

The Ap. St. Paul has laid this down
as a certain Proposition - all it will
live Godly in St. Jcs. I shall suffer Persecution
this is unavoidable from the nature of
things from the enmity of the carnal
man against G^d and Goodness. at the
same time thro the overruling
wisdom and goodness of God the
Trials of the righteous are beneficial
to them. St. Peter when speaking
upon this subject says to the Belgies
or righteous of his Day. now for a season
you are in Tribulation thro manifold
Temptations, it is trial of your Faith
being much more precious than
of Gold if perissheth, tho it by trial is
proven, might be found it Precious &
Honor and glory at its Appearing
of Jcs. Christ. All these Trials are permitted
to put them for Heaven. to prepare
them by the coming of their
S^d & Sav^r. The righteous scarcely

ever make any great proficiency to
out them. Before I was afflicted I went
astray and the Psal. his going astray
implies if he was once in the right
but had wandered from it, and afflictions
brought him back again to his
duty and to his G^d. The righteous are
always brought in, the end to
acknowledge ^{us} as wise men - It is good
for me that I have been afflicted and
one of old, if I might learn thy
statutes - Hence we may safely infer if
the righteous are not saved from ~~these~~
deep afflictions - They are not saved
from severe conflicts also. The
Christian finds much opposition for
his duty and for his faith - we wrestle
not says St. Paul against flesh and
blood; but against Principalities
against Powers, against the Rulers
of the darkness of this ^{world}, against
spiritual wickedness in high places

no attainments in Religion but of Christ.
out of the reach of trials - whatever situation
he may be placed in, he must and
will meet them. St. Paul after all
his great attainments and long after
he had been caught up into the
third heavens felt the severest
conflicts in his soul. All his holy
communion in his G^d. all his love
for Jesus - and zeal for his glory did
not exempt him from these ^{severe} conflicts - attend to his
own language in the 7. Chap. of
Romans. I am carnal says he sold
under law - the good if I will? I do not
but if evil I will? not if I do. for when
I will do good evil is present to me
who wretched man if I am who
I shall deliver me from this body of
this death - His mind was now
suffering extreme anguish from
the remembrance of law in his heart

the secret working of corrupt Affections
and carnal Propensities. These spiritual
Combats wh. St. Paul complained of
are more or less of let to all
Christians for in every regenerate
Person the flesh lusteth against Sp.
It. They they are always painful and
distressing yet they are necessary for
the final good of them if believe -
there is at all times a need for
them. at the same time G. will not
suffer his People to be tempted above
that wh. they are able to bear. yet
Salvation cannot be attained to out
severe Combats - for says of Ap. to
of Hebrews, if ye be true Chastiters
whereof all are Partakers, then are
ye. husbands and not sons - when
we fear God. and work righteousness
and at the same time meet w.
Deep Afflictions, and severe Combats
we have then just Reason to conclude

that we are of Children of G. and
that all these Trials both of a temporal
or spiritual nature are intended to
work together for our good, in prepar-
ing us for a better G. Wh. the righteous
are not spared w. out deep afflictions
and severe Combats - at the same
time they have powerful assistances
nothing less than almighty Power
can uphold of Christian - this of
most holy and righteous men have
freely acknowledged - And then we
up and I shall be sure said of Peter
when David prayed to be restored to
the favor of God again after his
dreadful Fall - He also prayed of
God w. uphold him in future -
Restore unto me of Joy of thy last
G. Hence the Preservation of of souls
is ascribed to G. alone - St. Peter
tells us of Wh. are worthy of

former of G^d. thro' faith unto Salⁿ.
How awfully mistaken then are they
who imagine that if Attainment of
Salⁿ is easy - The way to Heaven is
a narrow way, because it is the
way of Holiness. Thats is of G^d.
Surely then if of rightness find the way
to Heaven difficult, the ungodly have
Reason to tremble for their State -
Having now considered the Aⁿ. of ~~Scripture~~
we shall in the 2^d. Place consider of
Inference be drawn from it. If of
rightness are scarcely saved &c.
The ~~first~~ Destruction here put by is of
complices respecting the ungodly if
their Destruction must be certain -
This is constantly affirmed thro' of
holy Scriptures. The ungodly shall
appear at of Judg^t. Seat of Aⁿ. for
we must all appear say of Aⁿ.
before of Judg^t. Seat of Aⁿ.

but at of Day of Judg^t. the ungodly shall
not be united to of Right - The ungodly
shall not stand in Judg^t. & may they
shall be separated from of for ever - for
our Aⁿ. tells the wicked shall go away
into everlasting Punishment - There
is a wonderful Difference of Character
now between of rightness and of ungodly
The rightness are now justified by of
blood of J^{es}. all their sins being forgiven
of. They are renewed by of Aⁿ. & of G^d. and
are striving to all their might to
win the Heavenly Prize. They have
cast off the works of Darkness now
and have put on the armour
of Light - They are now seeking
the Kingdom of God - and are
determined to be found in Aⁿ. at
the great Day of his appearing
while on the contrary the ungodly

are unpurged, unsanctified, are
imprudent to of importance of eternal
things - and are living in the sensual
qualifications of their carnal mind, following
the multitude to do evil, and are debased
by their crimes and vices below the
limit creation - It is impossible for
the very nature of things if there
should have the same end - war
unto the wicked I shall be ill to him
upon if wicked if will raise waves
and Brainsone &c. The wicked
shall be turned into Hell. The
unrighteous shall not inherit the Kingdom
of God. when if shall come to judge
all the proud and all that do wicked
shall be as stubble. And if day of come
shall burn up - of these plain
purposes of holy writ have any

meaning in them, they must apply
to the ungodly, and to those fearful
Judy that shall at length come
upon them, and they will not be
able to escape. To sure as God is
true so sure will he fulfil his word,
and bring down to ^{peril} destruction the
wicked - we have seen in considering
this subject if of right? Have sanctified
affections - victorious conflicts, and
all subsequent asurances - while on
the other hand the ungodly remain
unaffected by punishments and
afflictions - unacquainted to Christian
conflicts - nor do they seek assistance
from God. we see ^{daily} that nothing can alter
the dispositions and conduct of
wicked men - that all calls for
Heaven, and all punishments
for men are ineffectual -

God in his infinite mercy again and
again snatches them from the very
 jaws of Death, but alas it is all in
vain. we can not suppose if men
will live and act in of vent & as
they do in this. we are taught in
whole revealed will of God. if he will
separate the precious from the
vile - the Tars from the wheat.
the righteous from the wicked -

Permit me to ask you, who are
living in every vice, how you
expect to abide the Day of his
coming, or to stand when he
appeareth - he will be revealing from
Heaven in Marrying Jere says of Ah
for this express Purpose to take
Vengeance upon all eyes if know
them not nor obey his Gospel
where then I w^d ask with the

Sinner and if ungodly appear &
our God says St. Paul is a consuming
fire, and he will render to every man
according to his deeds - and therefore
he will render to every soul of man
of both evil. Indignation and wrath
Tribulation and anguish, for there is
no respect of Persons to God. what
an awful scene have the greatest
part of this Colony before them
I need not say you are ungodly
I need not tell you if you are
sinners. this you must and
with ready admit. but you
can not answer of Ah? query -
where will the ungodly and sinner
appear & your ^{will} Conscience may
forebode your awful doom, you
may now be ~~the~~ anticipating of
Judg^t if will be just upon you

And be assured as certain you
hear my voice this day. As certain
are you of libbing up your Eyes
in torrents in a short time
unless you speedily repent—
It is more than probable that there
is not one in this assembly of
has any present intention of
leaving a new life—but is
content to go on a little longer
in the broad Road, in hopes that
some convenient season will
come by and by when you will
be as repent as more late than
at this present time—Thus you
go on from day to day hardening
your Hearts against God, and
shutting your Eyes against the
light of his Gospel, and doing

violence to your own Conscience.
well a little time will settle all.
a little time will remove you beyond
the sound of the sweet Gospel of Jesus.
and far, far beyond the reach of
divine mercy. God's Spirit will not
always strive in you. and if you
provoke him till he give you up
to a reprobate mind, you will be
condemned forever. However long
you may live in this O! after this
after you are left to fill up the
measure of your Iniquities, there
will remain no place for repentance
for you. and it may be that you
may have your last call to repentance
this day. If you neglect this day's
warning, your destruction may
be unalterably fixed, and he may
swear in his wrath of you

if you shall never enter into his Rest.
Now! this day beseech you in X^p I beseech
to be reconciled to God. why will you
die? Life and Immortality are offered
up to you, but you chose death
rather than life - you will not
come unto X^p. if you may be
saved. but on the contrary you
serve Satan - you deny his authority
and you are moved by his instigation
to the commission of every crime.
but what will you do in the end
when God shall bring you
into judgment - you cannot then
appear before him, but with
shame, guilt, horror, and eternal
woe. and only to receive for
his awful voice your everlasting
Guilt. Depart ye cursed

Away the prospect of these things
tho' distant. Oh! make some souls
rejoice upon your minds now
you should now feel their force.
and importance. And prepare to not
delay to meet your God -
we shall now conclude this subject
with a few remarks from what has
been said. There are in of worst of
times some nations in the A.
there are some. tho' they will be
scarcely saved, yet they will be saved
in the last day. They ^{now} know
them if are his ~~houses~~ however
ruined are, ought the rest of mankind
at present - be both promised, they
shall be mine in the day I make
up my jewels - this is quite enough
for them - he will not break
his word of promise

many merciful means have been
used to bring you to repentance
and reformation, but still they
have proved in vain - mercies
about become the heaviest judgment
you cannot tell how soon you
may be called upon to give
up your Account - but you know
you are not ready - God is not
a man, if he sh^d lie, or if for
if man if he sh^d report - he will
most assuredly punish the wicked
according to his word. he then now
prevailed upon this day, to renounce
your Abominations, to break off
from your scandalous lies
from your whoredoms and
fornications, from your drunkenness
and blasphemies, from your thefts
and robberies - from your

Lying and Perjuries, - These sins will
if continued in, bring you down to
Hell. you will take up your dwelling
abode with devils and his Angels
there the worm dieth not, and
the fire is not quenched - It is
my duty to warn you, to exhort
you, and to beseech you to turn
to God and live - but when I have
done thus I am clear from your
Blood - your sin will then
be found upon your own Heads -
and I now do warn you
in the face of this Congregation
and in the face of the Lord,
and call Heaven and Earth to
witness against you this day,
if you shall surely die - if you
do not speedily repent, and perish
everlastingly and if it cost remedy

for if the nighties are scarcely said
where shall the hundred of
anybody appear