

THE GREAT DUTY
OF
BELIEVING ON THE SON OF GOD.
*Enforced from his Personal Excellencies
and Special Benefits.*

LONDON:

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I. **T**HE *Necessity and Excellency of the Knowledge of Christ Jesus.*

One of the first great discoveries which is made, when the Spirit of God causes the scales of ignorance to fall from the mind of a sinner, by his saving grace, is the Excellency, Suitableness, and Necessity of the Lord Jesus Christ, in his glorious Person and inestimable benefits. 'God, who commandeth the light to shine out of darkness, shineth into their hearts, to give them the light of the knowledge of the glory of God in the face (or person) of Jesus Christ.' 2 Cor. iv 6. And happy, unspeakably happy, is it for us guilty, miserable sinners, that we have such a mighty Saviour and Redeemer to look unto; through whose precious sacrifice and prevailing intercession we may be reconciled to God's infinitely holy and offended Majesty; and by whose powerful Spirit and grace our sinful natures may be restored to his blessed image.

With much less loss to us might the sun that shines by day, and the moon and stars which adorn the night, be extinguished, than that our souls should be ignorant of, and uninfluenced by, this glorious Sun of Righteousness (Mal. iv. 3.) whose saving mercy and grace is the light and life of this lower creation of God, and whose glory and excellency is the joy and wonder of the worlds on high. All the infidelity and disaffection of ungodly minds, and the weakness of faith, despondencies of heart, and defects of love in sincere Christians, are owing, in different degrees, to their ignorance of

this glorious and divine Redeemer; the knowledge of whom is of the greatest necessity and advantage.

The soul of man may be ignorant of ten thousand things, without any lessening of its real and substantial happiness; but all the promised blessings of God, that pertain to life and godliness, are given unto us through the knowledge of the Lord Jesus Christ. If mercy and peace be multiplied unto us, it is through the knowledge of God, and of Jesus Christ our Lord. 2 Pet. i. 2, 3; and it is the great duty of the Christian religion to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. iii. 8.

He is of such absolute necessity to our salvation and happiness, that without him it is impossible we should attain unto it. We are all guilty, condemned sinners by God's holy law; he is our great atonement and advocate. 1 John ii. 2. We are weak and enfeebled sinners by our revolt from God; he is the Lord, in whom alone we have strength and righteousness. Isa. xlv. 4. We are impure and defiled beings in the sight of the Lord; he is Jesus our sanctifier. Heb. ii. 11. We are by nature spiritually dead and insensible; he is a quickening Spirit. 1 Cor. xv. 45. We are tempted and oppressed creatures; he is the great Captain of our salvation. Heb. ii. 10. We are afflicted and desponding sinners; he is the consolation of Israel. Luke ii. 25. But without him nothing but confounding glories are discoverable in the infinite God; nothing but misery, wretchedness, and despair in ourselves; which made St. Paul say, 'I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; and do count them but dung that I may win Christ,' &c. Phil. iii. 8, 9.

The sensible Christian, that knows any thing of God and himself, would not live a day without the Lord Jesus Christ, and the mercy and grace which he has purchased and revealed to the world. He knows it to be the most dangerous presumption for him to look up to a God of infinite justice and holiness for his favour and acceptance, but only through this blessed

Mediator. He dares not approach to God in prayer or worship, but by faith in him. All the mercy and grace he needs to make him wise, holy, and happy in this world and the next, he depends continually upon him for, and receives from him, by virtue of his gracious influence and powerful intercession. And all who disregard this great Redeemer, God himself hath declared to be in a lost and perishing condition, under his present awful curse, and sinking into everlasting perdition. See Mark xvi. 16. John iii. 18, 36.

II. THE *Insufficiency* of man's own *Righteousness* and *Power* for his salvation and happiness.

Nothing is more destructive to the souls of men, and contrary to the glory of God's infinite wisdom and free mercy, in their salvation by Jesus Christ, than a self-righteous, self-sufficient spirit. No men in the world are further from salvation by Jesus Christ, than such as depend upon their own worthiness for acceptance with God; expect heaven as the fruit of their own righteousness, and trust in their own power of grace to carry them thither: Christ himself tells us, that 'publicans and harlots do enter into the kingdom of heaven before such.' Matt. xxi. 31, 32.

However virtuous and good, pious and devout, men may conceive themselves to be, if they expect God's present acceptance and final salvation on that account, either in whole or in part, they set up themselves as their own redeemers,—they renounce the all-perfect, and only-justifying righteousness of the Son of God, and make void all the glorious designs of God's free and sovereign mercy in man's salvation. Gal. v. 2—4. and iii. 11—22. Rom. xi. 6. 'As all have sinned, and come short of the glory of God, and are become guilty before him (Rom. iii. 19—22.) the dreadful curses of everlasting judgment and damnation are only remitted to them, who, despairing to obtain salvation

of themselves, receive it entirely as the free gift of God's grace in Christ Jesus. Rom. v. 16, 17. and vi. 23.

Christians must be diligent in the practice of all moral and religious duties (and it is their excellence and happiness so to be); but it is Christ's complete satisfaction and righteousness, and not their imperfect obedience, that must be their justification before God. As the Lord Jesus has by himself purged our sins, (Heb. i. 3.) so he expects the whole praise of our salvation; and will either be all in all, or nothing, as to procuring our forgiveness or acceptance with God; and the true Christian will rejoice to renounce his own excellencies, righteousness, privileges, &c. that the Lord Jesus alone may be exalted. Isa. ii. 11. 1 Cor. i. 30. And we also need his continual grace to assist us, as well as his merits to justify us; for without him we can do nothing acceptable to God. John xv. 5.

How contrary soever this may be to the natural pride and ignorance of fallen man, every soul that will be saved by him, must be effectually convinced of its own absolute insufficiency to restore and save itself. Coming unto Christ Jesus as condemned, lost, and helpless in itself (2 Cor. v. 14.) venturing its eternal all upon the alone and everlasting foundation of Christ's mediation and sacrifice, as well as depending on him continually for all supplies of grace and goodness; and thus expecting no salvation from his own works, but believing in him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 4—6. "For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. which way of free justification, through the precious blood and infinite merits of the Lord Jesus Christ, is in many scriptures called, "the Righteousness of God." 2 Cor. v. 17. Rom. x. 2. Phil. iii. 9. Isa. xlv. 22. Not only being a righteousness of God's appointing, but the righteousness of him who is God himself; who purchased the church with his own blood. Acts xx. 28. 1 John iii. 16; having these transcendent properties, that it is *all perfect, unchangeable, and everlasting*. Dan. ix. 24. Isa. li. 6.

Certainly, the Christian that surveys his own righteousness, prayers, repentings, fastings, &c. with an impartial eye, can find no foundation for his soul to rest securely upon in himself, by reason of the manifold defects and blemishes that inseparably cleave unto him, but in the Lord Jesus Christ alone. 1 Cor. iii. 11. Acts iv. 12. He is convinced that the best of his duties cannot save him; and the least of his sins may damn him. That his own righteousness is defiled; that his prayers need pardon; his repentance needs repenting of; his tears for sin need washing in the blood of the Lamb; and his very holiness needs a more perfect righteousness, to save him from condemnation, in the sight of an infinitely just and holy God, Job ix. 2—33. and xxv. 4—6. Who can stand before God, by virtue of his own obedience, when he appears in judgment? Surely, none. Psm. cxxx. 1.

III. AN earnest persuasive to *believe* in the Lord Jesus Christ, &c.

Let every sinner of the human race be persuaded and encouraged, for their souls' sake, to believe in the merciful Lord and Redeemer of men, that they may obtain everlasting life and happiness from him. Sirs, consider seriously, what could God your Saviour have done for you, or promised to you, to make you happy, which he has not done and promised? He laid aside his robes of majesty and glory, to clothe himself with your flesh; he came from his royal throne above, and humbled himself to the death of the cross, to satisfy divine justice for your transgressions, and has brought everlasting life and salvation to your very doors; and will you not receive him; He promises to give you all needful supplies of blessings for soul and body, for time and eternity (Psm. lxxxiv. 11.); to protect you from all your spiritual enemies; to save you from sin and hell, and bestow heaven and himself upon you; and will you yet refuse him?

O! believe it to be your highest wisdom, your indispensable-duty, your whole salvation, to yield yourselves entirely to the care and conduct of the Son of God; to love his glorious person, submit to his gentle government, and trust in his saving power and grace. There is every thing in him to recommend him to your choice and esteem; whether you consider his wonderful excellencies, or precious benefits, the unspeakable happiness of those that receive him, or the inconceivable misery of them who slight and reject him.

1st, Meditate on his unspeakable excellencies until your hearts are filled with reverence, wonder, and love. 'He is the Lord of glory.' 1 Cor. ii. 8. '*Immanuel*, or God with us.' Matt. i. 23. 'The great God and our Saviour.' 2 Pet. i. 1. 'Jehovah our righteousness.' Jer. xxiii. 6. 'God over all, blessed for ever.' Rom. ix. 5. 'The mighty God, the everlasting Father.' Isa. ix. 6. 'Possessing all the fulness of God substantially.' Col. ii. 9. 'Being equal with God in nature.' Phil. ii. 6. 'Eternal.' Mic. v. 2. 'Unchangeable.' Heb. xiii. 8. 'Omniscient.' Rev. ii. 18—23. 'Almighty.' Rev. i. 8—13. 'To whom all possible homage and worship by all creatures in heaven and earth is to be paid.' John v. 23. Rev. v. 11—14. 'Being the first cause and highest end of all things; by whom and for whom they were created.' Coloss. i. 16. John i. 1. 'Possessing at once all the excellencies of both natures, God and Man.' John i. 5. 'Having all dominion in heaven and earth committed unto him.' Matt. xxviii. 18. 'Ruling over the kingdoms of nature, (Matt. viii. 26. Acts ix. 33.) of providence, (Dan. vii. 27. Zech. vi. 12, 13.) and of grace.' John v. 21. Gal. vi. 18. 'Being the great and appointed Judge of quick and dead at the last day.' Acts xvii. 31.

As one ocean hath more waters than all the rivers of the earth, and one sun more light than all the luminaries of heaven, so there is in one Lord Jesus Christ more glory and excellence than in all worlds, in all angels, in all delights, or whatever is lovely in heaven or earth. All created excellencies derive their being from him;

depend continually upon him, and are unsatisfying without him. Col. i. 15—19. Psm. lxxiii. 25, 26. He is more than all temporal good, as the light of the sun is more than that of a candle. He is more than all spiritual blessings, as the fountain is more than the streams. He is more than all heavenly riches, as the tree is more than the fruit. There are those wonderful excellencies in his divine person that are unspeakably great and glorious; it is the very heaven of happiness to be with him where he is; to behold his glory. John xvii. 24. A little knowledge of his transcendent loveliness, gives to the admiring believing mind inconceivable joy and heavenly pleasure. 1 Pet. i. 8. Were the deplorable mists of sinful ignorance and darkness removed from the minds of men, they could not but be amazed at his divine and eternal excellencies, for they are infinite and unsearchable. Ephes. iii. 8.

2dly, Consider the precious benefits which the Lord Jesus Christ bestows upon all that truly believe in him, that you may be sensible of their great happiness, and never rest until you possess it yourself. The great and blessed Redeemer of men is not only possessed of infinite amiableness and excellence in himself, but he is infinitely diffusive of goodness and happiness to others. There are in his love and goodness, heights and depths, lengths and breadths, which surpass all knowledge. Eph. iii. 18, 19. There is a transcendent, satisfying fulness in Christ Jesus, suitable to all the necessities, desires, and happiness of perishing immortal souls. In one crucified Jesus you will find an infinite sufficiency of righteousness to cover all your sins. 1 John i. 7. Inexhaustible riches of goodness to supply all your wants. Phil. iv. 19. Abundant grace to subdue all your lusts. Matt. i. 21. Unsearchable wisdom to guide all your ways. 1 Cor. i. 30. Almighty power to vanquish all your spiritual enemies. Col. ii. 15. Sovereign virtue to heal all your soul's diseases. Luke v. 21. And unmeasurable fulness of grace and goodness, both to satisfy and save you, and that to the very uttermost. Heb. vii. 25.

Happy, beyond expression happy, are all those who are interested in him, and united to him by faith and love! They are pardoned and reconciled to God, Rom. v. 1; become his dear children, John i. 12; have his Spirit dwelling in them, Gal. iii. 14; and enjoy liberty of access unto him at all times. Heb. x. 19—23. They are the special care of God's kind and tender providence. 1 Pet. iii. 12. Have his faithful promises of all needful good in this life, Matt. vi. 30—33. and vii. 11, and are the heirs of everlasting life and glory in the world to come. John iii. 14—16. Rom. viii. 17. God their Saviour, in all the riches of his goodness, in all his special relations, is theirs. 2 Cor. vi. 16—18. They are entitled to all the blessed promises of his word (2 Pet. i. 14.); which they may humbly and assuredly claim from him by faith and prayer according to their need. John xv. 7, and v. 14.

So that, if you truly believe in the Lord Jesus, and trust on him as your whole salvation, he will bestow upon you all the benefits of every kind relation and character he bears to his people. He will be the bread of life to nourish your soul, John vi. 37; a physician to heal it, Matt. ix. 12; an advocate to plead for you before God, 1 John ii. 2; a counsellor to advise you, Isa. ix. 6; a captain to defend you, Heb. ii. 10; a prophet to instruct, Acts vii. 37; a priest to atone for, Heb. ii. 17, 18, and a king to govern you, Psm. ii. 2. He will be an husband to protect you, 1 Cor. xi. 2; a father to provide for you, Isa. ix. 6, 7; a brother to relieve you, John xx. 17;—a foundation to support you, Isa. xxviii. 16; a root to give you life, Rev. xxii. 16; an head to guide you, Eph. i. 22; a treasure to enrich you, Eph. iii. 8; a sun to enlighten and cheer you, Mal. iv. 2; a fountain to cleanse you, Zech. xiii. 1; a sanctuary to cover you, Isa. vii. 4; an author of hope to comfort and establish you, Heb. vi. 18, 19; and whatsoever is necessary for your salvation and happiness for both worlds, 1 Cor. iii. 22, 23. Col. ii. 9, 10; having in him all the fulness of wisdom, righteousness, sanctification, and redemption to bestow upon you. 1 Cor. i. 29—31.

This is the great and infinite gift which God our Saviour, out of the unsearchable depth of his mercy and love, doth most freely grant to the poor and miserable, the accursed and perishing sinners of men, even himself, and all his treasures of grace and goodness, Isa. lv. 1—7.

3dly, Consider the miserable state and aggravated condemnation of those sinners who slight this blessed Redeemer and his great salvation. How can they escape everlasting damnation who neglect this wonderful provision which the infinite wisdom and mercy of God has made for their recovery and happiness in Jesus Christ! who despise the eternal Son of God; who count his precious blood and sacrifice, by which they are redeemed, a common thing, and will not have this great and divine Saviour to reign over them; but prefer some sordid lust, vile affection, or earthly gain or pleasure before him? Luke xix. 14. chap. xiv. 26—33. Heb. x. 23. Pure and unmixed vengeance is reserved for the contemners of Christ Jesus and his gospel. Jews and Pagans will rise up in judgment against such in the great day, and condemn them. Matt. xxiii. 13, 14.

Reader, if you are one of these, permit me, from the most affecting sense of your great danger and misery, and a tender regard to your eternal salvation and happiness, to set before you something of the wretchedness of your present condition, that you may bethink yourself and escape in time.

While you are without Christ Jesus, in a state of unbelief, you are under the guilt and condemnation of all the sins that ever you have committed. The dreadful curses and condemning power of God's holy law stand in full force against you for every transgression you have committed in thought, speech, and behaviour. The divine justice, in all its dreadfulness and terror, hangs over your guilty head, ready to break forth upon you, John iii. 10; and, being without Christ, you have nothing to pacify the anger of Almighty God, and save your perishing soul from hell and condemnation. You have many accusers, and heavy accusations

against you, from God's broken law, your own conscience, and the devil which tempteth you; but not having a saving interest in the Son of God, you have no advocate or intercessor with God to plead for you, and turn away his vengeance from you; but are continually treasuring up more wrath against the day of wrath, and revelation of the righteous judgment of God. Rom. ii. 1—7. And the slighting or rejecting of the great Mediator, is that which binds the condemnation of all your other sins upon you. The compassionate Saviour of sinners himself declares, that he that believeth not shall be damned. He shall not see life; he shall die in his sins; and that the wrath of God abideth on him. John iii. 36, and viii. 44.

If men sin against the law of God, they may find mercy and relief through a Redeemer, upon their sincere faith and repentance; but if they slight and refuse Jesus Christ as their Lord and Saviour, what else can deliver them? How shall they escape who reject this great salvation, and sin against this only remedy? Heb. ii. 2, 3.

That which aggravates this great sin of unbelief, or neglect of the salvation of Christ, is, that it pours the vilest contempt upon all the infinite perfections of God's wisdom and mercy, truth and love, as they are wonderfully displayed in the redemption of sinners by Jesus Christ; and it is offering the greatest affront to the unmeasurable love and grace of the Son of God, who went through such an amazing scene of shame and sufferings for man's salvation on earth, and is now in heaven ready to intercede for them, and bring them to God and glory,—as well as that it is the certain destruction of the unhappy, ungrateful sinner for ever. May the great Father of mercies have compassion on the hard-hearted sons of men, who have no mercy on themselves; and open their eyes to see their guilt and danger, while forgiveness and salvation may be had!

IV. ENCOURAGEMENTS and Directions for Sinners to come to Christ for Salvation.

LET every humble, repenting sinner be persuaded and encouraged to come to this gracious Lord and Redeemer for life and salvation. He is infinitely able and willing to supply all your wants, to pardon all your sins, to heal all your spiritual diseases, to subdue every powerful lust, to reconcile you to God, restore you to his lovely image, and make you most happy and blessed for ever. The fulness of Christ's saving power and mercy is not to be measured by the largest understanding. "The grace of our Lord Jesus Christ is exceeding abundant;" 1 Tim. i. 14. "He is able to save unto the uttermost all that come unto God by Him." Heb. vii. 25.

"Heaven, as one observes, is full of the miracles of Christ's astonishing love and unmerited mercy. There is murderous and idolatrous Manasseh, oppressing Zaccheus, blaspheming Paul, lascivious Magdalen, and millions of others, equal in vileness and guilt, filled with the holy Spirit of God; singing the high praises of God and the Lamb among adoring saints and angels. Nay, some of the very murderers of our blessed Lord and Saviour himself, are receiving eternal life and happiness from that precious blood which their own guilty hands did shed." Acts ii. 36.

O! let every convinced sinner, therefore, whose soul is bowed down under a sense of guilt and misery, take heed of entertaining mean and unworthy thoughts of this glorious and divine Redeemer.—Poor worm of the earth! what are all thy wants and distresses to the unsearchable fulness of his grace and mercy? What are thy sins and provocations to the infinite merit of his precious blood, and the almighty efficacy of his gracious intercession?

If you are concerned to know how you shall become interested in this great Redeemer and his salvation (and God forbid that any immortal soul dwelling in

flesh should be indifferent to this important concern) you have an answer to this inquiry from God's own word, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Acts xvi. 31. Renounce all dependence upon your own wisdom, strength, and goodness; constantly and entirely trusting in Him for all salvation. Cordially resign yourself to his gracious authority and government; yielding yourself to the rule of his Spirit, word, and providence; and diligently seek his favour and love as your chief happiness, and he will pardon your manifold offences, heal your sinful nature, and bless you in the abundance of his grace and mercy with every needful good. 1 Cor. iii. 21—23. Eph. i. 3—6.

In order to which (1) Be willing and desirous to know the worst of your own sinfulness, misery, and danger, that you may have an affecting sense of the great suitableness and necessity of the Lord Jesus in his saving characters Matt. xi. 28. Rev. iii. 17. No person can believe in Him aright who do not see their great need of Him, and his great excellence.

(2) Seriously and diligently read the gospel of Christ, in which his glorious nature and transcendent goodness is made known, John v. 39. 2 Cor. iv. 4—6.; and diligently attend the faithful preaching of it for this purpose; for divine Wisdom says, that 'Faith cometh by hearing, and hearing by the word of God.' Rom. x. 17. 1 Cor. i. 18—21.

(3) Beg earnestly of God his Holy Spirit, 'to give you an understanding in Him that is true, even in his Son Jesus Christ, who is the true God and eternal life;' 1 John v. 20. and to dispose your heart to receive him as God's salvation. Believe it, that saving knowledge and faith are the gifts of God only. Eph. ii. 8. No one can know or believe aright in God the Saviour, but by light and power derived from Himself, John vi. 44, 45. Matt. xi. 25, 26, which is conveyed to them in the serious, diligent use of God's appointed means, especially his word and prayer. Prov. ii, 3—6, and viii. 33, 34.

(4) Conscientiously seek after those things which please God, and attend to your duty, as far as you know it; carefully avoiding every thing which his sacred word forbids, and practising those things which he there requires. No man can with reason hope for an interest in God's salvation, who lives in willful rebellion against his wise and holy government. Matt. vii. 17—27. But our Lord says, 'If any man will do his will, he shall know his doctrine, and enjoy his grace. John vii. 17. Heb. v. 9.

(5) Yet be not too much discouraged if your spiritual adversaries and your inward corruptions break forth upon you at this season with uncommon strength; the wisdom of God sometimes permits this to show to man his own insufficiencies, and where his strength must lie. 2 Cor. xii. 10.

V. THE farther *Knowledge* and Use of the Lord Jesus Christ in his Excellencies and Benefits recommended to Christians.

LET every true Christian infinitely prize and delight in the glorious excellencies of this great Redeemer, and make perpetual use of Him in all his blessed characters. O! labour every day more and more to understand the inconceivable excellencies and precious benefits that are in Christ Jesus! Consider frequently the inconceivable amiableness and glory of his person, as perfect God and perfect man united. Consider the dignity and usefulness of his characters, as the great Mediator, Teacher, Head, and Preserver of his Church and People, and the Lord of all! Pray earnestly that God would give you the spirit of wisdom and understanding in the knowledge of Him; that you may know what are the riches of his glory, and what the hopes of your spiritual calling in him, Eph. i. 17—19; that so, by beholding him from day to day, 'you may be changed into the same

image, from glory to glory, by his Spirit.' 2 Cor. iii. 18.

Study to make more daily constant use of Him in all the kind relations he bears to those that believe on Him, and the wonderful discoveries he has made of his own unsearchable grace and goodness. The Lord Jesus is of inconceivable use to poor sinners of mankind; and it is by frequent believing applications to Him, that from his fulness they receive grace for grace, John i. 16. And, blessed be his name, He is infinitely free and bountiful in dispensing his heavenly gifts and graces to those that humbly apply unto him by faith and prayer, 1 Tim. i. 14. This is the way to live in the comfortable sense of God's forgiving mercy, in the happy possession of all spiritual blessings, and the joyful hopes of everlasting life.

VI. SUPREME *Love* and *Affection* due to the Lord Jesus Christ, from every Christian.

Is the Lord Jesus so glorious in his Nature, and excellent in his characters as a Redeemer? Hath He done and suffered so much for your salvation and happiness? Surely, nothing but a supreme love can be any way suitable to such excellencies and precious benefits. Let him be the full and complete object of your desire and hope, your love and joy; let Him be in your thoughts the first in the morning, and the last at night; view his glorious goodness and condescending mercy, until your souls are filled with wonder, and inflamed with love.

Christians, why should you suffer your affections to run after this present world and the things of it? Did the world die for you, or can it reconcile you to God, or advance you to the kingdom of Heaven? Or has it any excellence or happiness in it comparable to your dearest Lord and Saviour? O love Him then, above your lusts; love Him above your relations: love Him above all the gains and pleasures of the world; yea,

love him above your very lives, or he will not esteem that you love him at all in truth, Luke xiv. 26. Matt. x. 37. That person does not love the Lord Jesus Christ sincerely, who loves any thing more than Christ, or equal to Him. 1 John iii. 15.

See what affection the primitive Christians bore unto their Lord and Saviour; they rejoiced that they were counted worthy to suffer shame for his Name, Acts v. 41. Yea, they loved not their lives unto death for his sake. Rev. xii. 11. And the same true love reigns in every upright disciple of Christ now.

Certainly the more the Lord Jesus hath done for us, the more dear he should be unto us. Who can conceive the glories of his divine person, the greatness of his sufferings, the preciousness of his benefits? O! let an infinitely lovely and ever-loving Jesus lie perpetually near to your very heart, and kindle such flames of love in your soul as may for ever be breaking forth in your lips and in your life, in all holy zeal and affectionate duty and worship, to the praise and glory of his majesty and grace, that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of Jesus Christ our Lord. 1 Thess. i. 12. Col. i. 10. And now begin that everlasting song of praise for his free and undeserved love and goodness:—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Rev. i. 5, 6. and v. 9—13.

VII. THE Christian's Obligation to humble *Duty* and affectionate *Zeal* for the Lord Jesus.

IF you have been delivered from the kingdom of darkness, and a state of guilt and condemnation, by Jesus Christ, how should you live as a monument of God's unspeakable mercy, and of his free and everlasting love? What infinite sums of duty and zeal do you

owe to the Lord Jesus for his redeeming power and grace! How deeply should you think yourself engaged to walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God? Col. i. 10. Seek always an humble, contrite frame of heart, sensible of any spiritual miscarriages, observant of all the inward workings of your soul. Let not guilt remain upon the conscience, but, by sincere repentance towards God, and a speedy application by faith to the atoning blood of the Lamb of God, get it immediately removed. Be especially watchful against those sins which your constitution, place, or calling, most expose you unto. Remember always, that it was sin that crucified the Lord of Glory, shed his most precious blood, and caused all his sharp and bitter sufferings. Isa. liii. 5—11. How should this excite you to look upon that as an accursed thing, for which your Redeemer became a curse! Gal. iii. 13. Be zealous and active for God and his glory, who has blessed you with so great salvation; and take all proper occasions to recommend the same mighty and merciful Jesus to others; whom you have found to be an all-sufficient and gracious Redeemer.

Be a faithful and compassionate reprovcr of those who are seeking death in the error of their judgments and lives. Glorify God, and do good to others, with all the powers and capacities, gifts and graces that you possess, of a temporal or spiritual nature; that you may resemble your heavenly Father (Matt. v. 44—48.) and follow the example of your divine Master, who continually went about doing good. Acts x. 38. Thus, by giving all diligence to make your calling and election sure, and by adding to your faith virtue, godliness, and brotherly kindness, while the slothful, unprofitable Christian lives in fear and dies in terror, you may live in peace, and die in triumph. 2 Pet. i. 5—11. Amen.

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