

# A Sorrowful Spectacle.

## In Two SERMONS,

Occasioned by a Just Sentence of DEATH, on a Miserable Woman, for the MURDER of a *Spurious Offspring*.

The ONE Declaring,

The EVIL of an HEART HARDENED, under and against all Means of GOOD.

The OTHER Describing,

The *Fearful Case* of such as in a *Suffering Time*, and much more such as in a *Dying Hour*, are found without the FEAR of GOD.

With some Remarkable Things, relating to the Criminal; proper for All to be Informed of.

By Cotton Mather, D.D. and F.R.S.

A&C. XX. 20.

*I kept back nothing that was Profitable to you.*

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# The OCCASION.

**W**HAT gave Occasion to the SERMONS here Exhibited, was an Amazing Instance of what the poor Children of Men abandoned unto *Ignorance* and *Wickedness* may be left unto! A Prodigious Instance of that *Hardness of Heart*, which especially the *Sins of Unchastity*, accompanied with *Delays of Repentance*, do lead unto.

*Margaret Gaulacher*, an *Irish* Woman, arrived the last Winter from *Cork* in *Ireland*; a Servant, that soon found a Place in a Family where she would not have wanted Opportunities and Encouragements for the Service of GOD.

She had been by her part in a *Theft* brought into Trouble in *Ireland*; and after her Transportation hither, it was not long before she was found in *Thievish Practices*.

Ere she had been long here, it was begun to be suspected, that she  
was

was with Child, by a Fornication ; But she so Obstinately all along denied it, that at last she must feel the Effects of her Obstinacy.

She was delivered of her *Illegitimate*, when she was all alone ; and she hid the *Killed Infant* out of the way ; which was within a little while discovered.

Of her Behaviour in the Time of her Imprisonment, and of the Means used for her Good, there is an Account given in our SERMONS.

The Woman was of a very Violent Spirit ; and the Transports and Furies thereof, sometimes were with such Violence, as carried in them, one would have thought, an uncommon Degree of *Satanic Energic*.

By'nd by, she would bewail her Passions, and promise to indulge herself no more in such Passionate Outrages.

One who owns himself to be a *Roman-Catholick*, affirms to me, that she privately Declared herself unto him, to be in her Heart, of his Religion ;

ligion; But she never would own any thing of *that* unto the Ministers who visited her with the Means of her Salvation.

A Gracious and Worthy Servant of God, Mr. *Thomas Craighead*, (a Faithful and Painful Minister of the Gospel, who came from *Ireland*, much about the same time that she did) having Instructed her, and used many Charitable Endeavours for her Good, was desired by her to be near her at her Execution; who accordingly Pray'd with her there, and continued his Instructions unto the Last.

She said little, but referr'd herself to the Paper which had been read Publickly in the Congregation just before.

And yet she Frowardly let fall one Word, which did not seem very consistent with it; For which fretful Strain of Impatience, being rebuked, she added, *Then the Lord be Merciful unto me!* and spoke no more.

ALL



All that remains for us to do, is to leave her in the Hands of a Sovereign GOD; whose *Judgment*, and not *ours*, has the Disposal of her; and make the *best Improvement* we can of such a Tragical Spectacle; for which the ensuing SERMONS are some Essays.

But, I ought now if I can, to Refresh my Readers, with something that shall be more Agreeable, more Comfortable; have less to Trouble them; something that may be the *Reverse* of so shocking a Spectacle, as has here given Troublesome Ideas unto them.

Looking among my Reserved Memorials, I find an Excellent Handmaid of the Lord, a bright Candidate of the *Heavenly Glory*, finishing her Holy Life, in such Remarkable Circumstances, that I cannot withhold a Brief Relation of the Matter.

Some while ago, there died in our *Salem*, a Gentlewoman whose Name was Mrs. *Rix*, the Daughter of the Reverend Mr. *Skelton*, (one of the

Two first Ministers, that Illuminated the First of the Churches in the *Massachusetts* Colony; ) A Gentlewoman of Real *Piety*, and of equal *Patience*; and one who had been a Disciple of the Cross, and had endured much Affliction, especially by Sicknefs, with much Submission to the Will of God. Some while before she died, her Valuable Pastor, (the Reverend Mr. *Nicholas Noyes*,) gave her a Visit, wherein the Holy Minds of both, had their grateful Entertainments. Particularly, she told him, That there had newly appeared unto her, several *Shining Persons*, who told her, *That they were not now come for her, but on that Day six Weeks hence, they would come for her, and fetch her away with a Glorious Equipage.* And then she immediately asked her Pastor, *I pray Syr, what is the meaning of the Word EQUIPAGE? I don't remember that I have heard that Word EQUIPAGE!*—— Her Pastor with his usual Wisdom, (tho' wondring at what she said, and pondering it in

in his Heart,) advised her by no means, to build her Hopes, on any *Visionary Matters*, but have them forever Built on the *sure Foundation*, which the *Covenant of Grace*, declared in the Gospel, afforded for them. She gave him abundant Satisfaction that she did so. But yet she kept in an Heavenly Manner, Praying, and Waiting, and Longing, to see her *long Six Weeks* expired; and precisely at the Expiration thereof, *she died*.

My Readers, I could not withhold this Passage from you; nor forbear observing to you, That a *Soul* filled with the *Love* of GOD, and a Pleasure in all possible Obedience and Conformity to the *Will* of GOD, and a dislike of every thing that may be Displeasing to Him: A *Soul* that *Loves*, and Admires, and Adores, the Blessed JESUS, and Believes on him for all Good, and has a perpetual Recourse to Him as the *Fountain of Life*: A *Soul*, that is full of *Benignity* towards all the Children of Men, and cannot harbour the least *Envy*

O:



or *Malice* against any Neighbours, no, be they never so *Injurious* ones, but will delight in seeing, and in serving of their *Prosperity*: Such a Soul, is very sure of being ere long fetch'd away to the Heavenly World with a *Glorious Equipage*. Whatever becomes of the *Soul*, which has never Sweat out the *Poison of the Old Serpent*, this is a *Soul*, that may Rejoice in the Hope of the Glory of God.

Cotton Mather.

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The



The worst of Plagues ; What it  
is, and How to shun it.

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BOSTON: 29 d. III m. 1715.

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Prov. XXVIII. 14.

*He that hardeneth his Heart shall  
fall into Mischief.*

**W**HO can hear *these*  
*Words*, without an  
Heart aking at the  
Hearing of them !  
Who can without a Trembling Soul,  
have the Thunder of *these Words* in  
his Ears, and not earnestly Deprecate  
the Stroke of such a Thunderbolt !  
Who among us will upon *these Words*  
forbear the just Exclamation, *Lord,*  
*my Flesh Trembles for fear of thee, and*  
*I am afraid of thy Judgments !*

The Books written by the Inspi-  
red

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red Solomon, seem to have those two Titles assign'd unto them. Eccl. XII. 10. *Acceptable Words*, and *Words of Truth*. It has been thought by some, That when Solomon speaks of his, *Verba Delectabilia*, or, *Acceptable Words*, he may mean his Book of *Canticles*. And when he speaks of his, *Verba Fidelia*, or, *Words of Truth*, he may mean his Book of *Proverbs*. Behold, One of those *Words of Truth*, which we are to Believe and Receive, as *Faithful sayings*, and *worthy of all Acceptation*.

The Verse before us, is like that Miraculous Pillar, which gave Conduct unto *Israel* in the Wilderness; It has a *Bright* side, and a *Dark* side, Belonging unto it. On the *Bright* side of this Oracle, we see the Shelter, the Safety, the universal Happiness of the Godly Man. *Happy is the Man that feareth always.*

There is indeed a *Fear* that is far from any *Happiness*. Not *Happy*, but Wretched, the Man who *feareth* whether the Mercy of God in Christ,



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can be extended unto so great a Sinner as he knows himself to be. Not *Happy*, but *Foolish*, the Man, who torments himself with *Fears* of those Evils, whereto we are *Obnoxious* in this present *Evil World*. Not *Happy*, but *Faulty* is the Man, who by the *Fears of Death* spoils the *Joy*s of *Life*. Not *Happy*, but *Reprehensible* is the Man, who lets his *Heart sink* with *Fears* that the *Church of God* shall *utterly Sink*. When we are in the *Covenant of Grace*, it will be an *unhappy Thing* for us to *Fear* that any one Article of it shall not be fulfill'd unto us. There is also a *Constitutional Fearfulness*, which is an *Unhappiness* to them that Labour under it. But then, Oh! *Happy the Man*, who has the *Fear of God* always Governing his *Heart and Life*. *Happy the Man*, who never lays aside a *Jealous Fear of Sin*, and of the *Evils* to which he will be exposed by *Sin*. *Happy the Man*, who feareth always, lest he be deceived by his own *Heart*, which is *Deceitful above all Things*. *Happy the Man,*

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*Man, who feareth always, lest this World so Entangle him, as to make him neglect the Affairs of another and a better World. Happy the Man, who feareth always, lest when he has Lovely Things about him, he set his Love too much upon them. Happy the Man, who feareth always, lest he shall give at last, but a poor Account of the Talents whereof he is Accountable.*

But now let us take a view of the *Dark* side, which threatens *Mischief* and *Misery* to the *Wicked Man*. The *Character* of a *Wicked Man* is, *He hardens his Heart*. And the *Consequence* hereof is, *He falls into Mischief*.

The **D O C T R I N E** before us will be ;

*An Hard-hearted Sinner, will find that by Hardening his own Heart, he will get nothing but Mischief and Misery for his Portion.*

There

There are some Awful PROPOSITIONS, which we must now attend unto.

### The First PROPOSITION.

An *Hard-hearted Sinner* is no unusual Spectacle. *Hardness of Heart* is a Spectacle too frequently to be seen among the Sinful Children of Men.

But, what is an *Hard Heart*? And what are the *Symptoms* of it?

You know, in general; There is a *Metaphor* in the Phrase. An *Hard Heart* is a Soul, that has Dispositions, wherein the Properties of a *Stone* are answered. The *Heart* means the *Soul*; which like the *Bowel* that we call, *The Heart*, is within us. 'Tis our *Inner Man*. The *Hardness* of the *Heart*, is allusive to the *Hardness* of a *Stone*. *As hard as a Stone*, is a Proverbial Speech. An *hard Heart* has in the Sacred Scripture this Denomination; Ezek. XI. 19. *A Stony Heart*. Yea, 'Tis an *Heart* compared unto that *Stone*, which is the most *Hard* in all the *Fossil Tribe*; even the *Flint*.  
We



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We read, Zech. VII. 12. *They have made their Hearts as an Adamant Stone.* The Qualities of a Stone are then to be enquired after. O look Inward; Enquire within; and, Commune with thine own Heart. My Friend, If thy Heart have these Qualities, it is an *hard Heart*; and it is time for thee to cry out, *God be Merciful to me, an Hard-hearted Sinner!*

First. An *hard Heart*, is an Heart very *Dull of Understanding* in the Word of God; not brought *quickly to understand* the Truths and Things of Religion. We read; Mar. VIII. 17. *Perceive ye not yet; neither understand? Have ye your Heart hardened?* Sometimes the Heart of a Man apprehends no more than a Stone, of those Things, which are *The Things of our Peace*. 'Tis an *hard Heart* that is thus *Unapprehensive, so Inadvertent*. Thus we read, Mar. VI. 52. *They considered not, for their Heart was hardened.* Many a Man does not consider what the Word of God speaks unto him; not consider what Errand he came  
into



into the World upon, or how to behave himself in the World; not *consider* how soon he may go out of the World, nor what will become of him when he is gone out of the World. Alas, the *Heart* of this Man is *hardened*. An *hard Heart* is the same with a *slow Heart*. We read, Luk. XXIV. 25. O *Fools, and slow of Heart to believe*. An *Heart slow* to take in right Notions about the Glory of GOD, the Beauty of CHRIST, the Damage of SIN, and the *Reasonableness of Religion*; an *hard Heart* it is! An *Heart* that is *hard* to be instructed in the Affairs of the Kingdom of God. An *hard Heart* is a *Sottish* one. A *blind Mind* goes with an *hard Heart*. We read, Joh. XII. 40. He hath blinded their Eyes, and *hardened their Heart*. O you that sit under the Means of Knowledge, but still remain *Souls without Knowledge*, and know very little of those Points *which to know is Life Eternal*; you have the Light *shining* about you, but not *entering* into you; no, no more than

than into a *Stone* ; you have cause to cry out, *Oh ! the hardness of my Heart ! What will become of me !*

Secondly. An *hard Heart* is an *Heart* not easily impress'd upon ; what the Word of God will not easily make any good *Impression* upon. Sometimes the Word of God makes a *Deep Impression* upon the *Heart* ; yea, the *Heart* is *Conformed* unto the Word of God, as if it were cast into the Mould of it. So we read, Rom. VI. 17. *Ye have obey'd from the Heart, that Form of Doctrine whercinto ye were drawn.* This is not an *hard Heart* ; It is an *Heart of Wax*, rather than an *Heart of Stone*. But now, an *hard Heart*, is one, that Hears the *Commandments* of God, but will take no Notice of them ; will not obey them, will not observe them. It hears the *Promises* of God, but it is not affected with them ; the *Consolations* of God are *small* unto it. It hears the *Threatnings* of God, but it is not affrighted at them ; it *Mocks at the Fear*. The great God says ; Jer. XXIII. 29. Is

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*not my Word like an Hammer, which breaks the Rocks in pieces. But many an Heart under the Knocks of that Hammer, is never broken by them. The Sinner is earnestly call'd upon, To forsake the ways of Sin; to Embrace his only Saviour; To come into the Covenant of God. He stirs no more than a Stone. The Loud Calls of Heaven are made unto him, to Arise and call upon his God, and set upon the Practice of Prayer, and form unalterable Resolutions of Piety; As Good speak to a Stone! He is nothing the better, for sitting under the good Word of God. All Counsils, all Rebukes, all Exhortations are thrown away upon him. O hardness of Heart! There is an Heart that will not Conform unto the Word and Will of God; An Inflexible Heart; An Unpliable Heart; An Heart from which the Demands made in the Word of God have that Return, As for the Word spoken to me in the Name of the Lord, I will not hearken unto it. What shall be said of such an Heart?*  
*We*



We read ; Isa. XLVIII. 4. *I know that thou art Obstinate ; and thy Neck is an Iron Sinew, and thy Brow Brass ; An Heart as hard as Iron and Brass ; O Hard-hearted Obstinacy ! Unperswadeableness is Hard-heartedness. The Children of Unperswadeableness are Hard-hearted ones.* We read of *An Heart hardened from the fear of God.* *An Heart that will not be persuaded heartily to Fear God, and Seek Him, and Serve Him ; This is an Heart that is Hardened.*

Thirdly. *An hard Heart is an Insensible one ; an Heart that has no Sense, either of Blows given to it, or of Loads lying on it.* A Man has the *Blows* of the *Divine Wrath* given to him. *An hard Heart* keeps him *Insensible* of the *Blows*. He is *Afflicted*, but he is not *Amended*. He is *Incorrigible* under his *Affliction*. The *Rod* is employ'd upon him ; and yet his *Foolishness* departs not from him. After his *Chastisements*, he is as *Carnal*, as *Worldly*, as *Profane*, as he was before. Tho' his *Estate* be broken, his *Heart*



*Heart* is not broken. He meets with *Losses* one after another; but he has his Heart as much set upon the World as ever it was, and he maintains as little Communion with God as ever he did. It may be said of many People, *This People do not Return to him that Smites them, neither do they seek the Lord of Hosts.* Is not such an Heart, *harder than a Rock?* 'Tis verily so! A Rock yielded Water, when smitten with the Rod of God and of *Moses*. Here is a Rock that yields not one Tear of Repentance, tho' the Rod of God hath smitten it! We read, Jer. V. 3. *O Lord, Thou hast smitten them, but they have not grieved; Thou hast consumed them, but they have refused to receive Correction; They have made their Faces harder than a Rock; They have refused to return.* The Man that gets no Good by the Calamities inflicted on him; one who does neither Discern the Hand of God, nor Answer the End of God, in Calamitous Dispensations; write upon him, *This Man has a very hard Heart*

C

*within*

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*within him. Again ; A Man has the Loads of his own Guilt lying upon him. An hard Heart keeps him Insensible of the Loads. The Curse of the Law, is enough to break the Stoniest Rock upon the Face of the Earth. Yea, He that is the Rock of Ages, becoming a Surety for us, when the Curse fell upon Him, He cried out, Oh ! Let it pass from me ; 'Tis Insupportable ! The Sinner is under the Curse ; and he complains not of it. He is yet in his Sins ; and yet he does not cry out, My Iniquities are an heavy Burden, too heavy for me ! O ! 'Tis an hard Heart that can lye under unpardon'd Sin, and never lay to Heart, the Sin, and the Folly, and the Danger of it. We read of such a thing as that ; 1 Tim. IV. 2. A Conscience Seared with an hot Iron. The Heart has now a prodigious hardness upon it. A Man can Sin, and fall into no Remorse, no Sorrow for the Sin. He can go on in Sin, and be wholly unconcern'd, tho' he remain unreconciled unto God. He has a*  
*vast.*

*rust Heap of Sins*, which are to be proved on him, and he is to be Judged for them at the Tribunal of God: But he is *past Feeling*, and goes on to *Sin with all Greediness*. Most certainly, there is an *hard Heart* in such a Sinner: Plain, very Plain, the *Diagnosticks* of the Malady.

## The Second PROPOSITION.

The Sinner of an *hard Heart*, is one who *hardens his own Heart*. He confirms his own *Hardness* by a presumptuous Resolution to go on in Sin.

There is a *Natural hardness of Heart*, which we are all Born withal. The *Stone of the Heart* is an Hereditary Distemper. But then, there is an *Acquired hardness of Heart*, which is when Men do Confirm and Augment and Increase their *hardness*, by going on to Sin with an *high Hand* against the Lord.

We will enquire more Particularly. *When, and How, does a Sinner harden his Heart?*

He

He does it, Ah ! wretched Sinner, Thou doest it, in such Things as these.

First. A Sinner does Render and Proclaim himself *Hard-hearted* in Sin, when he has made himself *Impudent* in it. We read of some; Ezek. III. 7. *They are Impudent and Hard-hearted.* Where there is a *Brow of Brass*, there is an *Heart of Stone*. A Sinner has *hardned* his *Heart*, when he has got an hearty *Courage* for Sin, and is grown so *Courageous* in it, as that he can Sin *Openly*, and *Publickly*. If Men *Declare their Sin like Sodom*, they *hide it not*; and it may be said unto them, as in Jer. III. 3. *Thou hast a Whores Fore-head, thou refusest to be Ashamed.* Confident Creature, If thou hadst not made thyself *Hard-hearted*, thou wouldest be more *Ashamed*. The *hardness of Heart*, arrives to a more considerable *Obduration*, when a Sinner can express a more singular *Defiance* of the Infinite GOD, in what he does. Those People have *hardened their Hearts*, of whom the  
Holy



Holy One may say, as in Isa. LXV. 3. *'Tis a People that provoketh me to Anger, continually to my Face.* People that can Sin in the special Presence of GOD ; People whom the nearest Relation to GOD will not restrain from the grossest Impieties ; People that will go reeking to or from the Table of the Lord, under the unrelenting Appetites of the vilest Impieties ; *Church-Members* that under a Mask of Religion will carry on a Course of Adulteries, or of Dishonesties. And so have those People, who are so *Hardy* as to make their Appeals to GOD for the Vindication of their Innocency, when GOD knows the Matters to be *Unjust* and *Untrue*, wherein He has been so daringly Appeal'd unto. O *Hard-hearted Monster* ; What an *hardness of Heart* hast thou contracted, in that thou canst say, *God knows*,—— a thing to be so or so, when thou dost thyself know that it is not so !

Secondly. A Sinner has *hardened his Heart* in Sin, when he will venture

to Sin, with the utmost *Hardiness*, tho' he has the Light and Voice of his *Conscience* Reclaiming of him. To be so *Hardy* in Sin, as to trample on all the Remonstrances of *Conscience* against it, is to *harden ones Heart* in Sin. We find it Exemplified; 2 King. XVII. 13, 14. *The Lord testified against them, saying, Turn from your evil Ways: Yet they would not hear, but hardened their Necks. Conscience, the Deputy of God, pleads in his Name with many a Man, Oh! Do not the Abominable Thing! And yet, the Abominable Man will do that Thing. Such a Man has hardened his own Heart unto a Degree that is Horrible! A Sinner hardens his Heart when he omits those Things, whereof his Conscience tells him, This is Commanded of GOD! But he yet more hardens his Heart, when he commits those Things, whereof his Conscience tells him, This is Forbidden by GOD! It may now be said of such,— what we read, Zech. VII. 12. They have made their Hearts as an Adamant Stone, lest they should hear the*

*the*

*the Law, and the Words which the Lord of Hosts hath sent by His Spirit. There are those, that won't forbear Sinning, tho' their Conscience do stand before them with a flaming Sword, as the Angel did before Balaam; and say, Thy Way is Perverse before God; The Wrath of God will fall upon thee in this evil Way. O Desperate hardness of Heart! Wherein does the Heart of a Devil differ from it! Fool-hardy, Self-hardened Sinner; What wouldest thou do if thou couldest? What less than push an Impotent Stab upon the Almighty GOD Himself? What less than stretch out thy Hand against God, and strengthen thyself against the Almighty, and run upon Him, upon the thick Bosses of His Buckler!*

Thirdly. When a Sinner has an *Impenitent Heart*, then he has *hardened his Heart*. Those Things go together; Rom. II. 5. *Thy Hardness and Impenitent Heart*. A Sinner does *harden his Heart*, when he will by no Admonitions be brought home unto God,



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God, from all his Wandrings in the *Wilderness of Sin*. A Sinner is told, That Sin is an *evil and a bitter Thing*. He *hardens his Heart*, if notwithstanding this, he will persist in Sin. He is told, That a CHRIST is the *One Thing that is Needful*. He *hardens his Heart*, if a CHRIST and His *Great Salvation*, be still neglected with him. He is told, That the Ways of Piety are *pleasant Ways*. He *hardens his Heart*, if still he remain a Stranger to these Ways. But, Oh! What have I now brought the Matter to! All that continue in their *Unregeneracy*, will find themselves included in the Charge. Unhappy Sinners, you stand every one of you all *Indicted* for this; *That you have hardened your own Hearts*: else you could not be what you are. There is no *Unregenerate* but what comes under that Unhappiness; Jer. IX. 26. *Uncircumcised in Heart*. Some that have been opened after their Death, have upon the Dissection had a *Stone* found in their *Heart*; a *Stone* without a Metaphor.

Ah,



Ah, poor *Unregenerate*; Open thy own *Heart* now while thou art alive. A *Stone* will be found in that *Heart* of thine. Thou hast thyself *hardened* it into a *Stone*. The *Petrification* is owing to thy own *Iniquity*.

### The Third PROPOSITION.

*Mischief* will be the effect of this. An *Hard-hearted* Sinner by *hardening* his own *Heart*, falls into a *Mischief* that will render him very *Miserable*.

But what is that *Mischief*, which a Sinner by *hardening* his *Heart* will fall into?

Truly, All that *Mischief* which any Sinner has cause to be *Fearing* always.

To use more of Particularitie.

First. A Sinner by *hardening* his own *Heart*, falls into that matchless *Mischief*, that fearful *Mischief*, a *penal hardness of Heart*, Inflicted by the Judgment of God upon him. O *Mischief* whereto there is none to be equal-

equalled! We read of one, who *hardened his own Heart*; And anon it came to that; *Exod. XIV. 8. The Lord hardened the Heart of Pharaoh.* 'Tis true, so far as *hardness of Heart* is a Sin, the Holy GOD is not the Author and Father of it. We may say, *'Tis not of the Father.* We must say, *No Man is tempted of God unto it.* And yet there is an *active Providence* of God about that *hardness of Heart*, the *Mischief* whereof a Sinner that *hardens his own Heart* will fall into. [See *Psal. CV. 25.*]

First. The Holy GOD in His *Righteous Providence*, withdraws His *Grace* from the Sinner that *hardens his own Heart*, and then, O Sinner, what an *Horrid hardness of Heart* will soon seize upon thee! GOD *hardens* the Heart of such a Sinner, not, *Infundendo Malitiam*; no, but, *Nem Infundendo Gratiam*; not by *Infusing of Sin*, but by *withholding of Grace*. 'Tis enough, that it shall be said, as in *Deut. XXIX. 4. The Lord hath not given you an Heart.* GOD  
never

never ow'd His *Grace* unto a Reprobate Sinner: And the Sinner in *hardening* his own *Heart*, Sinfully fleights that *Grace*. How Justly, how Justly, and Unexceptionably, does the Holy GOD, now deny His *Grace* unto the Sinner, and leave the Sinner to be *filled with his own ways* ! But Oh ! the wondrous *hardness of Heart*, which unavoidably follows upon this Dereliction of God ! When the *Sun withdraws*, all Things *Harden* apace. Men by *hardening* their own *Hearts*, do *Grieve* the good Spirit of God : The Grieved Spirit hereupon *withdraws* from them : When He *withdraws*, their *Hearts* will *harden*, how Heinously, how Hideously !

Secondly. When a Sinner *hardens his own Heart*, the Righteous Providence of an Holy GOD, will cast before the Sinner such *Objects*, as he shall Abuse to strengthen the *hardness of his Heart*, how Perniciously, how Exceedingly ! As the Potter sets his Clay in the Sun, and it is *hardened* there ; so the great God, before whom

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whom we are, as the *Clay before the Potter*, [*And, whom He will, He hardeneth!*] when a Sinner hardens his own Heart, the great God is provoked then to set him in very *hardening Circumstances*. Perhaps, the Sinner shall now be *hardened*, by being left in the Hands of Wicked Company. Among all the *Engines of Hell*, there is not upon the Face of the Earth a greater *Hardener!* 'Tis from a Dispensation of the Holy God, that the Sinner becomes intimately Acquainted with *Company* that shall teach him the *Arts of Sin*, and spur him to the Practice of them; *Company* that shall instill into him Notions that dispose him to Atheism, and prepare him for *all manner of Sin and Blasphemy*; *Company* that shall prejudice him against the Best Men and Things, and so lay the Dark Fetters of Death upon him. So becoming a *Companion* of such *Fools*, Sinner, Thy Heart is *hardened*, and thy Immortal Soul destroy'd. But then, there is another dismal Occasion,

sion,



sion which brings an *hardness* upon the *Heart* of many a Sinner, which is forever to be deplored. It is in the Scandalous Falls of such as have made a fair and high Profession of Christianity. By the Disposal of God, it comes to pass, that when a Sinner has been *hardening* his own *Heart*, his Lot shall be cast, where some that every body thought *First-Rate Christians*, fall into Scandalous, Amazing, Infamous Actions. The Devil knew, what a Game he should play, when he drew those Persons into such Actions! The perverse Use the Sinner makes of what he sees, is to conclude; *Well, All Religion is a Cheat. If I do the worst Things in the World, I do nothing, but that in which the greatest Pretenders to Religion indulge themselves!* The Foolish Sinner is now *hardened*, and the Bars of the Pit are about him forever!

Thirdly. A Sinner that *hardens his own Heart*, is by the Righteous Providence of the Holy GOD, left in the Hand of *Satan*; And Oh! what

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*a Satanic Hardness* will the Heart of  
 such a Sinner be soon congealed in-  
 to! Of Impious ones, we read,  
 2 Cor. IV. 4. *The God of this World*  
*has Blinded their Minds.* 'Tis the same,  
 who hardens their Hearts. An *Alab*  
 will be hardened with a Vengeance,  
 when the *Lying Spirit* shall have a  
 Permission for the Seducing of him.  
 An *hardened Heart* is a *seared Heart*.  
 But it is the *Devil*, that brings from  
 Hell, those Hot Irons, by which  
 the Heart of a Sinner comes to be  
 so *Hardened* and *Seared*. Anatomical  
 Observations have told us, That the  
 Stone whereof some have died, be-  
 ing opened, a *Snake* has been found  
 in it. When the Heart of a Sinner  
 is *hardened*, there is the *Old Serpent*,  
 in the *Stone*, to make it so. A Sin-  
 ner by *hardening his own Heart*, In-  
 vites the *Devil* to take Possession of  
 it. What the Sinner *Invites*, that the  
 Holy GOD *Permits*. Yea, There is  
 a Sentence now passed from the  
 spotless Throne, *That it shall be so!*  
 But, Oh! What an *hard Heart* will  
 that

hat be, which has the Devil filling of it! Forlorn *Man*, If *Satan* fill by Heart, what, what wilt thou come o?

But then, Finally. When God *judicially* gives a Sinner up to *hardness of Heart*, what Sin will there be, which the Sinner will not fall into? Tis a dreadful Word; LXXXI. 12. *I gave them up unto their own Hearts Lust, and they walked in their own Counsels.* Oh! the Snares and Pits into which now their *Walk* will carry them! The Doom which the Holy GOD now passes on the *hardened Sinner*, is; *He is Unjust, and he shall be still Unjust. He is Filthy, and he shall be Filthy still!* The Sinner is now left unto the enslaving Power of Sin; He will now *serve diverse Lusts*; and he will now stick at no Sin that shall be proposed unto him. Is not here *Mischief* enough! And an Introduction to all the *Mischief* imaginable; *Mischief* surpassing all Imagination! For,

Second.

Secondly. A Sinner by *hardening* his own *Heart*, must also fall into all that *Mischief*, which every *Sin*, as well as an *hard Heart* has entail'd upon it. *SIN*, what is the *Wages* of it? Our youngest Children have this Instruction given them, as part of the *Milk for our Babes*; *The Wages of Sin is Death*. Now, this *Death*, yea, all of this terrible *Death*, is what a Sinner by *hardening* his *Heart* will fall into: All the *Curse* due to *Sin*; all the *Wo* brought by *Sin*; all the *Wrath* to which by *Sin* the Sinner becomes obnoxious. Verily, O *Hard-hearted Sinner*, Nothing less than *Destruction* will be thy Portion; A *Destruction from God*, if thou were not horribly *Hardened*, would be a *Terror* unto thee. Lo, the Great *GOD* utters His Voice, and that a *mighty Voice*, in those Words; XXIX. 1. *He that being often Reproved, hardens his Neck, shall suddenly be destroyed, and that without Remedy.*

There are *Temporal Mischiefs* and *Ruines*, whereto Sinners do by *hardening*



*dening their Hearts in Sin, expose themselves. There is that Word fulfilled upon them; Ezek. VII. 26. Mischief shall come upon Mischief unto them. Their Sin brings a Mischief on their Estate; It is a Fire that consumes their Substance. It brings a Mischief on their Esteem: A Wound and a Dishonour do they get by it, and a Reproach that will not be wiped away. It brings a Mischief on their Bodies: God makes them Sick in Smiting them for it. Spiritual Plagues accompany these Mischiefs. The Sinners plunge themselves into Blindness, into Madness, into foolish and hurtful Lusts. They are given up to vile Affections. They are left unto the most Self-undoing Follies. They keep Cutting and Wounding themselves among the Monuments of the Dead, and there is no Binding of them. It won't be long before the Execution of that Word falls upon them; Rom. II. 5. After thy Hardness thou treasurest up unto thyself Wrath against the day of Wrath. God will ere long break the Heads*

of the *Hard-hearted Leviathans*. e're long, the *hardened Heart* shall be thrown into the *Devouring Fire*, and *Everlasting Burnings*, where, who can dwell? Oh! What *Heart* can endure a Dwelling there? Ah! *Heart of Stone*, e're long thou shalt be thrown between the direful *Milstones* of the *Revenge* of God; and how miserably Ground unto *Powder* there! O the *Mischiefs*! O the *Mischiefs*! O the *sore Plagues* and of *long Continuance*, in which an *hardened Heart* will terminate! The *End* of it will be in *Miseries* that will never have an *End*!

## A P P L I C A T I O N.

I. Most certainly, it very much behoves us, to *Examine* ourselves, Whether we are not *Hard-hearted* and *Self-hardened* Sinners before the Lord. Some there are, who have a *Lovely softness* of *Heart*. It may be said of them, as in 2 Chron. XXXIV. 27. *Thine Heart has been Tender*, Shall I find

find out these Heirs of Blessedness ? They are those who have a *yielding Soul* ; a Soul ready to *yield* unto the Demands of GOD ; They say, *Lord, what wilt thou have me to do ? Yea, or to bear ?* They are *afraid* of All Sin ; troubled at All Sin. The Sins that seem Little to others, are Grievous to them ; A *vain Word* Grieves them ; A *base Thought* Grieves them. To say no more ; They perceive the *hardness* of their own *Hearts* ; They bewail it ; They bemoan it ; It makes them cry out, *O wretched one that I am !* To these *Tender-hearted* ones there belong the great *Consolations* of God ! *Comfort ye, Comfort ye, this my People, saith the Lord.* But then there are some, upon whom a Sinful *hardness of Heart* is very Conspicuous, very Notorious, very Distinguishing. Of these my Context shall direct us to make some Discovery. The Verse before my Text, is, a notable Passage. *He that covereth his Sins shall not Prosper ; but whose confesseth and forsakes them, shall have Mercy.* And now,  
it

it follows, *He that hardeneth his Heart shall fall into Mischief.* Be it now known unto you. If you will retain your *Sins*, and not confess them, not forsake them, upon those Calls unto Repentance, which you are Entertained withal, you are the Sinners that *harden their Hearts.* But Oh! what *Mischief's* do you lye open to? Concerning the Hearers of our Blessed Saviour, we read; Mar. III. 5. *He looked round about on them with Anger, being grieved for the hardness of their Hearts.* He now looks round about our Congregation; and where he sees any still going on in their Sins, He says upon them, *Oh! The grievous hardness of Heart, which these poor Sinners are under the power of!*

II. But I am now, to Address you, with an EXHORTATION, which I shall bring you in Terms which the Holy Spirit of God has prepared for you; even those Terms; Heb. III. 7, 8. *To Day if you will hear His Voice, harden not your Hearts.* And, Oh! that the Holy Spirit would this Day set in,



in, to make this *Exhortation* become *Effectual*! O *Thou irresistible Spirit of Grace*, Do thou break our *Hearts*, and make us Tremble at all those Things that will harden them.

That our dear People may take a due Course, to be delivered from the *Mischiefs* of an *hardened Heart*, let them now hearken to the Counsels of God.

First. Look up to GOD your SA-  
VIOUR, for *so great Salvation*. Oh!  
Pray hard, Oh! Cry hard, unto the  
*God of the Spirits of all Flesh*, that He  
would save you from an *hard Heart*,  
and give you an *Heart of Flesh*. You  
have a sweet Promise of such a Ble-  
ssing; Ezek. XXXVI. 26. *A new  
Heart will I give unto you, and a new  
Spirit will I put within you; and I will  
take away the Stony Heart out of your  
Flesh, and will give you an Heart of Flesh.*  
O plead so Gracious a Promise; and  
urge; O my God, Be it unto me accor-  
ding to thy Word; and let a soft Heart  
be given to me! It is not in Men or  
Means,

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Means, to Soften an *hard Heart*. As they said of Old, *Who shall roll away the Stone from the Door of the Sepulchre?* Even so, may we say, *Who shall take away the Stone from the Heart, which keeps it Rotting in the Grave of a sinful Estrangement from God?* Verily, None but GOD can do such a Thing. 'Tis a *Creating Work*. As he said, *Create in me a Clean Heart, O God;* so must we say, *If ever I have a soft Heart, O God, it must be of thy Creating in me!* He that can change a *Stone*, into a *Child of Abraham*, and none but He, can change an *Heart of Stone*, and rescue a *Sinner* from the *Mischiefs* of it. O *Hard-hearted Sinner*, look up to thy SAVIOUR. Be not so *Stout-hearted*, as to be always *far* from this *Righteousness*!

Secondly. There are *Heart-breaking Meditations*, which you are to be advised unto; There are *Specificks* against an *hard Heart* in the *Meditations*. Of the Things which are *hardened* by the *Cold and Frost* of our *Winter*, we read; Psal. CXLVII. 18.  
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*He sendeth out his Word and melteth them. It might indeed be an Heart-breaking Subject for your Meditations ; How Foolishly and Fearfully have I ruined myself by my Sins against the Glorious God ! It might be a yet more Heart-breaking Subject for your Meditations ; What a shameful Disingenuity has there been, and how Ungratefully have I done, in my Sins against the Glorious GOD ? But then proceed, and Meditate on what the Word of God has declared unto you, concerning His Infinite Mercy, ready to Receive and Pardon you after all your Sins. Methinks, the sending forth of this Word, should Melt your Hearts within you. Behold the Heart of your Saviour yearning over you ; Behold Him shedding His Heart-Blood for your Sins ; Hear Him calling to you, O poor Sinner, yet come unto me, and I will not cast thee out. Certainly, to Meditate on such a Word, will Melt your Hearts within you. My Friend, What an Heart hast thou, if steeping it in the Blood of thy Saviour dissolve it not! Last-*

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Lastly. Beware, Oh! Beware of such Things, as will have a Tendency to *harden* your *Hearts*; Beware of all *Heart-hardeners*, and as you love your Souls avoid them.

Take the Warnings of God If you are in hazard of having your *Hearts hardened* by the Society of any Ungodly People; Shun them, Fly them, no longer Associate with them; Oh! *Forsake the Foolish and live.* Be warned therewithal, That all *Sins against Knowledge* are mighty *hardeners of the Heart*; The oftner you Repeat such *known Sins*, the more will you *harden your Hearts*. But no *Sins* have a more fatal Efficacy this way, than the *Sins of Unchastity*. Ah! Bewitching Sins, How do you take away the *Heart* of them that Wallow in you! What *Infatuations* do they bring upon those that venture on them! When People have once abandoned themselves unto the *Sins of Unchastity*, with what *hardness of Heart* will they sleight all the Calls of Heaven, to Reform their



their Evil-doings? With what Stupidity do they go on from one Vileness to another, and *wax worse and worse*? How Stupidly do they lay aside all Consideration of their own Interest; and become like *Bruit Beasts*, and anon *Perish in their own Corruption*! God leaves them; Satan takes them; Nothing will bring them to any Good. When they are in *Chains* for their Wickedness, even *then* they will Repeat it, being held in the *Chains* of their Wickedness.

Of this we have a very Tragical Instance now before our Eyes. One who by *hardening* her *Heart* has brought herself into wonderful *Mischief*; and continues to *harden* her *Heart*, after the wondrous *Mischief* has come upon her like a Whirlwind from the Lord.

Ah, poor Creature; Thou hast been Guilty of many *Sins*, and Heinous ones. But, Oh! Don't add this to all the rest, this Comprehensive one, this Atrocious one; To *harden*  
E thy

## 38 *A Sorrowful Spectacle.*

thy *Heart* after all, and so to bind all fast upon thy *Soul* forever.

God has done a dreadful Thing upon thee, in leaving thee to a Crime for which thou art now as *one Wicked overmuch*, to Dye before thy *Time*, and e're twenty five Years have rolled over thee, the Sword of Justice with an *untimely Stroak* must cut thee off. But it will be a much more dreadful Thing, if thou art left after all unto an *hard Heart*, that will not Repent of thy Abominations, and of thy *Bloodguiltiness*.

If thou hadst not *hardened* thy own *Heart* exceedingly, Oh! what Things would be seen upon thee; other Things than are yet seen upon thee! Verily, A *soft Heart* would Mourn and Weep and Bleed, for a Life sweet'd away in Sin against the Glorious GOD. A *soft Heart* would soon Drown thee in Tears, from the View of the doleful Things thy Sin has brought upon thee. A *soft Heart* would make thee own the Justice of God and Man in what is  
now

now done unto thee ; and would Silence thy Froward and Fretful and Furious Gnashing upon such as thou hast no Cause to treat with so much transported Fury.

It *breaks* the *Hearts* of the Good People in the Place, to see thy *Deplorable State* : They are concerned, when they see thy *Lamentable State* : But above all, to see, that thou art thyself no more concerned for it ; no more affected with it ; so little *Broken in Heart*. And shall not thy *own Heart* at length be *Broken*, when thy *own State* comes into thy Consideration ?

One once could say, *God makes my Heart Soft, and the Almighty Troubles me*. And will it not make thy *Heart Soft*, when thou thinkest on the amazing *Trouble*, which thou shalt feel from the Wrath of the *Almighty GOD*, if thou *Dye in thy Sins* ? Verily, All the *Sorrows* thou feelest here, are but the *Beginning of Sorrows*, if thou art not by a *broken Heart* prepared for the *Salvation of God*.



But then, What an *Heart-breaking* Thought is this? *Margaret*, There is yet *Mercy* for thee, if thou wilt not by an *hard Heart* refuse the *Mercy*; The *Mercy*, thro' which *Rahab the Harlot* perished not; The *Mercy*, thro' which *Mary Magdalene* had her *many Sins forgiven* her; This *Mercy* is ready to do Wonders for thee. A *Merciful Saviour* Invites thee; O come unto me, and I will do Wonders for thee.

Come and fall down before Him, and beg the Blessings of a *soft Heart* at His Gracious Hands. I know not of any *Advice* that can be so Proper, or so Needful for thee, as this; No *Prayer* of so much Importance to be made by thee as this.

The *Ignorance* which lays *Chains of Darkneſs* upon thee, is a sore *Encumbrance* on thy Effays for turning to God. Yet thou art not so *Ignorant*, but thou canst make this *Petition* to thy SAVIOUR. Lord, *soften this hard Heart* of mine! And, Lord, *Bestow a New, and a Clean, and a Soft Heart* upon me! And, God be *Merciful* to me a *Sinner*; yea, an *Hard-hearted Sinner*!

Now, May the Gracious Lord accordingly look down upon thee.      The



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The Grand Concern, of Suffering  
and of Dying People.

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B O S T O N, 9 d. IV m. 1715.

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Luk. XXIII. 40.

*Dost not thou fear God, seeing thou  
art under—Condemnation?*

**W**E have before us, what  
calls not only for our *At-*  
*tention*, but also for our  
*Astonishment*. Who can be-  
hold the Son of God in our Flesh;  
becoming *Obedient unto the Death of*  
*the Cross*, that so the Indignities  
which the sinful Children of Men  
have by their Sin offered unto the  
Law of God, might be Expiated by  
so matchless a *Sacrifice*! Who can  
E 3 be-

behold, the *Just suffering for the Unjust*, and one most *Holy, Harmless, Undeiled, separate from Sinners*, treated as if He had been the *Chief of Sinners*? Who can behold this, and not be Astonished at it? The *Justice* of the Infinite GOD, never Triumphed so Gloriously! But one signal Article in the *Humiliation* of our dear Saviour, was the fulfilment of that Prophecy; Isa. LIII. 12. *He was numbred with Transgressors*. His Adversaries contriv'd this Ignominy for Him, that there should be *Two Capital Offenders Crucified with Him*; An Ignominious Infliction, whereof the Pagan Deriders of Christianity, as long after as the Days of *Hierocles*, made their Advantage. The Criminals, doubtless were not *simple Thieves*; A *Flagellation with Restitution* would have been all their Punishment, if *Theft* had been all their Crime. It seems, as if they had been *Robbers and Cut-throats*; too dangerous Creatures, to have their Lives indulged unto them. What was done  
in,

in, and for, and by, one of these *Malefactors*, is what will call us to be still Astonished. Of these two *Malefactors*, wherein some find a Type of those two People, the *Jews* and the *Gentiles*; the one continued an obdurate and obstinate Wretch, and as he lived so he died, Abandoned of God. The other became a *true Penitent*, and an astonishing Monument, of what the *Sovereign Grace* of God may do for the worst of Sinners in the World. He employ'd the last six or seven Hours of his Life on the Cross, at such a rate, that one may see the whole *Race of Christianity* run in half a Day, and the Ground wonderfully swallowed in a most *expeditious Piety*. The common Opinion is, That the Grace of God *first* found him here; and that he came to the Cross, no other than a *finished Villain*, but was here in his last Moments turned into a *Child* and *Saint* of God. But some rather incline to the Opinion, That the Spirit of God, might Visit him, and

and very much Enlighten him, and Rectify him, while he was in the *Gaol*, none can say how long before his Execution; and that he might come to the *Cross* in some degree, furnished with that *Principle of Grace*, which now broke forth, in its most lively and wondrous Operations. Be it how it will; Here is a Specimen of what *Sovereign Grace* may do, for a Sinner in the last Moments of his Life; yea, of what *Sovereign Grace* may do for a Malefactor who dies on the Gallows!

The first Effort; which we see of the *Divine Principle*, in the Soul of this *Penitent*, is, His Rebuke upon his *Fellow-sufferer*. He saw and heard the Outrages of the Monster; he beheld his Outrageous Affronts unto the Glorious Redeemer, whom his own Soul now Glorified as the *Son of God*, and the *Raiser of the Dead*; and he Faithfully and Zealously Rebukes him for his Behaviour, wherein he proclaimed that the *Fear of God* was horribly wanting in him.

An.



An Ingenious Man some Ages ago, wrote a Learned Book, about, *The Metamorphosis of an High-way Man into an Apostle.* And he brings in Christians, like Bees, gathering of Delicious Honey, from the Flowers growing in the Field, which the History of the *Penitent Thief* affords unto us. Christians, you are this Day to join with me in that Employment. Here is *Honey out of the Rock!*

I have read a Rhetorical Flight, calling this *Penitent Thief*, *The First-born among the Children of a Crucified Saviour.* I do not wonder, that I find *Chrysostom* calling him, *A Prophet*; and *Athanasius* calling him, *An Evangelist.* It is indeed a very Remarkable Thing, That when our Saviour was *forsaken* of all His *Disciples*, and when He had not one left in the World openly to appear for Him, a *Converted Thief* is imploy'd as a Preacher of His Glories. *Ab! Lord, Rather than there shall be none to Preach thy Glories, there shall be Instruments called*

*called for that Work from Quarters that none could have imagined! The Cross itself shall be so far from stopping the Preaching of the Gospel, that you shall find it admirably done from the very Cross itself. You are now to hearken unto a Sermon preached from the Cross. Never had there been such a Sermon heard from such a Pulpit before; Never such a Preacher! A Thief turn'd into a Saint. A Prisoner turned into a Minister; into a sort of an Apostle. A Bloody Enemy of God, become the only Believer and Confessor of His Christ, openly appearing in the World. Oh! the wonderful Changes wrought by the Grace of our God! Methinks, an extraordinary Matter, may be expected from such an extraordinary Preacher. You may look to be Entertained with something that shall be well: worthy of your Observation.*

Behold, a Sermon preached unto a Malefactor, a Poor, Blind, Hardened Malefactor under Sentence of Death, yea, now arriv'd unto the last Moments

Moments of his Life under the Execution of the Sentence. 'Tis preached by one, who had been Guilty of the same Crimes; but was come unto the *Repentance*, which would assure the pardoning Mercy of God unto him. They that begin to *Fear God* themselves, are solicitous to bring others unto the *Fear of God*; but none more, than such as have been Wicked *with* or *like* themselves; none so much as their *Companions* in Wickedness. Our Penitent here, commends unto his *Dying Brother*, the only Thing that can secure the Welfare of a *Soul* after Death; procure a Safety to a Never-dying *Soul*; and Reproves his want of that Thing. 'Tis, *The Fear of God*.

The DOCTRINE which I am now to give you, is;

*As the RELIGION which brings to SALVATION, is to FEAR GOD; so 'tis a Grievous Thing for People in a Suffering Time, and a yet more Dread-*

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*Dreadful Thing for People in a Dying Hour, to be without the FEAR OF GOD.*

I. The first observable Thing that now occurs unto us, is; That Real, Vital, Saving RELIGION does consist in the *Fear of God*; A Religious *Fear* of the Glorious God.

The Thing which the Convert Inculcated on his Friend under *Condemnation*, is, All that *Religion*, which will bring unto *Salvation*. The Term used for it, is, *The Fear of God*. The Censure due to a Man of no Religion, is; *Thou dost not Fear God*.

There are some general Expressive, and Instructive Terms, by which the *Whole* of *Practical Religion* is described unto us. It is called, The *Love* of God, a *Trust*, an *Hope*, a *Delight* in Him, a *Seeking* of God, and a *Calling* on Him. It is called, *Conversion*, and *Repentance*, and *Newness of Life*, and, *A good Conversation in Christ*, and, *A patient Continuance in Well-doing*. Oh! Make a Tryal of yourselves  
selves



selves by these Discriptions of Religion ; Try, See, Find, whether the Experience of such Things will Entitle you to the Denomination of *Truly Religious*.

But, the *Fear of God*, is one of those notable Terms. And now, Come ye Children who would Profess Religion, and be found the *truly Religious Children of God* ; I will teach you what is that *Fear of God*, which is demanded of you.

First. In true Religion, the *Fear of the Divine Displeasure*, whereto all Sinners are obnoxious, drives a Man unto the JESUS, who saves His People from their Sins. The *Fear of God* contains in it, a *Fear of His Displeasure*, to which we are by Sin become obnoxious. One that has the *Fear of God*, can say, Lord, *My Flesh trembles for fear of thy Displeasure, and I am afraid of the Judgments to which my Sin exposes me*. But so far the Devils themselves may go ; They Tremble ; worse than Devils they who do not so ! But the *Fear* wherewith we are

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to be *moved*, must put us upon doing what we are to do, that we may be *Saved*. It must cause our *Flight* unto the only SAVIOUR. This is the *Fear of God* in the right Notion of it. Thus you have been *taught* it in Psal. CXLVII. 11. *The Lord taketh Pleasure in them that fear Him, that hope in His Mercy.* It is the MESSIAH of God, in and by whom His *Mercy* reaches us. A *Fear* without *Hope* of that *Mercy*, is the *Despair* of them that are cast into *outer Darkness*. The *Fear* which Awakens and Animates our *Flight* unto that *Mercy*, is the *Fear of God* in the True, Clear, Grand Operation of it.

Ah, Soul fallen from God! Thou must see thyself by thy Sin lying open to the *Anger* of God! A *strange Punishment* waiting for thee, O worker of *Iniquity*. Hearken to this. *Destruction* from God must be a *Terror* to thee; Thou hast cause to be terribly Distressed in the Apprehensions of it. In this Distress, a Glorious CHRIST is to be set before thee, as  
thy

thy only Saviour! A JESUS, who *Delivers from the Wrath to come.* 'Tis requisite, that thou fly unto thy JESUS as thy only Refuge. Look unto the Sacrifice of thy JESUS for thy Propitiation. Look unto the Righteousness of thy JESUS, for thy Justification. Put thyself under the Conduct of thy JESUS, that thou mayst be brought unto *Life Eternal*. This is the *Fear of God*. Here, here is *true Religion*. Unto one who does this, there shall be fulfilled that Word; Mal. IV. 2. *Unto you that fear my Name, shall the Sun of Righteousness arise, with Healing in his Wings.* Truly, They that *Fear the Name of God*, are they that have their Eye to the *Sun of Righteousness*, and get under the shadow of His *Wings*, for the *Healing* of all that is amiss in their Condition. Gloriously this *Fear of God*, shining in our Convert on the *Cross*. Dost thou fear God, O Regenerate Soul? Yes, Thy Looks towards His JESUS to be thy Saviour; these declare thy *Fear of God*.



Secondly. In True Religion, the Religious *Fear of Sinning* against God Restrains and Governs the Soul and makes every *Sinful Thing*, a *Fearful* and an *Hateful Thing* unto the Soul. When the *Fear of Sin* Restrains and Governs the Mind exceedingly, then the Man *Fears the Lord exceedingly*. The *Fear of Sin*, is a main Ingredient in the *Fear of God*. We read. Prov. VIII. 13. *The fear of the Lord is to hate Evil*. The Man who *Fears God*, is one who *shuns Evil*; one who has an Horror of SIN, as the *worst Evil*. Whatever such a Man takes to be a *Sin*, he is *afraid* of it; he would not be more *afraid* of a *Fiery Furnace*. A *Temptation to Sin*, is rejected by such a Man, with a vast Abhorrence of it.

The *Fear of Sin* in True Religion, issues from an Awe, and an *awful Sight* which a Believer has of some Things that are *not seen*.

First; The *Presence of GOD*, is *Awful* to a Man that *Fears Him*. The *Fear of God* will make a Man  
Real-



Realize the *Eye of God*. One that *Fears God*, is under the Power of this Apprehension ; O Lord, Thou art acquainted with all my ways : O Lord, There is not a Word in my Tongue, but thou knowest it : O Lord, Thou knowest my Thoughts afar off. This makes him afraid of every Sin ; afraid of even the most Secret Sin. If a Sinful and Vicious or Foolish Thought break into his Mind, he is afraid of affording it a Lodging there. An Omnipresent GOD, is much Considered, much Reverenced, by the Man that *Fears Him*. Such an one may say, I have set the Lord always before me. He Labours, he Watches, he Wishes, That he may behave himself always as before the Lord.

Again ; The Judgment of GOD is Awful to such a Man. The Fear of God assures a Man of a Judgment to come ; and it makes him Tremble at the Apprehension of being Pronounced, Guilty, in that Judgment. The time of the Dead, when they shall be Judged, is the Time, when a Re-

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ward

ward shall be given to them that *Fear God*. They that *Fear God*, have their Eye much on the Time, when the *Dead* shall be *Raised* and *Judged*, and on the *Reward* which is then to be given to the Children of Men. One that *Fears God*, is very Thoughtful of the Day, when we must every one stand before the *Judgment Seat* of *Christ*; the Day when God will bring every *Work* into *Judgment*. The Dread of this Day, is to such a Man, *The Terror of the Lord*. His great Study is, *Oh! That in the Day of God, I may give up my Account with Joy, and not with Grief! Oh! That I may do nothing that may prove to my Disadvantage in the Day when I give up my Account unto God!* The *Fear of God* is not in the Man, who is not so disposed, so affected. I am sure, in the Convert on the *Cross*, these things were very Visible.

Thirdly. True Religion, which *Fears God*, will Religiously and Conscientiously endeavour to *Serve God*. The *Worshippers of GOD*, are called,

*Those*

*Those that fear Him. The Worship and Service of GOD, is called, His Fear. We read of one, Act. X. 2. He was a Devout Man, and one that feared God, and prayed unto God always. The Fear of God will put a Man upon all the Devotions of a Godly Life. The Fear of God will bring forth Prayer to God: Secret Prayer, Private Prayer, Public Prayer; All Prayer with Perseverance in it. When Men cast off this Fear, then they restrain Prayer. The Fear of God, will fill the Life of a Man with Work for God. It will make a Man Abound in the Work of the Lord. It will make a Man Diligent in the Work of both His Callings, the Spiritual and the Temporal. Continual Acknowledgments of God, are in the Endeavour of the Man that Fears Him. We are so called upon; Prov. XXIII. 17. Be thou in the fear of the Lord all the Day long. 'Tis done in our conformity to that Rule of Piety, Acknowledge the Lord in all thy Ways. This Fear of God will bring a Man to that Perswasion, I have to do with*



*with God in every Thing.* And from so sweet a Root, as the *Fear of God*, there will issue and flourish a *Love to Man*. The *Fear of God* will make a Man afraid of doing or wishing any Hurt unto his Neighbour; It will make him contrive to be a Blessing in his Neighbourhood; It will make him a *Good Man*, and a *Doer of Good*. This, this is to *Fear God*.

But certainly, you can scarce hear these Instructions, without expecting two Things to be immediately pressed upon you.

First. O view yourselves in this *Impartial Glass*, and see what you are. Try and see, whether you have the *Fear of God* in you, or no. It was enquired; Psal. XXV. 12. *What Man is he that fears the Lord?* Let every one of us make the Enquiry, *Am I the Man that fears the Lord?* Let there be no such *Token of Death* upon us, as may give Cause for our being so questioned thereupon, *Dost not thou fear God?* Examine, Whether upon the Question, you can say, *Yes, I prize*



prize *CHRIST*, I hate Sin, I walk with *GOD*, and Labour to please Him. Oh! be not at Rest until you come to this.

Secondly. You see, and, Oh! will you not seek, a *Blessing* of which you have cause to be exceedingly, unspeakably desirous. 'Tis, The *Fear of God*: A Man cannot infuse the *Fear of God* into his own Heart. It is the *Grace of GOD*. Oh! Let us make our Supplication to *GOD*, for this *Grace*. If any of you lack this *Wisdom*, this *Beginning of Wisdom*,— Let him Ask it of *God*. It was an hopeful Character of some; Neh. I. 11. *Thy Servants who desire to fear thy Name*. Oh! may all of you come into it; and make that Petition, O Great *GOD*, Let there be an Heart in me to fear thee! 'Tis a Petition to be made Importunately, to be made Continually!

II. The Second observable Thing which we have before us, is; That when People who suffer Evil Things, continue to do Evil Things, it argues that

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that the *Fear of God* is wanting in them. Oh! *Grievous Thing!* Did the Sun ever look upon a more *Grievous Thing!* Ah, Forlorn Soul, wherein such a *Grievous Thing* shall be exemplified! When a poor Man *Condemned* unto various and grievous *Miseries*, went on in *Gross Miscarriages*, and the *Cross* itself would not make him turn unto God, this procured that *Righteous Reproof* unto the miserable Creature, *Dost not thou fear God?* It shew'd great Want of the *Fear of God*.

Let us a little Inform ourselves, How it is.

First. Some that *suffer* very sad Things, do not Reform the *Sins*, which have brought their *Sufferings*. It may be said of some, as in Jer. V. 3. O Lord, Thou hast Consumed them; but they have refused to receive Correction. Our *Afflictions* come to us, with a *Message* from God. The *Message*, and *Language* of them, is; Oh! Repent of thy Way, and of thy Doings, which have procured these things unto thee;

*thee ; Of the Wickedness, which has procured thee all this Bitterness. Yet many Afflicted ones there are, whose Afflictions do not bring them to Repentance. Their Iniquity is not thereby Purged, and the Fruit thereof is not the taking away of their Sin. The Duty they Omitted before their Afflictions, tho' they are Afflicted, yet they continue in their Omission of it. The Trespas they committed before their Afflictions, tho' they are Afflicted, yet they continue in their Commission of it. Tho' they have born Chastisement, they are not Inquisitive what those Offences may be, for which they have been Chastised ; and they do not say, What is meet surely to be said unto God, I will not Offend any more. Tho' the Holy One have Stricken them for their Sinning against Him, yet they are not more afraid of Sinning, than formerly. Tho' God by vexing them with all Adversity, make it an Evil World unto them, yet they are not more weaned from the Love of the World. Tho' they have*  
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an *Afflicted Life*, yet they do not lead a more Prayerful, a more Fruitful, a more *Heavenly Life*; a Life of more Communion with God. Tho' the Rod be Employ'd upon them, yet they do not *Hear the Rod*. They have their Cross, but no *Peaceable Fruits of Righteousness* growing upon it.

Secondly. Some who *Sinned* before they *Suffered*, fall into New and more *Sins*, after their *Sufferings*. *Evil Men wax worse and worse* under those Things, which they should have grown *Better* upon. We read of such an *Incurable*; 2 Chron. XXVIII. 22. *In the time of his Distress, did he Trespas yet more against the Lord*. There are many *Fools*, who because of their *Transgressions*, and because of their *Iniquities*, are *Afflicted*. And yet they add new *Transgressions*, and add new *Iniquities*, unto the old Score of their *Enormities*; This they do *after* their *Afflictions*. They have *Sinned*, and they have *Smarted*; And, for all this *they have Sinned still*; and they have added



added *new Sins* unto the vast Heap of their Provocations; and been more Sinful, in further Out-breakings, and Outrages of Impiety. 'Tis especially thus, when People do like the Wicked *Thief* on the Cross, *Blaspheme* God under their Afflictions; When they are full of *Discontent*, full of *Impatience*, full of *Murmuring* under their Afflictions; full of *Envy* against those who do not endure the like Afflictions; When they take *Indirect Courses* to escape their Afflictions, *unlawful Methods* to abate their Afflictions. That ever the World should have such *Monsters* in it!

Thirdly. Such *Incorrigible* ones, discover themselves to be destitute of the *Fear of God*. We may on this occasion say that in Psal. XXXVI. 1. *The Transgression of the Wicked saith within my Heart, There is no fear of God before his Eyes.* The Charge may be very plainly proved upon them.

First. If we see *Sufferings* upon other People, God expects that *we Fear Him*, and improve in all Goodness,  
G upon

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upon such Admonitions. Thus we read; Zech. III. 7. *I have cut off the Nations,— I said, Surely thou wilt fear me, thou wilt receive Instruction.* Surely then, if we do not receive Instruction from Sufferings upon ourselves, 'tis plain, that we do not *Fear God*. When others are Scourged, God expects that we should all *Hear and Fear, and no more do Wickedly*. Surely then, if they that are under the same *Condemnation*, go on to Sin under their Scourges, these do not *Fear God*. There can be no doubt of this !

Secondly. They who get no Good by their Sufferings, forget that they have to do with God in their Sufferings. Were People sensible that God sends their Sufferings on them, and comes looking for the Fruit of His Dispensations, they would certainly get some Good by them. We read, Job V. 6, 8. *Affliction comes not forth of the Dust, neither doth Trouble spring out of the Ground.— I would seek unto God.* Were we sensible, that we have to do with an Higher than all Second Cause !

*Causes* in our Sufferings, they would certainly bring us nearer to God. But now, if Men cast off the *Sense* of God, it is plain, they also cast off the *Fear* of God. It is undoubtedly so.

Thirdly. They that are *Incorrigible* Sinners under Sufferings, are unquestionably *Unconverted* Sinners. We read; Psal. CXIX. 71. *It is good for me, that I have been Afflicted, that I might learn thy Statutes.* It is then good for us that we have Suffered any Humbling Things, when we are quickened in and by our *Sufferings*, to Learn, and to Love, and to Do the *Statutes* of God. There is a true *Conversion* to God, in doing so. Under *Sufferings*, to be brought into the *Frames*, and unto the *Rules* of a *New Creature*; under *Sufferings*, to be brought into the *Covenant* of God, and of His *Grace*, and unto a consent unto all the *Articles* of it; under *Sufferings*, to Embrace a Precious CHRIST, in all His *Offices*, for and with all His *Benefits*; And under



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*Sufferings* to have all Sin rendred Abominable to us ; This is to get Good by *Sufferings*. But they who are Strangers to these things, are *Unconverted* Sinners. And all *Unconverted* Sinners, are Strangers to the Fear of God. Unto every *Unconverted*, and *Unregenerate* Soul, *Thou hast forsaken the Lord thy God, and my Fear is not in thee, saith the Lord God of Hosts.* This cannot be questioned.

Lastly. Sinners *Incorrigible* under *Sufferings*, proclaim themselves without Fear that the Justice of God, may yet bring more heavy *Sufferings* upon them. They make a Fearless, Daring, Hardy Challenge to the Justice of God. God threatens them who are *Incorrigible* under their *Sufferings*, at that rate ; Lev. XXVI. 23, 24. *If ye will not be Reformed by these Things, then will I Punish you yet seven times more for your Sins.* God will go on, Punishing the *Incorrigible* Sinner, and Multiplying His Plagues upon him, until he has destroy'd the Sinner wonderfully. God will go on still in His Inflictions, if the Sinner will go on still



in his *Treſſaſſes*. Yea, 'Tis the tremendous Commination of God; *After thy Hardneſſ and Impenitent Heart,* O Incorrigible Sinner, thou ſhalt find thou haſt been *treasuring up Wrath* *againſt the Day of Wrath*, and thy wo-ful Portion will be in the *Perdition of Ungodly Men*. But, the *Incorrigible* are not afraid of what a juſt God will do unto them. No, you Wretches, whoſe Heart-ſtrings are Sinews of Iron, you *Fear* it not! This fully proves the *Indictment*, That the *Male-factors* have not the *Fear of God* before *their Eyes*.

Theſe Things cannot well go off, without this Direction unto us. My Brethren, Give this Demonſtration, that you have the *Fear of God*; Having *suffered Evil Things*, do not perſiſt, Oh! no longer perſiſt, in *Doing any Evil Things*. Be prevailed withal, to make this Uſe of all your *Sufferings*. Conſider, *What is the Errand* *which the Affliction I now ſuffer is come upon?* Make that Request unto God; Job X. 2. *Shew me wherefore thou con-*  
G 3 *tendeſt*

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*tendest with me. But then, Repent, Oh! Repent of the Miscarriages, which have procured such a Suffering for you. It is a memorable Word; Rev. III. 19. As many as I Love, I Rebuke and Chasten; be Zealous therefore, and Repent. Christians, If you grow more Zealous of all good Works, and Repent of all your Evil Works, there has been the marvellous Love of God, in Rebuking and Chastening of you. Conform to the Will, Comply with the Call, of Him, who sends all your Sufferings, as His Messengers, upon you. Be Solicitous for nothing so much as this; Oh! that my Sufferings may not be lost upon me! This will Demonstrate, That you Fear God. And, O Lord, How great is thy Goodness, which thou hast laid up for them, who so do Fear thee!*

III. The Third observable Thing, in which the Sound of the Trumpet is to wax yet Louder and Louder unto us, is this: 'Tis a Dreadful Thing for any one to Dye without the Fear of God.

Why

Why was the Convert so much in Earnest, that his poor Friend might have in him the *Fear of God*? Why, He was just a *Dying*. He was to *Dye* that Afternoon. If he *Dy'd* before he had the *Fear of God* wrought in him, he must pass into a very Bad Condition *after Death*. Had it not been so, to what purpose had it been so earnestly to inculcate the *Fear of God* upon him! Truly, If any Man *Dye*, before he have a Soul Impregnated, Rectified, Purified, by the *Fear of God*, the least that can be said, is; *It had been good for that Man, that he had never been Born*. If the Life of a Man come to an end, before the *Fear of God* has begun to Regulate his Life, his *Death* will bring a dreadful Change upon him. 'Tis a fearful Thing for a Soul to go out of the World, not marked with the *Fear of God* for Blessedness in another World. Never, never was there heard a more Astonishing Thunderclap, than that Word; Joh. VIII. 24. *Ye shall Dye in your Sins*. This, this will be the Fate of

of



of them, who *Dye* without the *Fear of God*. They *Dye in their Sins*, and their *Death* is a *Trap-door*, that lets them down into horrible *Miseries*.

The *Pulpit* must now become a *Sinai*. And since you are now to stand before a *Flaming Mountain*, Be afraid, O ye *Sinners* in our *Zion*; Let *Fearfulness* also *Surprize* you, O ye *Hypocrites* thereof. I am to tell you ;

First. The *Future State* will be a *Dismal State* unto them, whose *Death* finds them in *ill Terms with God*. We have all possible Assurance, that after *Death* Men pass into a *Future State*. *After Death a Judgment*. A Redeemer, who by *Rising from the Dead*, asserted Himself to be the *Eternal Son of God Incarnate*, has assured us of it. The *Future State*, as it will be *Inconceivably Happy* to some, so it will be *Unutterably Doleful* to others. It will have such a *Distribution* as that ; *Matth. XXV. 46. The Wicked shall go away into everlasting Punishment ; but the Righteous into*



*into Life Eternal.* Particularly; There are some, who at their Death have their Spirits turned among *Devils*: One may almost say, turned into *Devils*. They are confined unto very uneasy Confusions: Rueful *Chains of Darkneſs* are laid upon them. They Languish under the amazing Terror of a *Wrath to come*; a *Fiery Indignation* that ſhall one Day Devour them. He will one Day Raiſe them from the *Dead*: But it will be, that He may inflict a *Second Death* upon them; and a *Death* which will have in it, a *Torture* ſuitable to the Demerit of their *Offences*: A *Torture* whereto all the Racks and Fires here, are but *Metaphors*. A *Guilty Conſcience* will remain in their *Spirits*, and the *Wrath of God* therewith forever Torturing of them. Thus, even thus, the *Enemies of God* are to be dealt withal.

Secondly. The People whoſe *Death* finds them without the *Fear of God*, are ſuch as *Dye in ill Terms* with God: And, Oh! What, what will the *Future State* be unto them! We read;  
Pſal.

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*Pfal. XC. 11. Who knows the Power of thine Anger? Even according to the Fear, so is thy Wrath. Men shall be treated by the Wrath of God, according to the Fear of God which there has been in their Souls. By the fear of God Men get from under His Wrath. But if they are without the fear of God, they have His Wrath forever abiding on them. For,*

*First. If People Dye without the fear of God, they Dye Unpardoned: And this Entails the formidable Wrath of God upon them. We read; Psal. CIII. 11, 12. Great is His Mercy towards them that fear Him. He removes our Transgressions from us. But if People do not fear God, their Sins are lying on them, sticking to them; not one of a Thousand, alas, not one of their many Thousands, removed from them. The Wrath of God therefore falls upon the Man, who Dies without the fear of God. He is not at Peace with God, and so he can't avoid the Wrath of God. But, Oh! How dreadful a Thing to fall under the Wrath*

of the LORD GOD ALMIGHTY!  
How fearful a Thing to fall into the  
Hands of the Living God! The Wrath  
of God sometimes lays People under  
incredible Torments in this World.  
But undoubtedly, the Tormenting  
Blows and Scalds, which the Wrath  
of God will give unto the Children of  
Wrath in the World to come, will ex-  
ceed all that is ever seen in this  
World. Oh! Never yet were those  
unsearchable Treasures of Wrath so  
broken up, that any People alive  
upon Earth, have had a full Display  
thereof. But there is this Terror of the  
Lord added unto the dismal State of a  
Sinner lying under this Wrath; We  
know no Period of it! The Lamenta-  
tions will not be, *All our Days are  
passed away under thy Wrath.* No, The  
Days will Never, Never, Never be  
*All passed away.* Nor will they be Days  
neither. They will be Nights rather  
than Days. 'Tis all utter Darkneß.  
There will be Blackneß of Darkneß  
forever. O Dreadful! To be Exiled  
from GOD! And with an everlast-  
ing



ing Exile ! To be made *Vessels of Wrath*, wherein the *Wrath of God* against Sin, shall hang up *Everlasting Monuments and Spectacles* ! This is the *Portion* of them who *Dye* without the *fear of God* : This the *Heritage* of them who do not get into the *Favour of God* before they *Dye*.

Secondly. If People *Dye* without the *fear of God*, they *Dye* with a *Vene-mous Nature* still unchanged ; and so they carry an *Eternal Fuel* for the *Wrath of God* into Eternity with them. We read, Rom. VIII. 7. *The Carnal Mind is Enmity against God*. Until the *fear of God* come into the *Mind*, the Sinner has a *Carnal Mind* that remains uncured in him. Now there is no prospect for the *Cure* of that *Carnal Mind*, when a Sinner is fallen under the *Revenge of God*, for his *Enmity*. No, He that is *Unjust* will still be *Unjust* ; and he that is *Filthy* will be *Filthy* still. A perpetual *Enmity* to God is then rivetted into the *Mind* of the Sinner ; *Never, never* to be gotten out. But what will be the  
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Consequence of this *Enmity*? It must needs make the *Future State* a very *Dismal* one. A perpetual *Enmity* to God, must needs involve the sinful Wretch in a perpetual Wretchedness. No Comfortable *Visions* of God can be allow'd unto him, whom God counteth for His *Enemy*. Continual *Rebukes* from God, will be thundered upon him. Irregular *Passions* will keep his Enraged Soul in a perpetual Storm. His *Desires* will never be gratified, but be always creating of *Troubles* unto him. He will *Hate* God, and God will *Vex* him; and the Vengeance of Heaven will be perpetually Triumphant over him. This 'tis to *Dye* without the *Fear of God*: This must they look for, who *Dye* without *Wisdom*.

And now, Oh! the Importunity, the Fervency, the Energy, which the EXHORTATION should be urged withal!

See to it, O all ye People, every one of you, See to it, That you *Dye* not  
H with-

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without the *fear of God*, and, *Alienated from the Life of God*.

My Hearers, We are every one of us all, under a *Condemnation of Death*. Know you not? Alas, you are obliged every Day to see the Execution of it; *It is appointed unto Men once to Dye*. The irreversibile Sentence is gone out from the Mouth of God; *So Death has passed upon all Men, for that all have Sinned*.

What? My Friend, Under this *Condemnation*, and not *Fear God*! O our *Dying People*,— And I Address every one of you all, under that Appellation; O our *Dying People*, *Why will you Dye*, and not get the *Fear of God* into your Souls before you *Dye*?

First. There are *None* of you, but for ought you know, may *Dye* very *Speedily*, yea, may *Dye* very *Suddenly*. Unto the *Youngest* and unto the *Strongest* of you all, and unto them that are most ready to put far away the *Evil Day*, it may be said, as in *Prov. XXVII. 1. Boast not of To-morrow, for thou knowest not what a day*

*Day may bring forth. Children, It highly Concerns every one of you, to Retire this very Evening, and Commune with your own Hearts, and ask, Have I yet attained unto the fear of God?— Ask, Is my Soul yet Renewed with the fear of God? And send up your Cries from the Dust unto the Lord; Even those Cries; Psal. LXXXVI. 11. Lord, engage my Heart to fear thy Name. You are not sure that you have one Week more to Live. 'Tis Time to lay hold on a Mercy, for the ensuring whereof you are not sure of having any more Time allow'd unto you.*

Secondly. There are *Some* of you, who know, that you are just going to Dye.

*Aged People* surely cannot but know this. I am therefore to say unto you; An *Aged Person without the fear of God*, Oh! 'Tis one of the most Melancholy Sights that can be look'd upon. What? *Fast Fifty*, and come to the Use of Glassees, and flying down to the Grave, with the *Haste of an Eagle*

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*Eagle to the Prey ; and still without the fear of God ! Oh ! Lamentable ! I entreat you, I entreat you, Syrs, to make Haste in lifting up your Cries unto God. Ob ! God of all Grace, Implant thy Fear in my Soul before I die ! Ob ! Let not my Death surprize me, before the Grace of thy Fear has Enlightened me ! And Oh ! be at no Quiet, until you feel the Working of it. Your Epitaph will else quickly be that ; Eccl. IX. 3. Madness is in their Heart while they Live, and after that they go to the Dead.*

But of those who are sure of having the *Arrest of Death* presently served upon them, there is none that has a more affecting Assurance of it, than a poor *Daughter of Death*, who is this Afternoon to have her *Soul Required* of her. Ah ! poor Creature ! Dost not thou fear God, seeing thou art under a *Condemnation*, to a Tragical Death which is to be this Afternoon executed on thee ; and within three or four Hours, thy Soul will be *Required* of thee ; within three or four  
Hours



Hours thy Soul must make its Appearance before a Terrible GOD! Oh! What, what will be the Condition of that Perishing Soul, if no *Fear of God* be found in it, when it Appears before Him?——

There is indeed a vast Abundance even to a Profusion, of *Instructions*, bestow'd more *Privately* on such *Malefactors* as *Dye* among us: No Place upon Earth does equal this Place for that Exercise of *Charity*. And this poor Creature has had a very particular Share thereof: Not only have the *Ministers* of the Gospel done their Part, in Visiting of her, but also many Private Christians have done theirs, in a most Exemplary manner. As of old in *Jerusalem* it was the Usage of the Ladies, to Prepare for the Dying *Malefactors*, that Portion which was called, *The Wine of the Condemned*, so the Young Gentlewomen here in their Turns, have Charitably gone to the Prison every Day for diverse Weeks together, and because of her not being able to Read,

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have

have spent the Afternoons in Reading Portions of the Scriptures, and other Books of Piety, to this *Condemned Woman*, and giving their Excellent Counsils unto her. Nevertheless, we chuse in a more *Publick* way also to direct a few Words of our Sermons, unto such Persons, when we have them among our Hearers; Because, the *Preaching of the Gospel*, is the Grand Ordinance of our Saviour, for the *Conversion of a Sinner from the Error of his way*; and we would wait upon our Glorious LORD, in that way which he has Ordained, hoping, still hoping, to see a *Soul saved from Death*!

Wherefore once more, O *miserable Woman*, entring into an Eternity to be trembled at; Once more, thou shalt hear the *Forsful Sound* of the Gospel, inviting thee to the *Fear of God*, and the *Faith* of thy only Saviour. And if there be not in this Last Essay, a more saving Impression from the *Glorious Gospel of the Blessed God* made upon thee, than thou hast yet felt

felt from any former ones,— Oh! the dreadful, dreadful Consequences! What will become of thee!— *Can thy Hands be Strong, or can thy Heart endure*, in the View of what a Terrible GOD will order for thee?— Behold, Ah! poor *Margaret*, Behold a mighty Congregation of People, with Hearts Bleeding for thee, and Wishing and Praying and Longing to see the *fear of God* making some Discoveries in thee. And shall thy Heart still remain unaffected with thy own Condition; discovering still a total Estrangement from the *fear of God*! No Tears are enough, Tears of Blood were not enough, to be employ'd on so prodigious a Spectacle!

I am sorry, I am sorry, that I find myself obliged so much to speak it. Even since thou hast been *under Condemnation*, thou hast not *feared God*. Not many Hours are passed, since I saw in thee, so much Rage, and so *Unrighteously* harboured, and so *Indecently* Vomited, against some *Veracious Children of God*, that it was



too Evident, this *fear of God* had not yet begun to soften thee.

But if the *fear of God* enter not into thy Soul, before thy Soul be driven out of thy Body, which will be now,— alas, before many Minutes more be expired, thy Desolate, Forsaken, Miserable Soul, can have no part in the *Kingdom of God*. My Soul cannot be safe, if I forbear to tell thee so !

Ah, poor Creature, Art thou willing to *Dye* unreconciled unto the God, whom thou hast Affronted with infinite Provocations ? To *Dye*, and fall into the Mouths of *Dragons*, who have so long poisoned thee, and enslaved thee ? To *Dye* and be cast into the Eternal Burnings, from whence the Smoak of the Torment will ascend forever and ever ? What ? Shall all the Means of Good, which in a Religious Place have been used for thee, with hopes that they might find out one of the *Elect of God*, serve only to aggravate thy Eternal Condemna-



demnation at the last? Oh! Dreadful Consideration!

But, Oh! Be Astonished at it! There is yet a *Door of Hope* set open for thee; It will *for one Hour* it may be, stand open yet! Oh! Be full of Astonishments at such an Heart-melting Declaration, as is now to be made unto thee. A Compassionate SAVIOUR, is yet willing, to *Cleanse thy Soul* with His Blood, from the Sins, which by casting off the *fear of God* thou hast fallen into; yet willing to *create* in thee a *Clean Heart*, that shall be filled with the *fear of God*, if he be sought unto; yet calling to thee, *O look unto me and be Saved!* And yet affording unto thee that Encouragement, in Joh. VI. 37. *He that cometh unto me, I will in no wise cast out.*

And, Oh! What wilt thou now do under these Astonishing Invitations? Wilt thou not improve these few Minutes with a most wondrous Industry and Agony? Do so, and be no longer such an *Hard-hearted*  
Pro-

*Prodigy! Fall down before thy SAVIOUR, and cry out; O my Saviour, Take pity on my Soul, and now at the Last, let Sovereign Grace break forth, with a good Work of thy fear in my Soul! Cry out, O my Saviour, Let my Sin be all pardoned, and let all Sin be as Abominable unto me, as it is unto all that fear thy Name! Let thy Outcries pierce the very Heavens.*

But, be it known unto thee, If the *fear of God* be in thee, it will be a thing *more Bitter than Death* unto thee, that thou hast Sinned against His Glorious Majesty; Thy *Malice* against every Neighbour will be extinguished; Thou wilt submit with Patience, to the *Punishment* of thy Iniquity; And thou wilt be an Holy, Humble, Thankful Soul, and quite another Creature!—— God of His Infinite Mercy make thee so!

Tho' I have now no more to say unto this poor Creature; yet I have something to say unto *all* this Congregation of God; and her Circumstances furnish me with an Awful  
Occasion for it. I

I wish, Oh! I wish, the Testimonies of a thorough *Repentance* in her, were more Conspicuous. But I would make the best Use I can, of what *Little* has been obtained.

This Woman in her better Frames, has very Voluntarily over and over again, testified her Desire, to do what *Good* may be done, by an *Instrument*, that she has put into my Hands; Signed with her own, before several *Witnesses*, after every Clause thereof had been distinctly Considered with her. An Instrument which I shall now Read unto you.——

A Miserable Death is hastened upon me, for my Sins against the Almighty God. I own the Justice of the Almighty in what is come upon me; and I own also the Justice of the Government, in Executing the Sentence of the Law which cuts me off. I have reason to be amazed at the Mercy of the Lord,

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‘ Lord, in providing a Saviour for  
 ‘ so great and vile a Sinner. I fly to  
 ‘ Him, that my Sins may be all par-  
 ‘ doned for the sake of His Blood,  
 ‘ and that I may be delivered parti-  
 ‘ cularly from the Bloodguiltiness  
 ‘ wherewith I am justly Chargeable;  
 ‘ and also that He would give me a  
 ‘ New Heart, and make all my Sins  
 ‘ Bitter and Loathsome to me.

‘ I am sensible, That without a  
 ‘ true Repentance, I must Perish un-  
 ‘ der the dreadful Wrath of God:  
 ‘ And wo to me, if I Dye in my  
 ‘ Sins. But I am informed, That in  
 ‘ Repenting of my Sins, I shall do  
 ‘ well to warn other Sinners against  
 ‘ such things as have been the undo-  
 ‘ ing of my Soul.

‘ I do therefore declare, That I  
 ‘ believe God has been greatly Of-  
 ‘ fended at me, for the Sins of an  
 ‘ Unbridled Tongue; whereof *Swear-*  
 ‘ *ing* and *Cursing* is to be particular-  
 ‘ ly reckoned; and for my Profana-  
 ‘ tions of His Holy Sabbaths. But  
 ‘ the Sin which above many lies  
 ‘ heavy



‘ heavy on my Mind, is my Diso-  
‘ bedience and Rebellion against my  
‘ Parents ; A Sin against which I  
‘ would have all to be warned, that  
‘ would not come to an untimely  
‘ End.

‘ I also Bewail before the Lord,  
‘ and His People, the Sins of *Uncha-*  
‘ *stity*, which have led me on to the  
‘ Ruine that is now come upon me.  
‘ Little do poor Creatures consider,  
‘ when they are once got into the  
‘ Unclean ways of Unchastity, what  
‘ they shall come to.

‘ Being forsaken of God, I attempt-  
‘ ed in Murderous Ways, to Destroy  
‘ my Unborn Infant. God saw my  
‘ Wickedness, and would not let me  
‘ succeed in those Attempts; but left  
‘ me to such a Neglect of my New-  
‘ born Infant, as has made it a just  
‘ thing that I should now Dye for the  
‘ Murder of it.

‘ God be Merciful to me a Sinner:  
‘ and make my Warnings Profitable  
‘ to other Sinners.

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The *Violent Passions* whereinto this Woman has been Transported since her calm and free Exhibition of this Instrument, leave us at a perfect Loss what to make of her. We can do no more, but leave her to the *unknown Mercy* of God.

But my Hearers, You can yourselves now generally make agreeable *Remarks*, on this *Instrument*; And you will not let such an *uncommon Engine of Piety* be lost among you.

But, I hope, *Undutiful Children* especially will tremble at the Spectacle which God this Day hangs up for them all with a Trembling Soul to look upon. *Undutiful Children*, How often, how often have you now heard from the Gallows, those doleful Ejulations, *Disobedience to Parents is what brings to this!* Yea, 'tis a wonderful Thing I am now to tell you. This poor Creature here, cannot now forget it. In a mad Rage once, [Horrible to be spoken'] she *Cursed her own Mother*. And her enraged Mother then uttered that Imprecation

tion upon her, I wish thou mayest Dye upon the Gallows! And now, see what it is come to! Oh! do not you go on in your *Disobedience*. If you have given your *Parents* cause to Complain, that you have made *Heavy Hearts* for them, Repent of what you have done; and Obey them, Oblige them, Comfort them. What will the Holy GOD else leave you to? Child, If thou wilt not hearken to my *Counsil*, I know that God has determined, He will destroy thee!

And, Oh! that all *Profane Delays of Repentance*, might after this appear more Frightful, from a fresh and a black and a stupendous *Experiment*, that has been made of the Danger in them. This poor Creature, upon her very first Imprisonment, had the best Advice that could be given unto her, to spend her Time unto the best Advantage. But a vile Person in the Prison perswaded her, that he should make his Escape, and would carry her off; and all should be well. I know not how to relate the Hideous

*Hardness of Heart*, which this Foolish Perswasion betray'd her to. But I cannot perceive any of all her *Follies*, to be now more Cruciating to her, than what were the Fruit of this Perswasion. Particularly, That now she minded nothing of *Repentance*, until her *Condemnation*; And God knows, what poor Work she has made of it since, tho' the Honourable Judges have Mercifully allow'd so much Time unto her.— O Procrastinating Sinners, If by secure *Delays of Repentance*, you so *Vex* the Holy Spirit of God, as to procure His Departure from you, what *Hardness of Heart* may you be given up unto! *Wo to them, when I depart from them, saith the Lord.*

But now at last, Shall the *Sins of Unchastity* undergo one Contusion more? Good God, make it an *Effectual one*!

Abominable Sins! The Sins whereof our Holy JESUS, hath from Heaven sent this Notice to us, *I hate them!* The *Sins*, which the Holy Scripture points



points out, as a fatal *Ditch*, a filthy *Pit*, set open for the *Abhorred of the Lord*. How Mischievous the Abominations! What *Wounds*, what *Wounds*, do they leave upon the Souls of Men! What *Wounds* upon all their Interests! What *Infatuations* do accompany them! Oh! the Hideous Havock, which the *Sins of Unchastity* make among the polluted Children of Men! The Ruines which they undergo from the *Fleshly Lusts*, that *War against our Souls*!

Ah, Tempted Souls; I don't propose that you should make any *Rash Vows*, under the Anguish which the *filthy Fires* may give unto you. I know, you'll break them if you do. But the best Proposal is, To Humble yourselves in the *Dust* before the Lord. What else can you do, when the *Serpents of the Dust* are Coiling about you? From thence, lift up your Cries unto your Saviour, O my dear Saviour, I shall Sin against thee, if thou forsake me. Oh! Forsake me not utterly! Oh! Pity me; Oh! Rescue me. The Blood of thy Cross has purchased for me

I 3 the

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*the Death of my Inordinate Lusts. Ob! Give me the Grace, which thy Death has purchased for me. Let my Lusts all Dye before it! O Succour my Tempted Soul; And, O Holy Spirit of Grace, do thou take Possession of me, and Purify me, Purify me Wonderfully! Thus keep Crying to your Holy Lord. Who can tell, how He will Send from above, how He will Take you, how He will Draw you out of many Waters!*

I cannot but think, That there is a *Voice of God* unto the Country in this Thing; That there should be so many Instances of Women Executed for the Murder of their *Bastard-Children*. There are now Six or Seven such unhappy Instances, that are upon Record, and made *Pillars of Salt* in Printed Memorials. Lo, God sends out His Voice, and that a mighty Voice, in these Things. Lord, Help us to understand thy Meaning in them.

Certainly, There is a Loud Voice and Call from God unto Good Men, to consider more than ever; *What Sacred Exercises are to be used, that the*

*the*

*the Unclean Spirit may be suppressed in the Land.*

Most certainly, There is this *Voice* of **GOD**: Let all People beware how they give way to lesser Beginnings in the *Sins of Unchastity*. Oh People can't see, where they shall stop, if once they give the Reins to Impetuous *Impurities*.

Most certainly, All of us that may upon Reflection find any Stumbles into the *Sins of Unchastity*, may now hear this *Voice* of **GOD** unto us; O Bewail your *Impurities*; and Abhor yourselves before an Holy **GOD**; and get the *Cleansing Blood* of your Saviour sprinkled on your Souls. And may we not apprehend one thing more? Several *Bastard-Children* have been *Murdered* in this Place; But there has not unto this Day been any Detection of the *Murderers*. There is this Day a *Voice* of **GOD**, and lo, it is a *mighty Voice*, unto those Bloody Creatures; Oh! Let not the *Patience, and Forbearance* of God be lost upon you, Wonder at it, That God has not all this

*this while delivered you up, to the Sword of Justice. Let the Long-suffering of God be for your Salvation. O Turn to God, with a thorough Repentance, lest He leave you to something that all the People shall be Amazed at !*

I have done. I leave these Faithful Warnings in the Hands of GOD, for Him to make them Efficacious. O Glorious LORD, Give thou, for Thou alone canst give, an Efficacy to them !

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**F I N I S.**

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