them. Their Communion
to him will be sweet and refreshing to
their souls. Their Communion with
him will be a glory round their
souls, that will be visible in their
countenances. Nurses when he
visited it & came to speak
to of practicals. They could not look
upon his face, for the glory of
his countenance, as if
he was ever palled to put a veil
upon his face, before he spoke
to them. And if true Exercises of
Religion, viz. Communion and
Fellowship with God in them, that not
always alike spiritual, viz. or if
while he accompanied it with
Energy, and be followed it with
true sanctification - when
we want spiritual life in

the discharge of our religious duties
duty of obedience, the young folks of
it but after G. has done from the
absence of G. G. is not as - we feel
not his influence we worship him
not in spirit and in truth, therefore we
can do we worship him. he does
is of state of of generality of men -
kind, that they may occasionally
have felt some heresies -
come, some of them about them
truth - some fear of the Deity -
yet they do not seek G. at all their
Hearts - therefore he is absent from
them. we come 2^d to show if
we cannot expect to find G. if we
do not seek him. we know of
in extraordinary Counsel of Providence
neither the husbandman can
tell his man about much
provides soil, nor the student
acquire knowledge without

5th much patient investigation. Now
then can it be supposed if we can
attain unto of knowledge & enjoyment
of G. without seeking him in his
appointed means. we have no
promise if we shall find G. if
we do not seek him, any more
than if husbandman, has a
promise if he shall receive
a crop of grain from of grain
if he neither ploughs nor sows.
you know it is the madness
for the husbandman to expect
a crop in harvest, if he in
seed time he does no grain.
we admit God does sometimes
show his sovereign grace &
power - he is sometimes found
of him if sought him not
and made known to ~~us~~ if
inquired not after him

but we might as well expect of to
find our riches in manna for
Manna, when he has given us of
ordinary means of support, as to
look for him to give us his divine
blessings, if we do not seek after
g. God hath indeed promised if
he will do this and the other things
but he hath said at the same time
for all these things I will be
enquired of by you. and we must
ask if we will have, we must seek
if we will find. we must knock if
we expect of down of mercy to be
opened unto us. nor is it in a
cold and indifferent manner if
we must seek God, we must strive
as persons in earnest. Strive to
enter in. I will not let thee go unless
thou keep me. we must be like
the poor widow at of unjust Judge

6. If we once gain access to God
we must cleave unto him with full
purpose of Heart - we must be
determined to take of Kingdom
of Heaven by storm, the Kingdom
of Heaven suffereth violence he
who for want of this holy zeal
in our endeavours, this pains
Perseverance of so many seek g.
all their ~~lives~~ lives and never
obtain unto any comfortable
acquaintance of his face. never any
savoury acquaintance to him. when
we seek God we must seek him
in Christ. He is of every. I.
no man can come to if Father
but thro him. he is the only
mediator between G. and man
If we neglect him - in our approaches
to God, we shall never find help

to the Father - He is our only Redeemer,
our only Propitiation for sin
and it is only His blood if He can
be just and pardon our guilty souls.
Hence we shall never find it if
unless we seek him in a proper
manner - and now for now is of
accepted time & we come now
in of 3^d. place to show, there is
a time coming when, tho we sh^d
seek him he will not be found of
us - This awful truth is strongly
intimated at in our text. nor ought
it to be concealed from our view -
we all know, if at of time we seek
our opportunities of seeking God will
then be forever closed. For there is
no work nor knowledge &c.
Death will deprive us of all of
means of grace we now enjoy
we can then hear no more the

joyful sound of Gospel of Peace
Yes. will then be no longer set
before our eyes as conceived - we
shall no more be exhorted to
look unto him, and be saved.
we can no more bow our knees
before the throne of grace, and
lift up our eyes to the everlasting
Father for whose our Health is to
come. All will then be over
with us. However earnestly we
may then implore of Divine
Favor the night will then
have come upon us in which
we can work - we may then
like the foolish virgins when of
Door is shut, cry 3^d. 3^d. Open unto
us. but we know what of answer
will be to such a Petition however
strongly urged - Verily I say
unto you I know you not

many says our Lord will say to me
in that day, in the day of trouble
not a few says he will make of
request, but many. If I have
not blasphemed in thy name,
and in thy name have cast
out devils, and in thy name
done many wonderful works
and then will I prophesy unto you,
I never knew you. Depart
from me ye of work iniquity—
Our Lord is not here checking of
open candlestick sermons, but of
preachers who make some
pretensions to religion, to
men who had declared that
they were on his side, by
blaspheming in preaching
in his name when their

Hearts were not right at home—
There never is any doubt expressed
in Scripture what will be the
fate of openly wicked, their doom
is written as clear as a sun beam—
but many who attend upon God's Word
will be found wrong in if God—
In short all workers of iniquity
whether their sins are open or
secret will be shut out of
Kingdom of God. It will be no
moment what Characters they
might sustain while on Earth
amongst their fellow Christians
if they were workers of iniquity
in sight of God. They will
be numbered with the those
who shall be cast into utter outer
darkness at that day. There will
not be of smallest expression of
mercy shown unto us if once
we lose it now of time in

our unrepented sins. The rich man
or Gell is left upon record by our
Lord as an awful warning what
we have to expect in Hell. The
rich man when he left cast his
eyes on Hell, he only enquired of
his servants might he dip of tip of his
finger in water and cool his
tongue, but this favor was denied
him. we shall also ask in vain
should we come into of same place
of torment. But I would caution
you if your day of grace may be
terminated on this side the grave
and long before death overtakes
you. May we may learn from
many parts both of the old &
new Testament. The Jews in of
wilderness are an awful proof
of this - Hear what of Psalmist
says of them - my people and
not Hearken to my voice

and Israel will none of me. So I
gave up to them our Hearts to
huts, and they walked in them
our counsels, and I swore in my
wrath if they sh^d not enter into
my Rest. This was of course to of
Jews who rejected our f^r. After he
had been preaching unto them and they
repented not, nor believed his word.
Jes. said unto them I go my way,
and ye shall sleep, and shall
die in your sins. whether I go ye
cannot come. At the time of his
death of greatest part of of Jewish
nation rejected him to their
everlasting damnation, as of give
up to a reproach to you -
we are informed by St. Luke
if when Jes came near to of
Jerusalem. previous to
his death, he wept the city

and swept over it, and said, it
was but known, even then at least
in May Day. From this Declaration
of Scripture we see the Jews were
given up to final Iniquity, and
Hardness of Heart, even while they
continued in the full Enjoyment of
Health, and worldly Prosperity &
the outward ordinances of Religion.
These people, the Inhabitants of
Jerusalem over whom our Lord
wept: and who were now left to
bitterness of measure of their Iniquities
enjoyed God's Sabbath, attended at
his holy Temple, offered up
their accustomed Sacrifices, and
never once suspected that they
were in danger of entering
Death, till the Flood of Divine
Wrath came, and swept off
away one after another —

So it is the manner of present Day. God
wipes up the memory of present Day
when they have abused his mercies
to their own Hearts, Harts, and they
are filled to their own devices.
This is the most dreadful of all
States to be in on this side Hell.
And have not many here reason
to fear the same awful End, if
they continue fighting against
God's warnings, and despising
their Repentance. He who hath been
often reproved & humbled, his
neck shall suddenly be cut off
and of the cut Kennedy. I have
called and ye have said nay. I have
shouted out mine Hand and ye
have regarded it, I also will laugh
at your calamity, and mock
when your fear cometh — when
your fear cometh as a desolation
and your Reformation as a

whirlwind, when distress and
anguish come upon you then
shall ye call upon me &. If we
were to judge from the general
Character and Conduct of the Inhab-
itants of this Colony, we sh^d
be ready to infer if G^d had in
his righteous displeasure given
many up to their own Hearts
lusts - we cannot account for
the wicked and unreasonably Conduct
of many but upon this Principle.
All the members of their bodies
are the servants of Sin. Their Eyes
are full of Scolding, their Feet
are swift to shed blood. In their
tongue they have used Deceit &
the Poison of Asps are under
their Tongues - Their Hands are
full of picking and stealing
& destruction and misery are under
their

The very Thoughts and Imaginations
of their Hearts are evil and only
evil continually, and to such is
their Character, the fear of God is
not before their Eyes. This is
not the awful State of one here
and there, but of the whole
Party - the whole Head is sick
&. How dreadful is the thought -
that men should tire the Father
of Heaven - that they should provoke
the God of love to swear in his
wrath if they shall never
enter into his Rest - Let men
wicked Men in this assembly
examine themselves this day and
see what dreadful Effects Sin
hath produced upon their
bodies and their minds, and
let them earnestly call upon
God not to give them up

privately to a reprobate mind.
If grace thus is given, all is over,
there will then be found no place
for repentance; though you may
seek it carefully in years. But you
should in if day of your calamity
take Grace, cry unto God, but there
not one blessing for me, bless me
ever we do. my Father -
What day will come when you will
what if divine blessing, whether
you can obtain it or not.
we come now to them in the
1st place. if it were seek of it.
now he will be bound at all times.
This is the accepted time says
St. Paul. This is if day of salvation.
God is near unto us at present, both
in his word, and in his ordinances
and he is willing to be bound at
every sincere worshiper. -

If indeed we have determinately set
ourselves against him, and resisted all
of motions of his Spirit, till he
has ceased to strive to us. it is
possible if we may be already given
up to final obduracy - my Father
not always so. This is our awful warn-
ing to if wicked - it will strive for
a time, till men are left it out
Encore, but then it will depart
from us to return no more. If we
thus day feel a desire after God,
if we feel a praying Spirit, a
secret desire to know the way of
life and that a work to be
made free from the dominion of
guilt of sin. to love of God & serve
him. we may conclude if it is
still wanting to be gracious unto
us - if he will not take his men
from us, if we may yet obtain

forgiveness of his hands - Only
let us now cherish this talent thank
let us carefully attend to the voice
of G. within us, let us not resist of
his motives, but let us yield to all
his guidance - to follow his holy
motions within us, and to pray
that the Sp. may continue to lead
us in the right way. If we put
our souls under the direction of this
heavenly guide we cannot err
he will direct us in the way we
should walk, he will lead our
souls to God - he will enable us to
believe in him, he will enable us
to seek the land where he dwelleth
and to call upon him who is
so near -
we will now conclude this letter
with a short application
to the young -

For you G. hath given an earnest
promise. I love G. if love me &c.
you have many examples in holy
script to encourage you. If you devote
your youth to God, how comfortable
will your future life be, and to
what divine communion will you
meet death - A life of purity will
end in glorious death, what good
may you not do to the Church
of God - you may be of means of saving
many souls by your example and
your advice. May it turn many
to righteousness &c. All your time
is now before you - give yourselves
up to God, body and soul, and
remember your brethren, you
will find wisdom's ways &c. The
fruits of righteousness is Peace
Pr. 2. In the afflicted. Affliction
is the word of God, and if you
have wisdom to embrace it

affliction, you also have a special
Province if you shall find Favor of
God. Call upon me in your day of trouble
Prey of God to sanctify your Afflictions
if they may work your Good. otherwise
that they only tend to burden the heart
and mind. Whence Heart is
burdened by Afflictions, and so are
all men who are not helped by God.
Forthy to God. Therefore all should
now set yourselves in earnest to seek
for your day of Grace. cannot be long.
your hope will soon be extinguished.
We cannot feel the throbs upon
your Heart - the hand of sin has
drawn the deep furrows in your
Countenance - Death has marked
you for his speedy Prey - and you
must soon fall like a weathered
leaf in autumn - It is some
Consolation if you may show
mercy at the Hour