

mic. 7. Chap. 18-20. who is a God like  
unto thee &  
Every work of G<sup>d</sup> leads our thoughts up to of  
great Author of all things. The Prophet  
had prayed if of Jews might be restored  
to their own land, and if G<sup>d</sup> w<sup>d</sup> heed his  
People. He had graciously promised to  
grant them such a Deliverance from  
Babylon as he had done before to their  
Ancestors from Egypt. This promise was  
very precious to the Prophet - he more  
elevates his thoughts from of Deliverance  
to of Author of it; & breaks forth in  
Admiration of his mercy, who he endures  
in profoundest Astonishment is a  
God like unto thee &. He considers the  
Divine mercy 1. in its fire  
2. in its Progress  
3. in its Consummation



1. In its kind. God has at all times a chosen  
Remnant in of O.<sup>d</sup>. Sometimes they are indeed  
few in number. True Religion we find  
at certain Periods confined to one. Peculiarly  
or two - Noah - Abraham & Lot. lived when  
there was little Religion in of O.<sup>d</sup> as well  
as many other of the Prophets. In our Lord  
Day, when the Sun of Righteousness had  
risen upon mankind with more than  
common glory, the righteous were but  
even then a little flock. Jes. said unto his  
Disciples fear not little flock it is the  
Fathers good Pleasure to give you the  
Kingdom. The Ap.<sup>l</sup> Description of them is  
still as true as ever. Even so then at this  
Present time also there is a Remnant  
according to of Election of Grace - These  
however <sup>are</sup> esteemed as Gods Heritage.  
Isaiah is of nation says of God most

where God is of love, and of people whom  
he hath chosen for his own Inheritance.  
Now and there he exercises peculiar mercy  
He looks by their Transgressions to much long  
suffering, and Pardoneth not it <sup>in</sup> after their  
Lives nor rewardeth <sup>in</sup> after their  
Iniquities. This they are continually sensible  
of, and tho he feels angry <sup>in</sup> when  
they rebel against him, yet he retaineth  
not his Anger for ever, but pardons all  
their Lives, giving <sup>in</sup> Repentance unto him.  
In doing this he is actuated only by his own  
Love and mercy - There is not any thing good  
in his People by nature it can merit his  
Favor. because they are all equally fallen  
from of Original Righteousness. But God  
Delighteth in mercy and Judgment is his  
strange work. The iniquities of of wicked  
are a Pardon to him, when speaking of  
the Hypocrisy of the Jews he tells them



by his Prophet Isa. that even their coturned  
religious services were highly offensive to  
him, because their Hearts were not  
right - your new snows and your  
appointed feasts may be had but  
they are a trouble unto me I am weary  
to bear them - when ye spread forth your  
Hands I will hide mine Eyes from you  
yea when ye make many Prayers I  
will not hear you. - yet he is waiting to  
be gracious to all returning sinners -  
therefore will of G<sup>d</sup> wait says Isa. if he  
may be gracious unto you. and therefore  
will he be exalted if he may have mercy  
upon you. for of G<sup>d</sup> is a G<sup>d</sup> of Judgment  
blessed are all they that wait for him.  
what encouragement does this Promise  
afford to all who wish to know of  
G<sup>d</sup> - blessed are all they who wait  
for him. when the poor returning

sinner comes to the <sup>doorway</sup> footstool to a  
broken and contrite Heart crying pardon  
mine Iniquities &c for they are great  
he does not think himself at that time  
blessed. tho he is waiting for God's salvation.  
but the Promise declares if ever the  
waiting soul is blessed, who has not as  
yet obtained any sensible Token of the  
Divine Favor - blessed are all they that  
wait for him. blessed are all they that now  
seek the Divine Favor. as soon as men  
begin to pray to God and to wait at  
mercy's Gate, they are then blessed  
whatever band Thoughts they may have  
of their own State and Condition.  
when we read in the Scriptures of God's  
Patience and long suffering none need  
to fear obtaining his gracious Favor  
who seek for it in their whole Heart



may G. hesitates and Deliberates <sup>before</sup> long he casts  
men off. Speaking of the Jewish nation he  
says - O Pharaoh what shall I do unto  
thee - O Herod what shall I do unto  
thee, for your hardness is as a morning  
cloud, and as an early dew it goeth  
away. The same gracious and merciful  
Disposition is manifested in the New  
Testament, what does our blessed Lord  
say concerning the Jews to whom he  
came to offer his salvation. St. Luke  
tells us of when he came near to Jerusalem  
he beheld the city and wept over it,  
crying O Jerusalem, Jerusalem, when his  
powerful grace has prevailed upon a  
sinner to turn to him, how does God  
exult and how joy? The Father of  
the Prodigal son exclaims my son  
was dead &c. The Parable of the lost Sheep  
the woman, who had found the piece

of silver she had lost, all these Parables  
are intended to represent God's willingness  
to save us - may we be assured that  
joy pervades Heaven itself when a  
sinner repenteth - There is joy in  
what Heaven then have we to exclaim  
who is a God like unto thee O  
Having now shewn of mercy to return  
ing sinners takes its rise from God alone  
we come in of 2<sup>d</sup>. Place to speak of its  
Progress. God continues to act in justice  
being provoked towards them if they  
him. They are alas prone to backslide  
from him and to turn unto their own  
ways. They often provoke him to  
withdraw himself from them. He told  
the Jew if it was their sins and their  
iniquities that separated between him &  
them - He told them by mores I will  
hide my face from them - I will see



what their End shall be, for they are  
a very ~~forward~~ forward Generation  
Children in whom there is no Faith—  
Who God often is provoked to Anger at  
his People's sins and unbelief, yet he  
does not leave them to take the Fruit of  
their misconduct. if he did this, we must  
all despair of obtaining mercy—but he  
remembers that they are but Dust—and  
as a Father pitieth his own Children  
so is the Lord merciful towards us if  
we fear him. he at all times regards their  
Afflictions when he hears their Cry.  
and remembers for us his holy Coven-  
ant, and repeleth according to the  
multitude of his mercies. God not only  
pledges himself to pardon their ~~sins~~  
but also to subdue their Iniquities.  
He will not suffer sin to have Dominion  
over them

Thus the gracious promise runs for  
shall not fail. He hides his face when they  
sin against him in order to embitter  
his unto them. and when they are  
deeply humbled for their Iniquities then  
he turns to us again in order to  
encourage their Opposition to all sin.  
They are called upon to resist the Devil,  
to fight the good Fight of Faith and  
to overcome the World and their flesh is  
a continual warfare against sin.  
Good men <sup>will</sup> not know the  
exceeding Limbs of sin, if God  
did not hide his face from them  
when they sinned against him. It is this  
that excites them to pray—hold them  
me up and I shall be safe. This  
makes them flee from every appearance  
of evil—and watch against sin—



who then can survey the progress of  
divine mercy and not exclaim with  
who is a God like unto thee?  
God when he is bringing a sinner to  
glory does not call him by his former  
name but his past sins, call him to  
peace and joy in believing and then  
leave him to perish at last - no  
his mercy continues to follow the  
believing soul like ~~a~~ <sup>an</sup> ever flowing  
stream thro all his pilgrimage  
here below. But if full extent of God's  
mercy can only be seen in its final  
consummation. He leaves to us  
people as long as they live in this  
mortal body - Hence they have daily  
occasion for renewed forgiveness  
but soon their pardon shall be  
final and complete

Their sins shall all be cast as the brick  
that is pressed it as a stone into the  
depths of the sea, and remembered no  
more for ever. This will be an happy  
period. how will Christians rejoice  
in their final victory over sin -  
It is this of now makes them groan  
being brethren. on account of this  
they are often brought to cry to the  
Lord Oh. wretched man am I. It is this  
it makes us quite upon their breast  
saying it is Publican God be on  
account of this they are often ashamed  
and confounded before God, and constrained  
to cry O. Lord I am oppressed under the  
burden. David could sing the Lord is my  
Shepherd, long before he wrote the  
51. Psalm. At the period when David  
took care of his Father's sheep, and



lead a simple Shepherd life he was  
exceeding happy. He walked in the light  
of God's countenance, trusted upon his  
Harp and sang his pious songs. Here  
he was remote from dangerous snares &  
temptations, and enjoyed the sweets of  
true Religion. But what a sad reverse  
did he experience afterwards when  
raised to the Throne of Israel. In  
that situation of Power wealth &  
Dignity he gained Advantage over  
him, and embittered all his former  
days. who w<sup>d</sup> have imagined of the  
man who had sung the 1<sup>st</sup> is my  
Shepherd could afterwards have penned  
of 51<sup>st</sup> Psalm. But such is the evil of  
sin - none will or can be free from its  
dreadful Effects till it is finally destroyed

God will it is true fulfil to his people  
his Promises to their fullest Extent  
He has promised to them Pardon for  
their sins now. he has promised also  
that sin shall not have Power over  
them now - there are exceeding  
great and precious Promises. and  
afford them sufficient matter for  
Prayer and supplication every day.  
They can come boldly to the Throne  
of Grace for mercy, and claim the  
fulfilment of these Promises - and  
he will do as he hath said -  
but they cannot attain a full freedom  
from sin till they quit this mortal  
body. Then all the Promises will be  
fulfilled. The Head Stone will be  
brought forth with shouting



crying Grace Grace unto it —  
Now will every glorified soul then  
admire divine mercy what Energy  
will this a light of this forgiveness  
of unnumbered backslidings healed  
of glory bestowed. give to the  
Exclamation in our text. it is what  
Triumph will the believing souls  
view their great Redeemer who  
will welcome them to glory it  
come ye blessed of my Father  
it is what profound Astonishment  
will all the saints view of glory  
of the invisible O! and the happy  
society ~~there~~ into which they are  
now introduced, when they join of  
General Assembly and Church  
of the first born — when they

see Abraham & Isaac & Jacob and all  
of children of God, and sit down <sup>in</sup> <sup>the</sup> <sup>throne</sup>  
in Heaven to Jes. the glorious mediator  
whom they loved, and in whom they believe  
and whom they now admire. Here  
we shall sit down at the marriage  
Supper of the Lamb — free from all sin  
Remembrance, and sorrow. Parting my  
Brethren will then be no more —  
There will be neither sorrow nor  
crying in this society, for the former  
things will then be all passed away  
Infinite Joy shall then be all our  
song, and God will Delight to hear  
We prepare our minds for this last  
Assembly of the saints — our blessed  
Lord constituted his holy sacrament  
to keep up in us a lively remembrance



of his Death and Resurrection to our great  
and endless comfort. The comforts of  
Religion, and the remembrance of  
what our Lord hath done for us will  
continue with us thro' the countless  
Ages of Eternity - More happiest  
moments now - we have only a little  
foretaste of the joys of Heaven - we  
can form no adequate idea what  
they are. but we know it when our  
blessed Lord shall appear we shall  
be like him, for we shall see him  
as he is - and be forever in him.  
Let us then while in this miserable  
O! comfort our hearts one another  
at these times, and to these  
considerations - they will support  
our minds under the various

distresses we may meet in here  
below - The time will not be long before  
all the saints shall stand round the  
Throne and sing the song of Moses &  
the Lamb. what multitudes of saints shall  
we then meet whom we have never  
known - and of whom we have  
never heard - men of all nations  
Kindreds Tongues and People. They  
with all their ~~sings~~ shall one  
language - will all sing one  
song - saying blessing & honor & glory  
& power be unto him of all eternity  
the Throne, and to the Lamb forever  
& ever. The happiness of the saints will  
now be complete. for they will be  
admitted into the Presence of God where  
there is fulness of joy - and set down



at his right Hand where there are  
pleasures for ever more. But while the  
Rephaim will be thus glorified and  
eternally happy - where shall the ungodly  
now appear - into Heaven they cannot  
enter - no workers of Iniquity can be  
admitted there. It will then be found  
a dreadful sin to have neglected Gods  
Salvation - How many do we behold  
who live entirely to the gratification  
of their own Lusts and Passions -  
many there <sup>comparatively</sup> are even in this small  
Assembly who know not God. and  
who have no desire to know him.  
As all such now turn their backs  
on his Gospel & his Ordinances  
he will turn from them at the  
last Day - when he commands them  
to depart from him.

on to help and help condition the  
wicked will then be ~~driven~~ driven.  
There things I know appear to many  
of you at present troubling. you  
do not think they belong to you -  
your time your content is your  
own. and who has a right to call  
you to an Account. how will your  
Views be changed when the great Day  
of Gods wrath comes - you will  
tremble then like a leaf - your  
stout Hearts will then be open -  
you will then run to burning  
Rocks and mountains for shelter  
but alas they will refuse to hide  
you from the face of him who sitteth  
upon the Throne - The Heavens  
will reveal all your Iniquities  
then for God will be judge himself.



all your works of darkness will  
be brought to light - you will not  
only be brought forth to trial, but  
to certain Punishment also -  
no sooner shall the sentence be  
pronounced, then Execution will  
be inflicted - no sooner shall the  
Judge pronounce may depart ye  
curse into everlasting &  
then you shall be cast into outer  
darkness where there shall be &  
we now feel for our fellow crea-  
tures the most painful sensations  
when they are brought to  
trial and to death for their  
crimes committed against  
the society in which they live

tho the Punishment & Pain of death  
be only momentary. but what will be  
the feelings of the finally impenitent  
on the great Day of Judgment when the  
Sentence of eternal death is  
pronounced upon ye by the Judge of  
Quick and Dead? ~~very~~ <sup>very</sup> ~~is~~ <sup>is</sup> a dread  
ful evil. it is at all times attended  
with sorrow, labor, & mourning and  
wee. G. is angry it is cracked every  
day. we see him leaving men every  
day to fill up the measure of  
their iniquity, when they refuse his  
counsel, and will have none of his  
reproof. when God with draws  
his restraints from a wicked man's  
mind, and leaves him to follow



his own desires, he rushes headlong  
to eternal Ruin. what your Eyes  
have seen, and what your Ears have  
suddenly heard ought to make a  
lasting impression upon your  
minds. when G. commanded Moses  
to punish evil doers. he did it, if all  
Prudent might hear & learn & be more  
so wickedly - Solomon hath  
declared if a wicked shall not turn  
half their days, but shall be  
let me exhort you who have seen the  
greatest examples in frequency to stop this  
day, and come to some serious  
Reflection. How G. punished you as your  
Crimes deserved where w. you now  
have been? I leave your Conscience  
to answer -

many of you know if you have only  
had an hour to read the Bible for not  
only a shameful Death, but for Hell  
itself. your sins, tho' not yet punished by G.  
they are not forgotten. he will bring  
every work into judgment. If you live  
unrepentant, you may expect to die unrepentant  
when and where you die. It is not  
the terrors of Death if can bring men  
to repentance. we see men die in all  
shades of most hardened and unrepen-  
tent state. It is the natural Effect of sin  
to harden the Heart against G. It will  
be found in the great day of judgment of few  
who have already have repented when  
a dying Bed. Religion sh<sup>d</sup> be  
our only refuge & all our other  
business of our lives. If we expect to  
reign w. G. we must pay the  
price below - and be kept from  
sinning



many say unto him in of Hour of  
Death I shall open unto us. to whom  
he will answer I never knew  
men are not aware of this. They will  
not reflect upon their state. The love  
of sin carries us away to destruction.  
Let all the workers of iniquity  
be given this day that there is a  
God in heaven who worketh  
judgeth righteously, and the day is  
at hand when he will sit in judgment  
upon their souls. And will reward  
every man according to his  
works. — There will be no  
escaping his sentence, no mitigation  
of that punishment which  
he shall award to the wicked  
for they shall be punished in every