

1. Thep. 5 - v. 8 Let us who are of
day & the secret season of day of
judg^t. is wisely hid from our Eyes -
If it was revealed unto us there is no
Reason to think if we sh^d. make a
right use of it. Knowledge, therefore
infinite wisdom hath thought
good to hide this important secret
even from Angels, who may be
^{informed} supposed to enl^d us in of it. surely
of Gods ways. and works as they
are his immediate attendants
of ministers of his will, and contin-
ually from Age to Age sent to
minister unto such as shall be
Heirs of Salvation - Now after
must the Angels who answered
Abraham, have since that
Period been sent to Abraham
Shardal -

we read of of Angel Gabriel appeared
unto Zacharias when he was officiating
as a Priest in the Temple, when
he was sore afraid, but the Angel
said unto him fear not Zach. for
thy Prayer is heard. the Angel knew
what this holy man had been pray-
ing for at that time, and how much his
Heart was engaged in the object of
his supplication, as it evidently appears
from what the Angel said unto him
that he had been praying for of
Descent of of a Messiah. thy wife
Elizabeth shall bear thee a son &
thou shalt call his name John
and he shall be great in of sight
of of & shall be filled of of
Holy Ghost from his mothers womb
and he shall go before the Lord
to make ready a People for

him. From this Conversation of of
Angel to Zacharias we may
fairly infer that he knew there
of of divine mind and will than
any secret upon Earth respecting
of coming of of Messiah and of exact
time of his advent. As John was to
be of immediate Fore-runner of of
of time of his Appearance was
at hand. Zacharias had his doubts -
he thought this too good news to be
true, as he was now an old man
of his wife Elizabeth an old woman -
The Angel to quiet his fears and
doubts said unto him I am Gabriel
of stand in of Presence of of God and am
sent to speak unto thee of to shew thee
these glad tidings. At the End the
same Angel was sent from God
to a City called Nazareth to a
Virgin espoused to a man whose
name was Joseph

to tell him of the Sh. bring forth a
son, and that his name sh^d be called
Jes. for he sh^d save his people from
their mis. This is a rather Proof of
the Angels of God were acquainted
wth God's intentions relative to
coming of y^e messiah and of glory
of sh^d follow previous to his advent
and I know much more of y^e best
of men - but as respect to the
coming of X. they are ignorant
of the time, and I know not when
y^e awful event will be. any
more than man. The uncertainty
of its arrival is far better calculat^d
ated to excite our Diligence in
religious Duties, because while we
are told of it will come as
surely, as irresistibly and as
unobtrusively too, as a Thief in
the night, or as travail upon

woman wth Child, we see the necessity
of continual watchfulness & Preparation
for it - we all know of the Thief comes
at an unexpected hour, at midnight
when mankind is fast asleep & will
^{also} the coming of y^e son of man be
the s^{ame} at large, indeed will rest in
his parents & Carriage in haste
of every morning that is given
unto it. men will not believe, nor
prepare to meet their G. They will
be marrying & giving in marriage
they will be planting and building
as they were in y^e days of Noah
till y^e Flood come and sweep y^e all
away. but they who profess to
hear G. sh^d manifest a different frame
and as Persons apprised of their
danger sh^d stand upon their
Guard - to this effect y^e sh^d exhort
us in y^e text. let us who

are of the Day, he saith. pulling on of
his rent Plate of Faith & Love, & for an
Helmet of Hope & Truth. In Discouraging
upon these words we shall consider
of description given of Believers
2. The Exhortation addressed to Gm
3. The Particular Directions of Accompanying
1. The Landers & are in a State of
intellectual & moral darkness -
The light of Divine Truth hath
not shined into their Hearts - nor have
of Clouds of nature's darkness been
dispelled - men in general call evil
good, & good evil - they put dark-
ness for light, & light for darkness.
now will they come to the light
~~heart~~ but their Deeds should be
reproved - They will not examine
themselves by Gods sacred word, they
will not weigh themselves in

of balance of the Sundry - they
have no wish to know their real
State. now will they be at any pains
to learn upon what Ground they
stand for eternity - and avoid as much
as possible all occasions of w^d call
their sins to their Remembrance, and
distract Gm in their self-security -
hence they continue from year to year
in of greatest moral darkness -
So contrasted is such men Believers
are of of Day. let us who are of of Day
say of Ap. in this sentence he
includes all Believers in every Age
& Country - Such Characters have
been brought out of darkness into of
marvellous light of of Gospel, and
are enabled to discern between good &
evil - Their natural Dispositions
are also changed. so if they desire to

walk in of light as if. is in of light.
They see indeed much darkness. & yet
come in of selves for which they are
much ashamed; but they w^{ill} gladly
attain to such purity of heart. if their
inmost thoughts and principles, no
less of their actions should bear of man
ifest inspection. Hence they pray unto
God. create in me a clean heart O
God. & cleanse thou me from my secret
faults. This a real charge has passed
upon believers, and they have been
translated out of of Kingdom of dark-
ness into of Kingdom of God. yet if
they are prone to relapse into their
former state is strongly intimated
in the Exhortation addressed to you
Let us who are by day be sober
Let us not relapse again, to into a

State of Indifference & Sin. Let us not
sleep as do others - If we examine the
Proceeding Content we shall see of
of Children of darkness, the men of
this of who have their portion in this
life, are represented as addicted to
Sloth & Indolence. They of sleep
say of of sleep in of night. & they of
be drunken, are drunken in of night -
in opposition to of Vices. Believers
are exhorted to be sober. to follow a
Directly opposite Course - 1. Believers
sh^{all} exercise moderation in all things -
They who know not of vanity of
earthly things, but view^{ing} as if
chief good of men, may reasonably
be expected to run into excess in their
Attachment to of & their Anxiety
about of. as these earthly things are
their gods, their good things here.

but it will be comes those who have
been enlightened by the Sp. & G. to
set their Hearts upon such earthly
unsatisfying transient Enjoyments
God w. have his People to be without
carefulnes likey Birds of prey
if neither see nor gather into barns
The birds of the Air are happy in
their Station in Creation - They sing
their makers Praises in of sweetest
notes - They rely upon his Mercy
who daily feedeth them, and God w.
have real Christians to learn of most
useful Lessons from the Fowls of
Heavens - and to live as free from
all anxious Care, as they appear to
be - who make no Provision for
to morrow - he w. have us to
set their affections on things above
& not on things of Earth, and to put

for all of Energy of their minds in
of Pursuit of objects worthy of attention
of an immortal Sp. All things here
below are too mean - too unaccountable
for the Christian to set his Affections
upon - because they cannot ensure to
him permanent Happiness. All
of Happiness he can derive from G. is
but momentary. The things if are
seen - whether they are Crowns or
Kingdoms are only temporal, but
if things if are not seen, and if of
Christian should value, and seek
after are eternal, and therefore worthy
his most ardent Pursuit - This if
good man may and will have cause
both to rejoice and weep on account
of present occurrences, yet he sh.
rejoice, as tho he rejoiced not and
weep as tho he wept not, because
of broken of this & he gets away
very.

believers sh. exercise not only moderate
activity in respect to things of this
life, but vigilance in the pursuit of
those things of concern of life to
come. Others yield to sloth, because
they see no power for activity. They
are not aware of the danger they are
in from their Enmities, and from their
own negligence. But believers are
sensible of the numerous Adversaries
they have to contend with. They see
how short and uncertain of time is for
the accomplishment of work. If God
gives us to do, and of what infinite
importance it is, if whenever called
to appear before God, they sh. be able
to give a good account of their steward
ship. How they have improved their
Talents, and in what manner they

discharged their various duties here
below to God their neighbours & themselves.
Surely then there is no time for us to
loiter here. ~~no~~ ^{no} time to trifle, ~~no~~ ^{no} time
to wait in vain Pursuits, on the
contrary it is the duty of believers to
do use all diligence to make their
calling & Election sure, and what
soever their hand findeth to do
they sh. do it to all their might.
As they are of diff. days, as they are
subject of different views of God and
Religion by the Cl. around them
they are called upon in a very
special manner to be sober.
This Exhortation is at once
illustrated & enforced, if particular
Questions of accompanying it what
was the ^{g.} thing to be considered
through.

But they on days of A.D. of the most place
of Faith & Love. & for an Hope of Heaven
to ~~the~~ the Hope of Sal.ⁿ

Believers whatever they may have
attained, are yet in a state of warfare.
And will be till they put off these
earthly Tabernacles. Their Enemies
tho often vanquished are ever
ready to return to us of Change, and
make new assaults upon ^{us}
nor will their Enemies fail to take
advantage of any unwatchfulness
on their part. as they are always
alive to embrace every oppor-
tunity of way open to Distress
and annoy of Believing souls.
Satan & his Agents whether they
consist of the Powers of
Darkness who act under his

immediate Authority, or wicked
men, who are under his Influence
know the most convenient time to
make their attacks upon Believers
the place where they are most
open to assault; nor have they any
security against their Enemies, but
by guarding every pass and standing
continually on their watch towers.
about such precautions if stronger
w^h be soon over come, and if most
victorious w^h be reduced to a miserable
Captivity no Christian is safe
nor can be, unless he is sober, and
watch unto Prayer. There is however
a man provided for if real Chris-
tians by w^h he may become invinc-
ble. There are called by us the
Churches weapons, w^h are mighty
thru Christ.

The Ap. distinguishes by the names
of Faith Hope and Love. They are
all particularly mentioned in our
text, and are necessary for every
Christian soldier to possess, and
while the Christian preserves this
Armor - while he keeps it in
exercise, they will protect his soul.
Faith sees the things that are invisible.
It says Heaven is all its glories
fully open to his view - things about
are brought by Faith into his
immediate contemplation, as tho
he saw by it his bodily eyes.
Faith is the very substance of
things hoped for, and the Christian
no more doubts that G. hath
prepared a Kingdom for him
than if he saw it with his eyes.

St. Paul was as certain of G. had
prepared a Crown of Right. for him
and if he w^d give this to him, as
as if he had this Crown of Right
placed upon his Head. As Faith
revels the invisible glories
of Heaven to the good man
mind, Love binds his Heart upon
them - hence he is said to have
his Treasure in Heaven. His Heart
being there, his affections being
there, his Treasure is there also.
Thus you see how Faith and Love
operate upon if Christians might.
Faith leaves no doubt as to the reality
of what Eye hath not seen, and
Love is swallowed up in the
objects of Faith - and Hope comes
in its blessed aid, to assist us

in comprehending the Enjoyment
of them - many are of Pleasures
of Hope in this life, where the
Objects of Enjoyment are ^{often} uncertain
but it is not so in the subject we
are speaking of. Having Faith
and Love & Hope, for however Helmet
and Breast plate, or Head and
Heart are secured, in vain doth
Satan suggest there is nothing
beyond this present & and nothing
better than what he offers us.
or if there be at least ^{we} have no
part in it. These fiery darts are
instantly repelled - we can say
thus it is written, God? both
prepared an inheritance incorruptible
able to be written again blessed
of every of unchangeable Possessions &c
we believe can call in all of

Remains of ^{God} Satan, and it of Shield
of Faith, can repel the Enemy -
he cannot withstand of divine Armies.
Every Christian is called upon to put
on this Armour, the Breast plate
of Faith & Love, and of Helmet of
Salⁿ. In vain shall we hope to
maintain our moderation and watch
fulness if we are not clothed in this
divine Armour. Every day we
must put it on about, and there
will not be a single day passing
over warfare here upon earth
if we shall not have occasion to
use this Armour. we must walk
by faith. we must stand by faith
we must live by faith. and we
must be drawn by love towards
Heaven. If we should have any
rest from annoyance of

Enemy, we should then ever have
our Armour be continually
either increasing ourselves in order
if we may be habilitated to the
use of our Spiritual weapons, and
are actually engaged in the
Contest. if we may be able soldiers
of Jes. H. and please him who
hath enlisted us under his banner.
If we are either fighting ~~or~~ ^{exercising}
ourselves in the art of war
we shall at all time be prepared
to meet the Enemy, and shall be
more bold in danger, and more
determined in conflict. we shall
have all our Armour on, if we
had on our Helm, and not our
Breast Plate, tho our Head
w^d be protected yet the Enemy

w^d find an easy access to our
Heart. we must leave neither
Head nor Heart unprotected -
as infinite wisdom hath
provided Armour for both we
sh^d use them, both. If we lay
aside, either our Faith, our Love
or our Hope, it matters not if we
shall be in danger. Let us then
my brethren put y^r. on daily, and
preserve y^r. in continued exercise.
if we may be ght of good fight
and war of good warfare, and
if God will move then
Conquerors. This he if hath
loved us. Then we shall receive
a Crown of ^{life} Righteousness which will
be bestowed upon all y^e are found
faithful unto death -

Our Sermon addressed altogether
to believers. to those who fear
God? who are of day, we
need only in conclusion add a
few words to those who are of
the night. which in general
alas comprise the greatest part
of Christian Congregations so called.
The warning given to those who
are of night, or in other words
to the careless and ungodly, the ignorant
and wicked. is well worthy
of their deep attention. It is said
that the Day of the Lord shall
overtake us as a thief in the
night. They ~~are~~ ^{men} ~~are~~ ^{who} lie down
in security, concluding of because
the daring Ruffian has not
hitherto disturbed their midnight

Members he never will; but at
length he comes upon us to their
terror, and steals off their goods
to their confusion. Thus will the
Day of Judgment or what is of some
to if wicked. the Day of Death
come upon the ungodly. and
they will be robbed of their souls
which if it have been their
duty must have received.
See Death coming upon them as a
thief in the night. and he will come
upon you in the same unob-
trusive way - How many do we see cut
off in an unexpected moment when
neither they nor their fellow
creatures are at all apprehensive
of Death. Satan hath a thousand
ways to deceive and ruin mens
souls - Gaming & Drunkenness

and Shift and Whoredom are
the Engines by which he ruins them-
selves amongst ourselves - and yet
if every day it not to Heart. How
many miserable Subjects have I
seen in our Hospital who have been
brought by the afflictive Hand
of the very Gales of Death, yet
when restored their divine mercy
to Health, have immediately return-
ed to their former Vices, whatever
their Vices were, and brought
swift Destruction upon them-
selves - I will only mention one
who was discharged a few days ago
from our Hospital cured. The very day he
was discharged, he returned to his
old and of Gaming, sat upon a cold
ground, at his Game, brought on his
poor complaint, and last night
he was laid in his silent grave, and
where is he now. What is become of
his precious Soul.