

**The Polite and  
Fashionable  
Diversions of the  
Age, destructive  
of Soul and Body**

by

**George  
Whitefield**

*The Polite and Fashionable Diversions of  
the Age, destructive to Soul and Body.*

A

**SERMON**

Preach'd at

*BLACKHEATH*

BY

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## MATTHEW xvi. 26.

*For what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul?*

IS it not amazing to consider, that that which is of the greatest Importance, Persons should have the least Regard to, that is, the Care and Welfare of their immortal Souls: There is much Thought for the nourishment, Cloathing, Pampering of the Body, but an almost total Neglect of that better Part which never dies; the Soul is more precious than the whole World, and, yet, how many Thousands are there that lose their Souls for obtaining some small Part, of this World, which, when they have got it, does not satisfy but perishes in the very thing thereof; they do not last long in themselves, or, if they would, we should not continue long with them; for we are poor dying Creatures, and know not how soon our Breath may be stopt, and we called to give an Account of spending our Time in this World: And then what Profit will it yield you, or what Com-

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sort

sort will it be to consider, that for the Pleasures, or Profits of this Life, you have lost your precious and immortal Souls: How then will you curse your Folly, and bewail your great Stupidity, to think for how little Advantage you have lost that Soul, which was of more Worth than the whole World.

What Profit will the Thought then yield of your being rich, or great, or powerful, in this World, when you have lost your Soul for indulging yourselves in the Pleasures and polite Diversions of this Age?

If, my Brethren, you did but duly consider the Value thereof: If, my Brethren, you did but reflect on the Worth of them, sure you would be a little more concern'd about the losing of them. It was to save thee

from Hell that the Lord Jesus Christ died; he come to seek and save those which were lost; you were lost by Nature, and your Souls are as black as Blackness itself, they were sunk into the Temper of the Devil, and if Christ had not come to have made Satisfaction for them, with Devils and damned Spirits must they have dwelt to all Eternity; for if you will but consider from whence you are fallen, and how obnoxious you are to the Wrath of God by the Fall, and that Christ came to deliver you, by his Death, to save these immortal Souls of yours, sure then you would have

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some Concern, some Thought of that which Christ shed his Blood for.

And lest any of you should be unacquainted with the Nature of the Fall, I shall give you, my Brethren, a plain and true Account thereof, that you may see in how dreadful a Condition you are in by Nature, and that nothing but the Blood of Christ, nothing but being born again, being made new Creatures, will ever bring you into a State, my Brethren, whereby you call be saved.

When God first made Man, he made him Pure and Upright, placed him in the Garden of *Eden*, gave him the Privilege of eating of all the Trees in the Garden, save the Tree of Knowledge, of Good and Evil, which stood in the midst thereof; but Man did not long continue in this happy State, but being left to his own free Will, he fell, that is, he broke the Command which God had given him, and so laid himself and his Posterity open unto the Divine Justice, for as he was our Representative, we stood and fell in him, and the Corruption of this first Man is imputed to all his Race. When Man had thus broken the Divine Commands, the Wrath of God was ready to fall on him, Justice was willing to strike the Wretch into Hell, when Mercy interpos'd, and the Lord Jesus Christ promis'd to make Satisfaction to his offended Father.

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Now,

Now, nothing short of the Blood of the Lord Jesus Christ could have redeem'd you from Wrath, from Hell, from Destruction; and is not your Souls worth regarding, and the Nourishment of that worth seeking after? What can you find at a Horse-Race, when you see People hasting to their own Destruction?

From these Words I shall, my Brethren, shew you)

*First*, Who they are who do not take any Care for their Souls.

*Secondly*, Who they are that are seeking for Food for the Nourishment thereof.

And now, O ye *Pharisees*, I do not question but I shall offend many of you, for I shall attack the Devil in his strongest Holds, and endeavour to break down the Battery of Satan; and therefore prepare to stand fast, lest those Things, wherein you have placed all your Happiness, should be from whence all your Misery proceedeth.

1. They, my Brethren, take no Thought for their Souls, who are pleased with the polite and fashionable Entertainments of the Age.

What are the Playhouses but the Nurseries of Vice, the Sink of Debauchery, the De

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struction of all Religion? What Good can proceed from those Places where God is prophaned, the Devil honour'd, your Time mispent, your Souls endanger'd? And dare any of you who profess Christianity frequent these Places? It is true, they are kept up by a publick Fund; but, my Brethren, they may as well keep up a publick diabolical Academy, for the Playhouses are no better; I say it again, they are the greatest Promoters of the Devil's Kingdom, they are the Ruin of our Youth, and if the Bible were read more and Plays less, we should see Christianity more than a Name: Let me seriously ask you one Question, my Brethren; Are you profiting your Souls, while you are hearing or reading of a Play? Would you be willing to be found at a Play, or reading of one, when God demands your Soul? You cannot, I am sure, your Consciences will not say *Yes* thereto; if so, why, my Brethren, do not you, when you come upon a sick or dying Bed, instead of sending for a Minister to pray, or some good Book to read by you, why send you not for a Play, or a Comedian to comfort your Souls thro' the dark Valley of the Shadow of Death.

And tho' these Things are so destructive, our learned Rabbies do not forewarn the People of their Danger, nor shew them the ill Consequence of following these Things, No they

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are too great Frequenters of them themselves; they follow and love Playhouses, and, therefore, they do not forewarn or forbid their People from going to those Places; but why, my Brethren, if these Places are not improper for a Clergyman to be seen at, why do they not go in their Gowns and Cassocks? No, they always go disguised, the Reason thereof is plain, their Consciences informs them it is not an Example fit for the Ministers of the Gospel to set; their Doctrines, as they now preach, 'tis true, are no better than what *Seneca*, *Cicero*, *Plato*, or most of the Heathen Philosophers would have given as good Account as they; For what are their Sermons, what are the Writings of most of our Rabbies but a little dead dry Morality; but tho' their preaching is no better, yet their Actions are a great deal worse; they could, and many of them did forewarn their People of running to the Games and Sports which they had then; but our Clergy are so far from forewarning the People, that they encourage them by their Example: This is not taking Care of their Souls, unless you will call leading them in the very Road to Destruction be taking Care.

My Brethren, a Clergyman has not done his Duty by preaching once a Week to you; No, it lies in visiting, examining, reproving and

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exhorting of you, to forewarn you from running into that which is Evil, or to keep close to that which is Good; but this is out of Fashion, my Brethren, and, therefore, our Clergy do not practise it, because it does not suit with the polite Age wherein we dwell. I, for my Part, would not take so little Care for the Souls of those committed to my Charge, not for ten thousand worlds; No, they might say what they pleas'd of me, still I would go on in Spight of Rage and Malice.

Thus I think I have proved that they take no Care for their Souls who frequent the Playhouse. Nor do they take any Care for their Souls, my Brethren, who frequent Balls, Assemblies, and Masquerades.

What is there in these Things that make them desireable, what is there in them makes them valuable? nothing but because they are frequented by the Rich and the Great; they are fashionable, and, therefore, they are desireable. Are they of any Advantage, my Brethren, to your Souls? Will they stand you in stead at a dying Hour? Will they vindicate you before God, at the Day of Judgement? Are they agreeable to your baptismal

Vow, of renouncing the Poms and Vanities of this wicked World? Is this what you would willingly be found at by the Lord Jesus Christ? Then, my Brethren, go to them and welcome,

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but if they harden your Heart and keep you from seeking after an Interest in Jesus Christ; if you would not be willing to be found at them when you come to die; if you would have your Souls profited; if you would live with Christ Jesus above, walk with him below, and abstain from the polite and fashionable Entertainments, for they are earthly, they are sensual, they are devilish. O my dear Brethren, consider what you are doing of; look well unto your Paths: Do, I beseech you, in all Love to your own precious Souls, abstain from all these poor unsatisfying Enjoyments; for there is no real Profit; no true Satisfaction attend them.

2. They take no Care for their Souls who can spend their Time in Cards, Dice, Bowles, Billiards, and the like.

What Good, my Brethen, think you can come from playing at Cards? What Satisfaction? What Pleasure can it be in spending several Hours at Cards? And what is strange, that People, who are grown old, can spend whole Nights in this Diversion. Perhaps many of you will cry out, *What Harm is there in it?* Whatsoever is not of Faith, or for the Glory of God, is Sin. Now doth Cards tend to promote this? Is it not mispending your precious Time, which should be

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working out your Salvation with Fear and Trembling?

What Advantage will it be, my Brethren, to play at Dice, or Bowles, or Billiards? I suppose you will say, these are innocent Diversions, Innocent do you call them, my Brethren? Let me tell you, and I speak the Truth in Christ I lie not, as innocent as you may think them to be, they will certainly lead you to Hell, unless you avoid them: Search the Word of God, my Brethren, and you'll find enough there to condemn these polite Entertainments. If you come to hear a Sermon your Families are ruin'd, they are neglected, and such Things ought not to be. This is the Cry of the *Pharisees* of this Generation; but if you spend six Times the Time at a Play-house, at a Ball, Assembly, Cards, Dice, or any of their polite Entertainments, it is well enough, nothing is said against ruining your Families then; nothing against your losing your Business



then; No, my Brethren, it is only a little innocent Diversion; but if you do but take Thought about your Souls, and looking after the Welfare thereof, then he World is in an Uproar; you are going to be deluded, to be deceived, are going to be set against the Church, to be made methodically mad, and fitted for *Bedlam*.

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But, my Brethren, only ask your ownselfes, which will be best, on Consideration, at a dying Time, to think you spent so much Time at a Play, a Ball, or a Neighbouring Place of Vanity,† or of hearing the Word of God from a poor despised Field Preacher; from a Mountebank, from a Babblers, as the World is pleas'd, my Brethren) to term me.

And tho', my Letter-learned Brethren do not tell you that it is your Duty to keep from them, but rather encourage you in the going thereto; yet, remember, my Brethren, you are now told of the dreadful Consequences that will follow the frequenting of these devilish Entertainments.

You cannot, my Brethren, be said to take Care of your Souls, while you are doing the Work of the Devil, while you are following his Devices, and running directly opposite to the Word of God. You cannot, my Brethren, go to these polite Entertainments without Sin, and while you are committing of Sin, by Choice and Premeditation, you cannot, I say, expect to meet with the Lord Jesus Christ in Comfort, unto your Souls.

*Thirdly*, Those, my Brethren, who frequent Horse-racing cannot be said to take Thought for their Souls.

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† *Vaux-Hall Spring Garden.*

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What Good can come, my Brethren, from a Horse-race, from abusing God Almighty's Creatures, and putting them to that Use which he never designed? What tho' these are kept up, in a great Measure, by publick Authority, and vast Sums of Money expended yearly, on the Account thereof, they are not for the Glory of God, for propagating the Gospel of Jesus Christ, they are not for the Welfare of immortal Souls, but tend to their Destruction rather. Would it not, my Brethren, think ye, be more for the Glory of God, and the Good of Souls, to have those Sums of Money applied for the Relief of the Poor; for building Churches, or Places of Worship in foreign Parts? but our Gentry had much rather consume this Money upon their Lusts, upon their Pleasures, than for the Service of God, or for the Benefit of his Poor. What Money is spent,

my Brethren, to fit these Creatures for a Race, to hurry the Promoters thereof the faster to their own Damnation: What is it my Brethren, but an Abuse to God, to turn those Creatures to our Hurt, which God designed for our Benefit, not for to abuse them: What Swearing, what Cursing, what Lying; in one Word, all Manner of Wickedness they are the Cause of, and the Promoters, Encouragers, and Frequenters of them, are guilty of all the Evil that is done there.

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You may call this Enthusiasm if you please, but I speak the Truth, I lie not, their Diversions, these innocent, polite, fashionable Entertainments of this Age, are only hurrying those Infidels of our Age, who attend upon them, faster unto Hell; for these are an effectual Method to keep Persons back from seeking after their Souls, from valuing or caring for them; No, the Welfare thereof is not thought of, nor their Souls never mentioned, unless it is with calling upon upon God to damn them.

What is the common Language of these polite Entertainments, but, the Language of Hell? What, my Brethren, is their frequent Prayers, but for Damnation?

And what Good can come from this, unless you will, as I said before, call doing the Devil Service Good, and sending your Souls to him faster? Will these polite and fashionable Entertainments bring you to Jesus Christ? Will they make you sensible of the Need you have of him? Can you see the Necessity of being born again, by following Horse-racing, by seeing a poor Creature, abused, and carrying its Rider faster into Hell? What Service can it be to you, to hear your Maker abused, his Name taken in vain, his Creatures put to a wrong Use? Will this be a Means to bring you to Jesus Christ here? Will this bring you

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to Glory hereafter? No, my Brethren, they will be a Hindrance thereto.

But what makes these Places be the more frequented, is, the Clergy's making no Scruple of frequenting these polite Entertainments; they frequent Playhouses, they go to Horse-races, they go to Balls, and Assemblies, they frequent Taverns, and yet, these are the Persons who should advise their Hearers to refrain from them; but alas, our Clergy do not forewarn their Hearers of the Danger they are running into, tho' God requires it at their Hands. What Advantage do they make of their

great Learning, which they are so much cried up for, but to explain away the true Sense of the Scripture and their own Articles? I do not speak of all the Clergy; No, blessed be God, there is some few who abhors these polite Entertainments but the Generality thereof are Frequenters and Lovers of them.

They neglect the Work of their Calling, which is, to preach up the Doctrines of Jesus, the Recovery and Saving of Souls ought to be the main End of their Study; but they propound base Ends to themselves What are their Sermons, but a Week's Study, my Brethren, to please the Ears of the People, or advancing their own Reputations, when they ought, not pretend, to preach Christ; and if my great and learned Brethren neglect

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this, a Boy dare speak to the learned'st Rabbi among them, and I would to God the whole Body of the Clergy were here to hear me, I would tell them to their Face, that they did not preach up the Doctrines of the Reformation, that they feed not their Hearers with Food convenient for them; No, *Seneca, Cicero, Plato*, or any of the Heathen Philosophers would preach as good Doctrine as we have in most of our Churches.

Our Ministers subscribe to their Articles and think no more of them: They use them as a Key to get Preferment, and when they have got it, they put their Key into their Pockets: Yet, these are the Men, these learned Rabbies of our Age, who look upon those who preach up the Spirit of God, of Justification, by Faith in Christ Jesus, and of the New-Birth; who preach against the fashionable and polite Entertainments of the Age, and shew Persons that these tend to the Destruction of their immortal Souls; these Persons are odious in their Sight, my Brethren, they are so odious in their Sight, that they thrust them out of their Synagogues: And since they deny the Truths of the Gospel, or at least interpret them away (for we have a strange Way of interpreting Scripture now) they must not be angry, tho' a Stripling dare attack the greatest *Goliah* among them

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And many, very many of our Clergy (those in particular whose Writings have lately been published) know no more of Regeneration, than *Nicodemus* did, when he came to Christ by Night. To talk of feeling the Spirit of

God, is esteem'd as Nonsense; and Persons have been forbid the Sacrament only for reading my Books, but as my Books and Sermons are agreeable to the Doctrines of Jesus Christ, I dare venture my Salvation on the Truth of them.

And tho' the learned Men esteem you as a Parcel of Rabble that come only out of Curiosity, which will prove fatal to you in the End; yet, my Brethren, I hope better Things of you, that your Curiosity is pretty well over, and that it may prove fatal unto your Sins, by giving them their Death's Wound.

Oh that they would shew to their Hearers the Nature, Sin, Folly, and Danger of following these polite Entertainments, then they would be doing their Duty by keeping the People from following these sensual Delights of Life.

Thus, my Brethren, I think it proves, even to a Demonstration, that none of the polite Entertainments of Life, but what are contrary to the Word of God, and are Hindrances to your Salvation, I shall instance one Thing more, my Brethren, to shew who they

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are who are not taking Care for their Souls: And they are

*Fourthly*, Those who are so taken up with the World as to neglect attending upon the Worship of God.

And is there not many among you, my Brethren, who let the World enjoy all your Time?

Are not you striving to heap up Riches? you strive hard to get Wealth all the Week, and cannot spare God one Day; for if you think it is lawful to take a little Recreation of the Lord's Day, you can get your Country House, and go on a *Saturday*, and spend the Sabbath of the Lord in Riding, Visiting, and Pleasure-taking; then return to your Business again with very little Concern upon your Minds concerning your Souls. You live, my Brethren, just as if you were to live here always; and think, because you are moral honest Men, because you pay every one their own, and deal unto your Neighbours as you would he should to you, you speak Peace unto yourselves, and think all is well, when alas, my Brethren, you are in the Road to Destruction, tho' you know it not; you are deceiving your own Souls, labouring so much for the Meat that perisheth, that you forget the Meat which endureth forever: Do not deceive yourselves, God is not mocked

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not, my dear Brethren, incumber yourselves about the World so much as to neglect your Souls; *For what will it profit you to gain the whole World, if you lose your own Souls?* What will be the Advantage to you then? Of what Signification will a fine Horse, a Country-House, and a great Estate be to you then? Hell will yield you no Pleasure; it will be no Service to you to consider of what you enjoy'd while you was here; No, it will only aggravate your Torment: But let me beseech you, my dear Brethren, to attend on the Worship of God, your Souls are of more Worth than your Bodies, and require an infinite deal of Care, lest, my Brethren, they perish.

I am not, my Brethren, calling you to save your Families, and your Business of Life; No, there are two Callings, a general one, and special one. Now it is the Duty of every one to regard the Business of this Life, and to labour for the Meat that perisheth; but tho' he is to labour for it, he is not to do it inordinately, so as to neglect the Business of his special Calling: And tho' the Pharisees are pleas'd to say, that I call them from their Business, that I make them to be idle; Pray let me ask them a Question; Who calls them from their Business when they are several Hours at a Play, at Cards at Bowls,

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and at the unlawful and sinful Diversions of the Age?

No, my Brethren, tho' I preach up the Necessity of your coming to Jesus Christ, yet, my Brethren, I do not bid you be idle, and spend your whole Time in hearing of Sermons, in frequenting religious Societies; No, they that do not work, neither should they eat. There, is no License given, my Brethren, by the blessed Jesus for Idleness; for in the very Infancy of the World, Idleness was not allowed of, for *Adam* and *Eve* dress'd the Garden, and *Cain* was a Tiller of the Ground, as well as *Abel* was a Keeper of Sheep; and there is a Proverb among the *Jews*, *That he who brings his Son up without Business, brings him up to be a Thief*: And our Saviour was no Encourager of Idleness, for he was a Carpenter; for the *Jews* cried, when they saw him, *Is not this the Carpenter's Son?* *St. Paul*, tho' brought up at the Feet of that great Man *Gamaliel*, yet he was a Tentmaker.

Labour, my Brethren, is imposed upon all Mankind, as Part of the divine Curie; and you are called to be useful to the Society to which

you may belong; take Care first for the Thing done of God, and then all Things shall be added.

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To labour in this Life, my Brethren, is your Duty, only take Care that the Business of this Life, and an over Care for the Body, does not destroy your Care for your Souls, which is of the greatest Consequence, for this plain Reason, That of the Body is temporal, and that of the Soul is eternal.

My Brethren, I am far from doing what the *Pharisees* says of me, An Encourager of Idleness, that I would have rich Men work as well as poor. It is owing to their Idleness that the Devil hurries them to his Diversions; they can be in their Beds all the Morning, spend the Afternoon and Evening in Dressing, Visiting, Balls, Plays, or Assemblies, when they should be seeking after the Welfare of their Souls.

And it is such a Life as this, my Brethren, that Occasions a spiritual Numbness in the Soul, and if Jesus Christ was not to stop those who spend their Time, they would be hurried into Hell without one serious Thought about their immortal Souls: Seek the Things of God first; look well to obtain Oil in your Lamps, and Grace in your Hearts. I am not, my Brethren, persuading you to take no Care about the Things of this Life, but not to be incumbered with them, so as to neglect your Duty to God, and a Concern for your Souls. It is meet, it is right, and your abundant Duty,

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to mind the Callings wherein God hath placed you, and you are out of your Duty when you neglect them; but still, my Brethren, by wholly regarding of them, and taking no Thought for your Souls, you are running into a worse Extreme, an Extreme, that will not profit you; No, not, my Brethren, if you were to gain the whole World, because you will lose your Soul.

I shall now proceed to shew you

2. Who they are that do regard their Souls, or what Caring for the Soul implies.

And they, my Brethren, are those, who are by the Spirit of Christ regenerated, are hereupon convinced of the Evil of Sin, the Misery in

themselves, the Vanity of the Creature, the Necessity and Sufficiency of Jesus Christ, who are born again, and brought out of Darkness into marvellous Light. When, my Brethren, you are sensible how vile you have been, how wretched, blind and miserable you are in yourselves, and that you can do not one good Thing, that you deserve nothing but Hell, and you feel your Sins, as sinking you to Ruin; I say, my Brethren, when you feel these Things, you are made to cry unto the Lord for his Help; you cannot rest satisfied till Jesus Christ is formed in

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you, till you are born again, 'till you feel the Spirit of God working upon your Hearts.

'Tis true, my Brethren, that many who call themselves Members of the Church of *England*, yea, Teachers thereof, deny the Doctrines of inward Feeling; they say, There is no such Thing as feeling the Spirit of God working upon our Hearts. Good God! One should think it impossible that any, especially the Members and Teachers of the Church of *England* should deny it, when, in many of our *Collects*, we pray to feel the Holy Ghost on our Hearts, and that we may have the Inspiration of it. And,

The very first Question the Bishop asks of those who design to take up holy Orders, is, *Are you inwardly moved by the Holy Ghost, to take this Administration upon you?* and the Person who is to be admitted answers, *I trust I am;* upon this, my Brethren, the Bishop says, *Receive ye the Holy Ghost.*

When I was first called, by the Providence of God, to take holy Orders, I argued thus with myself: It is impossible I can be inwardly moved by the Spirit of God, unless I feel the working of it upon my Heart and if I am sensible of the working of God upon my Heart, I may be said to be inwardly moved thereby; and after the Bishop had asked me

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the usual Question, he said, *Receive ye the Holy Ghost, by the Imposition of Hands.*

Now, my Brethren, this either has some Signification, or it has not; if it has not, Why do they use it? if it has, What do they mean by being inwardly moved? if inwardly moved, I must have an inward Feeling,

otherwise, how can I tell whether I am inwardly moved or not: This is so plain, that it is amazing to me how any can deny it.

And yet with Grief I speak it, God is my Judge, Numbers, which have told God they were moved by his Spirit, do now preach against the Feeling of the Spirit of God, and count those who preach up, that we must receive the Spirit of God in its sanctifying Graces, and affirm, there is such Things as inward Feelings, as Dissenters, as Deceivers of the common People, and going about to undermine the establish'd Church; but, my dear Brethren, they are the Dissenters, they are the Schismatics, they are the Bane of the Church of *England*, who have run from their Articles, and instead of preaching up the fundamental Truth of Jesus Christ, are sunk into a polite Way of preaching dead dry Morality; they starv'd People from their Communion, because they could not feed upon Husks with Swine; and now they blame them for deserting from them, when they were forced to

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leave them and leek about for Food for their Souls.

And when they have found this Food they esteem it, they prize it, knowing it is of the most Consequence, that their Souls are worth more than the whole World; they are sensible that it was the Love of their Souls that brought the Lord Jesus Christ down from his Father's Bosom, who died upon the Cross and, therefore, they are willing to be careful for that which cost the Lord Jesus Christ so dear.

Let me now, my dear Brethren, beseech you to look after your Souls: Do not be contented with being moral honest Men, with leading civil, decent Lives; No, my dear Brethren, that is only deceiving you, and will lead you to Destruction, but come unto the Lord Jesus Christ, fly unto him, rest only upon him, and then you will be safe, then, my Brethren, you'll be upon a sure Rock. O consider what will be the Consequence of not looking after your Souls; you will then perish forever; And what Satisfaction will it be to you to think you have been at such a Play, Horse-race, Ball, or Assembly? What will it be to you then, my Brethren? Then your Hounds, nor your Pleasures will no more delight you; No, but the Thoughts thereof will make your Torments greater, to think for

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how



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how small a Trifle you have lost Heaven and Happiness, to think, for the Sake of pleasing these Bodies of your's you have lost your Souls.

O my dear Brethren, I could speak till I could speak no more, so I could but bring you unto the Lord Jesus Christ, and make you sensible of your loft and undone Condition. O that I could give you Grace. O that I could place you all at the Right-Hand of God, how willingly, how joyfully would I immediately do it; I cannot, but the Lord Jesus Christ can and will do it if you go to him. Do not go to him *Pharisee* like, telling him what Things you have done, how often you have fasted, pray'd, gone to Church, or took the Sacrament; No, my Brethren, this is pleading to God as if he was your Debtor, when his Love is free, it is all free Grace that any of you are saved; it is not in Man that he is ever brought unto the Lord Jesus Christ; it is not of Works lest any Man should boast; but go to God, tell him how vile, how wretched, how miserable you are, and that you are a poor lost undone damned Creature, and if you go to him in this Manner, he will be a God ready to help you; you will find him willing to serve you; his Arms are open to embrace you; come unto him, come all of you to Jesus Christ this

Night

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Night: Come, I beseech you, come to the Arms of my Master, he is a gracious Master O if you did but see one Glimpse of his Love, you would long for more and more thereof. With what Words shall I woo you, my dear Brethren, to come unto the Lord Jesus Christ? O how shall I leave you? I cannot leave you till the Lord Jesus Christ is formed in some of your Souls. I could go to Prison, I could go to Death for you, but I cannot bear, my Brethren, the Thoughts of going to Heaven without you.

Will nothing do but the Pleasures of Life? O do but come unto the Lord Jesus Christ, you will find more Pleasure than this World can give. Why stay you, my Brethren, are not you willing to come to Christ? I hope better Things of you. Are you afraid to come lest he should not accept of you? Indeed, my dear Brethren, he will do it, if you are but weary and heavy laden, and come unto him in a Sense thereof, you shall find Rest.

Jesus Christ is the Way, Jesus Christ is the Truth, Jesus Christ is the Life; and you must have the Blood of Jesus Christ to wash away your

Filth. Jesus Christ must be your whole Wisdom, Jesus Christ must be your whole Righteousness, Jesus Christ must be your whole Sanctification, or this Jesus will

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never be your whole Redemption. Your Souls lay at Stake; the Devil would rejoice to have them, but Christ has died for them; And will you not come unto him?

O come, come I beseech you, in all Love and Tenderness, my dear guilty Brethren, come unto the Lord Jesus Christ, your Souls will be lost forever else: And can you bear the Thought of being forever separated from the Lord Jesus Christ, which you must be if you will not come unto him? I offer Jesus Christ unto every one of you; Jesus Christ is offered to all of you this Night: O do not say you are engaged in this, or that Business, and, therefore, you cannot come: Let not your Sins keep you from coming to Jesus Christ; come in all your Filth, in all your Rags, in all your Pollution, and then the Lord Jesus will receive you. Methinks I could speak till Midnight, it thereby I could but bring one Soul of you to Jesus Christ: Here is Mercy offered to the vilest Sinner; come all ye who have hitherto gone on in all Manner of Wickedness, Swearers, Adulterers, Harlots, Fornicators and Murderers, come but to Jesus and he will have Mercy upon you: O fly unto him, and you shall have Peace for your Souls, Pardon for your Sins; you shall be taken up to live with that Jesus which died for you.

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O my dear Brethren, my dear guilty Brethre, let me beseech you to accept of the Love and Mercy of Jesus Christ, which is offered to you. O do not refuse this Mercy of the Lord Jesus Christ. O do not let Jesus Christ knock at the Door of your Hearts in vain: It is the Love of the Lord Jesus Christ that you are called to accept of; and why, O why: my Brethren, will you not accept of him? Consider you are lost without this Love of Jesus Christ, your Souls will perish forever, and they are immortal.

I could not bare to see so many of your Souls going down to the Pit, and none to instruct you, or inform you wherein you go astray, but encourage you too much by their own Example. It was Love to your Souls, my Brethren, that brought me to preach thus unto you, and have

exposed me to the ill Treatment of my Letter-learned Brethren, and, therefore, let not my Love be lost. I do not seek your's; but vow, I am advising you for your everlasting Good; and sure you will not be your own Enemies so much as to refuse the Lord Jesus Christ.

O come once more, I beseech you come unto this Jesus, who is ready now to accept of you: O come unto him, I earnestly beseech you this Night, let me not speak in vain, let me not spend my Strength for nought, let me

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not go to my Master, and tell him you will not come, you will not accept of him; but let me go and tell him how willing you are to accept of his Love and Favour, how willing, my Brethren, you are to come unto him, that you will seek to him, and to him only for Rest for your Souls: O fly, fly unto the Lord Jesus Christ; I invite you all to accept of him; I offer Jesus Christ to the greatest Profligate on Earth: Sure there are none can say I preach Damnation now, they cannot say I am sending you to Hell now; No, my Brethren, I preach Salvation to all of you that will come and accept of the Lord Jesus Christ: Here is a gracious Proclamation. Everyone that thirsteth, come ye to the Waters of Life; come buy Wine and Milk without Money and without Price: Here is Love, here is Grace for every one of you. Oh I know not how to leave you, without some Hopes of your coming to the Lord Jesus Christ. O come, come unto him, I earnestly implore of you; this Evening go into your Closets, and fall down before the Lord, under a Sense of your Sin, and Unworthiness, and the Lord Jesus Christ will be your Support now and forever; you shall find Pleasure and Satisfaction in his Ways here, and shall live forever and ever in the World to come, with him where your Sin and Sorrow shall flee away,

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Hallelujahs shall be your Song to all Eternity, and that will be too short for to sound forth the Praise of the Lord Jesus Christ: There shall be no more Interruption, where all Sin, and every Disturbance shall be done away, and nothing remain but Songs of Angels and the Praises of just Men made perfect, thro' eternal Ages; and that this may be the Employment of you all, may the Lord guide and direct you, may he reveal himself to you, may you walk in his Paths, and do his Will here,

that you may be happy with him hereafter. May the Word now preached sink deep into your Hearts, may it take Root downwards, and bring forth Fruit upwards, may you walk uprightly in the Midst of a crooked and perverse Generation, may the Lord be your Guide and Protection to your respective Habitations, and may you not sin by the Way, but be preserved from all Evil, for the Sake of our Lord Jesus Christ, who, to him, with the Father and holy Spirit, be all Glory, Power, Might, Majesty and Dominion, now, henceforth, and forever more, *Amen, Amen.*

*The Grace of our Lord Jesus Christ, &c.*

