

1. Mrs. S. G. V. 23-24. The very G. of Peace &
Parents naturally desire the Prosperity
of their Children, but they can by no means
secure it to y^e. even tho' their Children
should concur wth y^e. in every prudent
Plan, yet cannot their combined Efforts
secure success since in numberless
Instances, the Race is not to the swiftest &
The Spiritual Parent who has begotten
Sons & Daughters to y^e G. by the preaching
of the Gospel, is more favourably circum-
stanced - he is assured if no extraneous
Circumstances shall disappoint his Hopes,
provided if his Children only exert y^e ~~same~~ ^{their} ~~own~~ ^{own}
as becomes y^e. in y^e appointed way,
True it is indeed if success in Spiritual

things is infinitely more difficult to be
obtained, on account of if obstacles if
are to be surmounted, and if Enemies
if are to be subdued. But our reputation is
engaged on behalf of ^{all} who are sincerely
labouring for ^{themselves}: nor is there any
attachment to ^{us} they who go forward in the
Strength of God. may not confidently aspire
to. The object which St. Paul desired on
behalf of his Thessalonian Converts, was
doubtless exceeding Great: it was if they
might be sanctified through Christ, and
be preserved blameless into the Day of
Christ; but his Hope concerning ^{us} was
steadfast, being founded not on their weak-
ness, but on the Power and Fidelity
of God, who had undertaken to perfect
if which concerned them

The ^{2d} will, perhaps that it concerns us
says the 10th next. In illustrating if words
before us we shall notice
1st The sleeping Deserved
2^{ly} The ~~Deserved~~ ^{the assurance given} of its continuance, until if
Day of Christ. Assurance given & now being preserved
1st man is naturally spoken of as consisting
of two Parts, a Body, and a Soul. but he
may perhaps it more properly be
considered as having three Parts - a Corporal
Substance, an immortal Soul like if exists
in the lower order of the Creation, and
a rational immortal Spirit, which connects
him it if above. This Distinction between
the Soul and Spirit is to be found also in
the Epistle to the Hebrews, where it is said
if if word of God is sharper if a two edged
edged sword, ~~now piercing~~ ^{now piercing} to if dividing
asunder of the Soul and Spirit. In all these

Points Body Soul and Spirit man is
corrupt. His Body in all its members is
only, and invariably an Instrument of
Unrighteousness unto him: his animal
Soul in all its affections and Lusts leads
him to those Qualifications only of which
Beasts partake in common with him,
and his immortal Soul is filled with all these
evil Dispositions of ~~the~~ ^{the} ~~humanity~~ ^{the}
fallen Angels such as Pride, envy, Lust,
malice, Discontent & Rebellion against God.
These different Kinds of wickedness are
frequently distinguished by the Apostle
according to of source from whence they spring
He speaks of the concupiscent man fighting
against the Lusts of the flesh and of
the mind, and tells us if we must cleanse
ourselves from all filthiness &

Agreeable to these Distinctions of Character
& fallen man is, if he is earthly & in all these
of these Points we need to be renewed and
sanctified - we need to have our Bodies made
Instruments of Righteousness, unto which
our Souls in their affections and Lusts
consecrated, and our Spirits renewed after the
Divine Image in Righteousness and true
Holiness - Hence St. Paul prays for the
Thessalonians ~~converts~~ ^{converts}, that they may be
sanctified wholly &c. This and this only can
constitute us new Creatures. All things must
pass away & then alone can we be said to
be partakers of the Divine nature, and
then alone have we any scriptural evidence
that we are Christians indeed and the
true Spiritual Children of God -
This entire Change was of Saint Paul's blessing
St. Paul prayed for, that the Thessalonians

Comments might draw. but he could be
satisfied in this and therefore he further
intreated, the benediction of it unto of day
of A. To be made that benediction is doubt-
edly an infinite blessing: but it would
be of little service to us if we were to
lose it again: and to return again to our
former state of sin and uncleanness.

This is an Idea which many lovers of human
Systems do not like; but it is inculcated in
every part of holy Scriptures. nor can
any man get rid of this Idea, without
doing violence to many parts of the
plainest passages of holy writ, and I had
almost said, investing them to his own
destruction. by the Prophet Ezekiel God
tells us, if the righteous man ~~be~~ ^{be} ~~away~~
depart from his righteousness, and commit
iniquity his righteousness shall no more

11
his righteousness shall no more be remem-
bered, but for the iniquity that he hath
committed shall he die. St. Paul
warns us, if after tasting of the Heavenly
Gift, and being made Partakers of Holy
Ghost, we fall away, it is impossible for
us to be renewed unto Repentance. St. Peter
speaks yet more plainly, assuring us, if
after we have escaped the pollutions of
it through ~~the~~ the ^{gr.} knowledge of
our Lord Jesus Christ, we be again entangled
there in and overcome, our latter end will
be worse than our beginning, for it shall have
hence St. Paul prayed, if the Philonians
might be preserved blameless unto the
Day of A. To run well for a season is
avail y^e nothing, if they were hindered at
the last. To little purpose w^d they have

begin in the Sp: if they ended in of flesh.
we must endure to the end of it, and so
important is this Truth, and so necessary
is it to be enforced upon the minds of
all Christians, that our blessed S^r himself
in all his Letters clares with this solemn
warning, to him that overcometh, and
to him only shall the blessings of Salvation
ever be entered. Hence are those frequent
Cautions against Delusions in the life
and Service of Godlands continually given
The S^r prays we may ever bear it in
mind, and feel their vast importance. G.
himself in reply says if any man
Draw back I on this account if Aⁿ
prayed for y^e, if the work of Grace
begin in them might be carried on
perfectly unto the Day of X^t. until they
all safely landed in the new Jerusalem

Just as this ⁵ blessing was he did not doubt
of blaming it on their weakness: this appears
from the assurance given which was
the 2^d thing to be considered. To the attainment
of this blessed State, namely to be sanctified
wholly & God calls us in his Gospel. G. both
not called us unto our cleanness, but unto Holiness
even to the highest measure that can be
possibly obtained - he says not only be
ye holy, for I am holy, but be ye holy as
I am holy, and be ye perfect &c. and as if
God of Peace he promises to raise us to
A. God having ^{given} us his Son to bear our
Sins in his own body on the Tree, and
to make Reconciliation for us thro' it blood
of his Cross, is now pleased to reveal him-
self unto us as if God of Peace, and being
now our G. and Father in X^t. Jes. he

undertakes to do for us all if shall be sleeping
for our burial acceptance with him in of
great day of Judgment. He promises to
show us clean water upon us &c. He teaches
us to look not only to his mercy or his power
to effect this but, but to his strength and faithful-
ness; yea and to his very justice too. The Ap. tells
us if he is not only faithful and just to forgive
us our sins. This I say he promises unto us
being first of all thro' X. to become if God of
Peace. we are not to get sanctification
first and then that then to find him a
God of Peace, but first to look to him as
reconciled to us in X. Jes. and then to experience
Influences of his holy Spirit. This order must be
particularly noticed in our text, I pray God
your whole Spirit soul and body be preserved
through - unto the coming of X.

Saint Paul urges the same in his Epistle
to the Romans now says he if G. of Peace
if brought again from the Dead our f. Jes. if
great Shepherd of the Sheep. thro' if blood of the
everlasting Covenant, make you perfect in
every good work to do his will, working in you
if it is well pleasing in his sight thro' Jes. X.
to whom be glory for ever and ever amen -
If we ever look thus we shall be in danger
of misapprehending and perverting the
Gospel of X. but if we hear this in mind, and
follow the advice of St. Paul then we may
expect from G. a full and complete salvation
In many place God pledges himself to do for all
who hear him, every thing they can stand in
need of and never to discontinue his
service. Now and then, but continue unto
the end, and to preserve them to his everlasting
He may punish us if we are his people

and hide his face from us but he will not
finally abandon us and cast us off for ever
If we wish to honour and glorify God, and to
enjoy the sight of his countenance, we must
be diligent in all the means of grace. we
must study to keep his commandments
and to walk in his laws with a perfect
heart. At the same time the dependence of
his blessing on the use of the appointed
means is not always expressed, but it is always
implied - God will be inquired of by us. before
he will do for us the things which he has
so freely promised - After God had promised
numerous blessings to the Israelites by his
prophet - he added for all these things I will
be ~~inquired~~ inquired of by you O House of
Israel. He has appointed the means as well
as the end - He will bless us, but we must
seek his blessings with all our hearts
When shall ye bind me, when ye seek me

He hath shared us unto Salvation, but it is
thru Sanctification, and belief of the Truth -
He alone has the Power by which our Sal.ⁿ
is to be effected as the words of our Text very
strongly imply. It is the God of Peace
if it is to sanctify us wholly, and to preserve
us blameless unto the End. but he expects of
we exert ourselves as much as if all
our Power reside in our own Arm -
If we will not ask, and seek and strive
we must expect nothing at Gods Hands
but if we will put forth our feeble
Strength in y way of Duty, he will strengthen
us by his Spirits might in y inward
man, and finally make us more than
Conquerors thru him if loved us -
The great Captain of our Sal.ⁿ will
lead us on until he bring us to glory

From this subject we may learn how
mistaken those Persons are who
think of of Duties & of Gospel lead to
Liberiousness. what symptom of Liberiousness
is here? rather may we not challenge
every System of Religion in the universe
to produce morality like this? other
Systems may provide for cleansing the
outward Conduct; but no other so effectually
reaches the Heart. The Gospel provides
for of sanctification of all our faculties
and Powers, and for of Transformation
of the whole man into the Image of
God. The Language of the Gospel is, *For shall*
not have for. and its effects is to produce
in every mind the Desire expressed in
our Lord by the Ap. when he says & pray
of your whole Spirit and Soul and Body
be preserved blameless—

Let us seek then to be justified freely
by Faith in X. of having Peace with G.
thru his precious Blood, we may receive
of Communion of his Grace more &
abundantly and be changed into his Image
from glory to glory. as by the Spirit of our
God. Again have deluded they are who rest
in Christian Principles, without as having after
Christian attainments. Such Characters
there have been in every age of Church.
not if of Gospel has in itself any tendency to
create such Characters; but the inherent
Corruptions of the human Heart will
take occasion for of Gospel, to foster sentiments
which are in reality subversive of its
most fundamental truths many Regions
all Exhortations to Holiness as legal, yet
there are not wanting some who will
maintain, if X. having fulfilled of Law
for us, has absolved us from obeying it
in any of its Commands

They affirm if it is cancelled, not only as a
Covenant of works but as a Rule of Life
They profess if of sanctification & of grace
is imputed unto us. Precisely as his Righte-
ousness is, and if we need no personal
Holiness, ~~as some~~ and that we need no personal
Holiness, because we have a sufficient Holiness
in him. How repugnant are these sentiments
to those mentioned in our text —

That some who advance these sentiments
are externally moral, and after reverences
must be admitted. Worthy he truly finds
it is not by means of these Principles
but in spite of them. but the great body
of those who hold these Doctrines to be
Exceptions bear the stamp of them in
their whole Spirit and Conduct — Such men
are full of Pride, and Conceit, imagining
if none can understand the Gospel but
themselves

However the Scriptures have given us one
mark by which we may distinguish the
real Christian from the false Professor —
by their Fruits sayour P. yet. by these Fruits
we may judge their Principles — In opposi-
tion to all who w^d make X^p of mention of
him we must declare if he came to save
his People, not in but by their Fruits, and if of
Grace of G^d. which I trust S^cts. always
teaches much. yea and to stand perfect and
complete in all the will of God —

Lastly how blessed are they who have obtained
Peace to G^d. thro' our f^r. J^s. A. you are not
called to make Priests it out I saw
of G^d. who is now reconciled to you thro' my
if son of his love, ^{has consideration to supply you} with Grace sufficient for
your day, and to fulfil all of good Pleasures
of his goodness, even the work of Faith
in Power in you. And is he not able to
this? or will he forget his Promise?

He is faithful who hath promised
who also will do it - Let them therefore
fear God, be of good courage, whatever
difficulties you may meet with, the
Grace of your G^d will enable you to triumph
over them all - Know if he who ^{is} for you
is greater than he who is in if G^d live in
them your Christian Armour be strong
in the Grace of our S^t. Jes^s. X. and pray
constantly that you may be sanctified
wholly in spirit soul and body. Labour
to keep your garments unspotted in
if G^d and walk ~~at~~ circumspectly towards
them if you ^{are} ~~it~~ - Give no occasion
to your ^{enemies} to accuse you of any thing, excepting
it be in matters concerning your God
Let the G^d charge with be too strict
too holy, and righteous over ^{as they please} much
You cannot watch too carefully against sin

It is your duty as Christians to let your
light shine before men, and not be
ashamed of the Gospel of X^t. Give no
unnecessary offence to those around you -
but study to do good unto all men
and with well doing put to silence the
ignorance of foolish men - Bless at all
times, but curse not - if you may be
the children of God without Rebuke
and adorn the doctrine you profess -
that if any goodly I may take knowledge
of you if you have seen it Jes - if you
are one of his followers, and if you
are seeking after a better Country, if you
are heavenly men. By these means others
may be induced to follow your Example
and to see after the salvation of their
Souls - You cannot promote your own
Happiness, and the Interest of X^t. Mankind

more
than by our holy life and fervent
char - by this shall all men know of
ye and so. it holy life will always have
its effect upon those around us - They
will judge of the state of our minds, and
what object we have principally in
view by our daily conduct. The Heathens
did this, when they observed how
the first believers of the Gospel acted -
and remarked, see how these Christians
love - They saw that they were of one
heart and one mind, and were sincerely
attached to each other from their
religious principles - Let us study to
imitate their Example, and so much
the more as we see the coming
of the approaching