

# **Watching the Peculiar Duty of a Christian**

by  
**George  
Whitefield**

**Watching, *the peculiar* DUTY of a  
Christian.**

A

**SERMON**

PREACHED AT

Mary-le-Bone, Moorefields, and Ken-  
nington-Common.

BY

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## MATT. xxv. 13.

*Watch, therefore, for ye know neither the Day, nor the Hour, wherein the Son of Man cometh.*

WE are told, by St. Paul, It is appointed for all Men once to die: He tells us, that the Stroke of Death is general, and so obstinate as the polite Part of the World is grown, few have their Consciences so much feared, few so much sunk into the Nature of the Beast, as to disbelieve a Judgment to come; even natural Reason will convince any reasonable Person that there is a Judgment to come; that there is a God to judge the Earth, and there must be a Time of Retribution, when all Providences will be cleared up, Godliness rewarded, and the Punishment inflicted on those that despise it. Is not this Consideration sufficient to alarm a sinful World? a Consideration, that there will be an Hour, when all Men must appear together before the Bar of God, when Jesus Christ shall be revealed in the Glory of his Father, and the Glory of the holy Angels, when he comes riding on the Wings of the Wind, to take

Vengeance

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Vengeance on those that know not God, and obey not the Gospel of our Lord Jesus Christ.

St. *Paul*, that great and noble Apostle of our Lord, thought nothing more fit to work on the Conscience of an ignorant *Felix*, than to reason of Righteousness, Temperance, of the Judgment to come: The latter Part of which, would probably make him tremble: And this ought more to convince us, because, we cannot but believe the Consequence of it is eternal living with the damned Spirits, or with God and the Spirits of just Men, made perfect above. Since then there is to be a Judgment, should not Believers be careful to stand prepared to meet this Judge; to be ready to meet the Bride, or get Assurance that we shall be happy with him?

There are two Sorts of People whose Fate we may read without the Spirit of Prophecy, *First*, Such as are Swearers, Drunkards, Sabbath-breakers, Extortioners, Fornicators, and such like: There is no Happiness for them while they continue in such a State; their Damnation slumbers not, Christ will take Vengeance of them, while those who are born of God, who are sealed by the Holy Ghost to the Day of Redemption, who have Christ dwelling in their Hearts, by Faith, who long to be dissolved, and to be for ever with him, notwithstanding they may be despised. Yet they need not fear of meeting

him

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him in another World; a Heaven is prepared for their Reception; Christ is gone before, and where he is, there is many Mansions: So that those that have been true Followers of

the Lamb, shall have abundant Entrance ministred to them, unto the Kingdom of our Lord, as soon as ever they get loose from the Body; a Guard of Angels will be ready to convey them to their Home: But what will become of the almost Christians, such as have Lamps, but have no Oil; such as have one Will for God, and another for the World, who, instead of giving up themselves to Christ, strive to reconcile Contraries, Heaven and Hell, Light and Darkness, God and Mammon. The Christian World swarms with these Professors, who think, because they can perform the outward Parts of Religion, God will regard them: But let such People know that this Politeness, this negative Goodness, will never bring their Souls to Heaven.

Here we read of wife and foolish Virgins, who took their Lamps and went forth to meet the Bridegroom: By the Bridegroom, we are to understand the Lord Jesus Christ, he is the Bridegroom of the Church, which is united to him by being made Partaker of one and the same Spirit. Men may talk against the Doctrine of the Spirit, but unless we are united to him, even as the Father and Christ are one, we have no Part in him. Good Christians,

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though they are Heirs of the Kingdom, and have their Conversation in that World, here in this Life, are renewed in this World without Comeliness, by those who only see their Faces; but at the Judgment-Day, when Christ will publicly solemnize the Nuptials betwixt him and his Church, the Spirits of just Men made perfect, shall celebrate the glorious Day.

By the ten Virgins, we are to understand the Professors of Christianity, so called in that,

by the taking of the Name of Christ upon them, are obliged to depart from all Iniquity, to deny Ungodliness and worldly Lusts, to live soberly, godly and righteously in this present World: They are called to be poor in Spirit, and pure in Heart. Men may cast their Reflections at the Children of God, that they pretend to be more excellent than their Neighbours; that they are Enthusiasts; that they are righteous over-much: But who dare say that a Christian is not to be a Saint? We are called to it, and unless we are so, we only mock that God, who will not be mocked. Christ was born of a Virgin, and will dwell in none but a Virgin-Heart, altho' all here are called Virgins: But what says the Apostle, *All are not Israel that are of Israel*: We find there were ten Virgins, five were wise, and five were foolish: Those that were foolish took their Lamps but took no Oil in them, these were Hypocrites only; Nominal Christians,

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stians, who took his Name upon them, were baptiz'd in his Church, promised to renounce the Poms and Vanities of this wicked World, received the Sacrament, attended upon the Ordinances, heard the Word preached, &c. They had all the Lamps of an outward Profession, but all, as they trusted to their own Righteousness, and denied the Righteousness which is of God by Faith in Christ, they had no Oil in their Vessels, nor their Lamps; no Grace in their Hearts, no inward Principles of Life and Holiness, they could go to Church, but think nothing of spending two or three Hours in a Theatre, or at an Assembly; they were Persons that hated to talk of inward Feeling, and they looked upon those

that preached this Doctrine, as Madmen and Enthusiasts, &c. more fit for *Bedlam*, than to preach the Gospel.

How many of these foolish Virgins have we now a Days? how many are they that go to Church, say their Prayers, and have them formed into an easy decent Manner, and all the while are Strangers to the Power of Grace in their Hearts? an almost Christian, because he goes drest in the Habit, may, indeed, draw many after him; but this Veil shall be thrown off, and all shall appear naked, and in its true Light, before the Bar of God: They may condemn People for being righteous over-much, for pretending to teach great Doctors their

Duty.

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Duty. But yet a little while, and God shall shew them that they are the Fools on his Account, who have no Oil in their Lamps: They were not so foolish as to neglect the Ordinances of Jesus Christ, nor so mad as not to make Use of those Sacraments which Christ has sealed; and not only keep up the Form, but also denied not the Power of Godliness, in their Hearts. They used the Means as Channels, whereby God conveys his Grace into the Souls of his People; they had tasted of the heavenly Gift, had the Power of the World to come; they did not read the Offices of the Church, and exclaim against inward Feelings, they knew the Joys of the Holy Ghost, and disbelieved not that there should be any such Thing in the latter Days: They knew we must dwell in Christ, and Christ in us: They knew what the Apostle meant when he talked of Christ dwelling in our Hearts, by Faith, and what the Minister meant, when saying, *Take, eat, do this in*



*Remembrance of Christ:* They knew that he was the hidden Manna of the Heart, that a true Believer lived by Faith. This is the Character of the wise Virgins.

As many of you as can subscribe to what has been said; who feel the Power of God in your Heart, who despise not the Doctrine of the New-Birth, lift up your Heads with Joy. The world may call you Fools, and

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point at you, and say, There goes another Troop of his Followers: I know that they have a thousand scurrilous Names to call you: You are spoken falsely on for the Truth Sake of your Master, whose Disciples you are: But look forward into Eternity. And what if all the Men in the World call you Fools, what signifies it? You are of the Name of those Virgins, which Christ tells us took Oil in their Vessels, with their Lamps.

In this World, God seldom makes any great Difference betwixt them; the Wise as well as the Foolish must die: For he hath said, *Dust thou art, and to Dust thou must return.* You must not be expect to be exempted from the Grave; if you are truly religious you would not wish to live here for ever. Can any Man that is hungering and thirsting after Christ, that has his Hopes full of Immortality, be willing to be imprisoned in this Condition for ever? No; I am sure he longs to be dissolved and to be with Christ. Is it not Reproach, therefore, to him, that we must die, because of our original Guilt, our first Sin? And we need not fear Death since he has made it such an easy Passage into Eternity: He has lain in the Grave, and has perfumed its noisome In-trails; so that to the Saints it is no more

than a sleeping Dormitory, where their Bodies shall rest until the Morning of the Resurrection: We may cry out then, *O Death*

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where

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*Where is thy Sting: O Grave where is thy Victory.*

Let us not murmur at Providence, because the Wise and foolish die alike, when the great Difference will be made in the other World; but he tells us, while the Bridegroom tarried they all slumbered and slept: All were laid in their silent Graves; they become Food for Worms; but at Midnight cometh a Cry, *Behold the Bridegroom cometh, go ye forth to meet him:* At Midnight when all was silent, the Cry was made, the Cry of the Trumpet of God, the Cry of Archangels, founding in one Alarm, Behold the Bridegroom cometh; behold the Lord Jesus Christ, the Desire of his People, whom they so much longed for. Behold he cometh, not as a poor despised Jesus of *Nazareth*, not to die on the Cross and be reviled by his Countrymen the *Jews*, to have his sacred Feet bore through with Iron, or a thorny Crown to be planted on his Head, or to cry out, *My God, my God, why hast thou forsaken me?* Now he comes, like himself, with the Glory which he had before the World began, as King of Kings, and Lord of Lords: Go ye forth to meet him. How glad may we think his People will be to hear the Call, such as long for that happy Day, who now cry, Lord, Lord Jesus, come quickly. Behold that Day is coming when he will take his Church to himself, and present her

faultless

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faultless and without Blemish, before her Father. How many are there that will be glad then to hide their guilty Heads? Alas, how many will be sorry that had lived in the World, like so many Beasts which perish? Glad would those Virgins have been to lie in eternal Silence, but they must appear before God; tho' in this Life, they had rather been at a Play, or a Horse Race, than at Church, and could not spare Time to come to Christ: How will it prick them to the Heart now before God? Even the loud talking *Pharisees* of this Generation, must go forth to meet him, tho' it be against their Wills; then all those Virgins, Foolish, as well as Wise, rose and trimmed their Lamps, endeavouring to put themselves in as good Order as possible, to appear before the Quick and Dead. But how may we imagine the foolish Virgins were sorry, who think themselves sure of Salvation, to find they were destitute of that which alone could serve them to appear, with Comfort, before Christ? The Wise had Oil, tho' they had none.

It may be, in this World, the Foolish laugh'd at them; think their singing of Psalms and Hymns, and praying often, was being Righteous over-much; that they were more fit for *Bedlam* than for the Church: But now the Tone is altered; tho' then they might not think them worth to be set with the Dogs

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of

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of their Flock, they now cry, *Give us of your Oil, for our Lamps are gone out.* Thus *Dives* was brought to beg of *Lazarus* a Drop of cold Water, tho' here he denied him the

Crumbs which fell from his Table: There we may see, I fear, many a Nobleman begging, who has here the Lamp of all outward Profession. Here they may look on Saints as Hypocrites: All that would live godly in Christ Jesus, must suffer Persecution.

Your Enemies, perhaps, are those of your own House; and you may as well strive to reconcile Heaven and Hell, Light and Darkness, as to go out of the World without being molested, or buffeted: I doubt not but there are too many here this Day of those foolish Virgins: Do but only look into Eternity you will see them turn Suitors: They may despise you now for talking of the Spirit of God: Then it will be, *Give us your Oil.*

In this World the wise Virgins was following the Example of their Master, who, when he was reviled, reviled not again; and as a Sheep before its Shearer, so he opened not his Mouth.

I beg you, Christians, follow him, and when you are reviled, O never, never, revile again; and, however, you may be mocked for your Master's Sake, and no doubt, you now bear their cruel Indignities; but there is a Day coming when the Sins will be changed. Let us

now

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now see what Answer these wise Virgins gave to them, *No, says they, left there be not enough for ourselves, but go rather to those that sell, that buy for yourselves.* Learn hence, those that have most Grace have none to spare; those that are in Christ, and have tasted of his Love, it makes them long for more: They that have tasted that the Lord is gracious, are continually hungering after more of his Righteousness, forgetting the Things that

are behind, and reaching forward to the Things that are before, and press forward into the Mark, never resting until they arrive to it: Grace certainly is not in the Power of Saints to give, neither is it in the Power of Ministers.

If I could I could willingly present you all before God, but this Profession belongs only to him, as it was him that made us, and it is him only that can regenerate and change our Hearts: Whoever comes begging to us, we must recommend him to the Lord Jesus Christ, the Fountain of Life and Holiness; a Stock of Grace is lodged in him, and out of that Fulness we must all receive Grace for Grace; but now they bid them go rather to them that sell, and buy for themselves. No doubt they had, in this Life, often reprov'd them; dressed them up in Bear-Skins, that they might set others to bait at them: But now go to them that sell. You are told to laugh at us for

going

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going to Church; why, will you spend the Day in Chambring and Wantonness? now go and work out your own Salvation: You kept only the Form of Godliness, the Form of Religion in the other World; now go and see if Christ will receive you, whether he will shew you Mercy or no.

Good God! how are these great Ones mistaken and confused; they thought the wise Virgins were but poor pitiful Varlets, whom they disdained to speak to; they who counted their Lives madness, are now convinced that they are wise unto Salvation. Methinks, I see them stand ashamed and wondering at their cursed Stupidity, that they should live in a Christian Country, go to Church, fast, per-

haps, often, and now and then give Alms, and yet after all this, go to Hell at last, and all for want of being convinced, that Religion was an inward Principle in the Heart of every true Believer. Methinks, I see them now laughed at, and, what is worse, those poor Beggars whom they despised, upbraiding them; but this it must be, that God is no Respector of Persons. If we are truly born of God we shall triumph over all the Railers in the next World: Behold now they are gone to buy, that is, they are considering what to do, the Bridegroom cometh, who was resolved to take his Church to himself. Every one that had Grace in their Hearts, that had on the

wedding

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wedding Garment of a new Nature, they that had the Rabbi of Christ's Righteousness imputed to them, and put on them, being thus ready, went in with him to the Marriage and the Door was shut; their Souls had often tailed, in his Sacraments, the Sweetness of his Love, when feeding on him by Faith: Now they see him, even as he is; see him they so much long'd for: They had often laboured for him, but now they rest from their Labours, and enter into his Rest, partaking of all the glorious Promises) which they had so often read in his Word. Comfort, comfort, ye my People, saith your God, say that their Warfare is accomplished in this Life: True Christians, and Hypocrites all meet together.

It may be, some among you, this Morning, come to pick out a Sentence that may serve for a Ridicule; others strive that they may entangle the Preacher in his Talk: These are the Children of the Devil, who desire

not to be fed with the sincere Milk of the Word; there will be the Tares growing among the Wheat: I doubt not but your righteous Souls are often vexed because of the corrupt Conversation of the Wicked, but have Patience, my Brethren, let Patience possess your Souls, yet a little while, and this shall be over with you, the Door shall be shut, and you locked in for ever; there the Wicked shall cease

from

from troubling, and the Weary shall be at Rest: Christ will come and will not tarry, you may think, and I am sure you do. How can such Wretches as we go in with Christ? How can such as we are hope to see him in Glory? yet you shall sit down at his Right-Hand; he will place you just by himself: The World may look on you as Beggars, but he calls you, Brethren, and he our elder Brother; and there you'll never fear falling away from him, or ever sinning against that dear Lord that bought us with his own precious Blood; we shall be eternally lodged in the Bosom of the Father Christ, he will fill our Souls with Joy unspeakable, he will tell us the delightful History of his Birth, Life, Death, Resurrection, Ascension, and all the great Things he has done for us; then shall we break forth in eternal Hallelujahs to him, that will make Heaven echo with the Sound. How glad would formal Christians be to sit down amongst us in the Kingdom of God; and how will it distract them to see the Gate of Mercy shut against them; and, what is worse, never, never, to be opened more; then Sinners may cry, *Lord, Lord*, but they may call and call eternally, but he will open it no more; they may come like *Esau*, when *Jacob* had got

the Blessing, crying, *O Lord, hast thou but one Blessing? Hast thou not a Blessing for us, our heavenly Father?* It may be in this Life,

that

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that they were too polite to pray; perhaps, they had read some Prayers, but knew not how to pray from their Hearts: No, by no Means, that was being righteous over-much, indeed: And was this from a Sense of their being loft damned Creatures? No; they then saw themselves whole, but now they see Hell gaping ready to receive them; they can then cry, *Lord, Lord, open unto us.*

O what would I give that all that hear me would be persuaded to bow their knee as soon as they go Home: But, alas, how many of our Christians go to God, Day by Day, and call him Father, when at the Time the Devil is their Father: None have a Right to call him Father, but those who have received the Spirit of Adoption, whereby they have a Right to call him *Abba*, Father: I tell such, could the brute Beast speak, they might call God, Father, as well as you, for he is their Creator, to whom they owe their Being: But you must be born again of God however you may flatter yourselves. Thus these foolish Virgins cried out, *Lord, Lord;* but what says Christ? *I know you not:* You are not to understand these Words in a literal Sense, for he did know them as God knoweth all Things: You may think he does not take Notice of our being together in this Place this Morning, but, indeed, he does, and every Soul out of what Design soever he comes.

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The



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The Letter-learned *Pharisees* of this Generation, may despise this as they wilt: He knows the secret Intent of every Heart: This may be a Pleasure to you who come on Purpose to meet with him, tho' it be in the Fields: And, however, some may call the Preacher, a Mountebank, and breathe out their Invectives against him, yet Christ knows all. Now in this Sense, Christ could not but know them, but he knows not so as to approve them. In this World they went about to establish their own Righteousness; then will Christ say, Where was there any Place for me in your Love? alas, you are full of Anger and Malice, and Self-will, yet, you pretend to call me Lord, but, however you may, I despise you: I, who am the *Amen*, the faithful and true Witness, the Truth itself, say unto you, *I know you not.*

Good God! and must these discreet, polite Creatures) who never did anyone Harm, must they suffer the Vengeance of eternal Fire? Cannot there righteous Souls be saved? Then where will the Sabbath-breakers, Adulterers, Fornicators, and such like of this Generation appear? Where will thou, O Man, appear, that takes Pleasure in making a Mock of Sin? Where will thou, O Man, appear, that makes it thy Business to preach against the Children of the most High, who art always inventing Methods in order to stop the

Pro-

19

Progress of the Gospel, who are raising evil Reports against the Disciples of Christ? You will surely see the Judgment-Seat of Christ? tho' perhaps, sorely against your Will, to be cast

by him into eternal Fire, a Place prepared for the Devil and his Angels: There is a burning Tophet, kindled by the Fury of an avenging God: That Devil longs to embrace you in his hellish Arms, whenever the Sentence is passed, where you must for ever bear the Weight of Sin. O who can dwell with everlasting Burnings? however you may think of Hell, indeed, it is not a painted Fire; he will let you feel the Power of his almighty Arm: If you will not lay hold on the Scepter, he will break you with his Iron Rod: If in the Days of his Flesh his Enemies were so struck with the Majesty of that Word, I am he that saw them fall to the Ground: How will the poor guilty Sinners stand before Christ, when dressed in his Glory, as a Judge? Let them now deny his Divinity; now they shall have a Proof of it; he will shew, that he has all Power in Heaven and Earth, and this Power shall be employed in preserving them in no other End, but for to punish them for ever.

What Inference shall I draw from hence? I know nothing fitter than the Words of my Text, *Watch, therefore, for you know neither the Day, nor the Hour, wherein the Son of Man cometh.* O be always upon your Guard,

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for

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for ye need not fear to die: But alas, Christians are fallen fast asleep, they are in a spiritual Lethargy. If ye will not come to Church, Christ has sent his Ministers into the Highways and Hedges, to charge you to come to him.

I beseech you, by the tender Mercies of God, in Christ Jesus, that you present yourselves to him, as your reasonable Service: Awake you that sleep, and arise from the

Dead, and Christ shall give you light: Come to Christ, and you shall be welcome, however vile you have been; tho' you may now rail against me, I offer you Salvation this Day: The Door of Mercy is not yet shut, there does yet remain a Sacrifice for Sin, for all that will accept of the Lord Jesus Christ; he only knows the innermost secrets of the Heart; he will then embrace you in the Arms of his Love; he sees the first Risings of Grace in you, and would willingly encourage it: The Angels long to bring you into his Favour to rejoice at your returning to God. O turn to him: Watch, therefore, as ye know not when he cometh; perhaps, this Morning the Cry may be made, and then what will signify what your Sentiments may be about this Sermon: As soon as you are disengaged from the Body, all the Sermons and Invitations you have heard, will be fresh in your Memory, and be deeply impressed in your Hearts: How-

ever,

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ever, you may mar the Work of God, by turning yourselves into Beasts, your Consciences will sting you, you will be a Hell to yourselves; but come to Jesus Christ, and he will deliver you from the Wrath to come; he will accept of you, if you will bring all your Sins along with you; believe on him and he will overlook all your Faults, if you confess them; he will fill you with the Holy Ghost; he will embrace you, as the loving Father the returning Prodigal, who put a clean Robe on him, killed the fatted Calf to feast him, who was lost and is found.

O do not put a Slight on infinite Love. What would you have Christ do more? Is it not enough for him to come on Purpose to

save you? Will you not then serve God in your Souls, and in your Bodies, which are his? Does he desire Impossibilities? it is only, Give me thy Heart: Or, does he want your Heart for the same End as the Devil does, only to make you miserable? No; neither does he want it to make him happy, for in him dwells all the fulness of the Godhead; he only wants you to believe on him, that you might be saved. This is all the dear Saviour desires, to make you happy, that you may leave your Sins, to sit down eternally with him, at the Marriage Supper of the Lamb.

When the Wise Virgins had got to Heaven

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do

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do you think they, were sorry that they had lived so holy, that they had prayed too much? No; I doubt not but it was they had continued too long in Sin, and had served God too little: And depend on it, if you get to Heaven you were righteous over-much.

I come to you, not with the enticing Words of Man's Wisdom, but with Plainness of Speech; tho', perhaps, many may slight me for this way of Preaching, yet, I am not willing to go without you to Christ; it is a Love for your better Part that constrains me: O that I had ten Thousand Lives to give away, that I might win you to Christ: O had I the Tongue of an Angel, that I might speak so loud that the whole World could hear me, I would bid the Christian World watch, and preach a Common Salvation, a common Saviour unto all that will lay hold on him, by Faith: Are you seeking where to wash? I tell you not to go to the River *Jordan*, but to the Blood of Christ, that glorious Fountain

that is opened for the House of *Jacob*, and the Inhabitants of *Jerusalem*, and for every polluted Sinner to wash in. You need not fear to go, you may all bathe in the common Laver of his Love; tho' he has given his Grace to Thousands of Souls, yet, he has still enough as the Sun, tho' it has shone so long, cannot be perceived that it has any Diminution of its Height or Light, no more is there in the

Son

23

Son of Righteousness. Come and he will take you into his Protection, and keep you, by his Power, thro' Faith, unto Salvation.

Come ye Publicans, come ye Harlots, come to Jesus Christ: O do not let me go without my Errand; do not force me to say, Who has believed my Report? indeed, I cannot bear the Thoughts of it; I must lift up my Voice, like a Trumpet, begging you to lay down your Arms, and return Home, that your saving Father may dress you in his spotless Robe. Do not say to him, That I am busied in the World, so much, and so much engaged in Pleasure, or, that you have married a Wife and cannot come: Come and see whether Christ will make ample Recompence for all, for more than all this World can give. Consider if you do not, your Damnation is from yourselves: Then you may remember, at such a Time, at such a Place, you had Salvation offered you, but you would not accept of it; that I came to call you, yea, compel you to come to Christ: Your Consciences will then upbraid you with the many Sermons you have heard.

Must I weep over you, as our Saviour did over *Jerusalem*? How often would I have gathered you together, as a Hen gathereth her

Chickens, but you would not. I beseech you, by all that is good and dear to you, do not cast away your Souls for ever; O mind in this

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your

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your Day, the Things that belong to your Peace before they are forever hid from your Eyes; How sad will that be? After this Christ will say unto you, *I know you not*: But I hope God is now speaking to some of your Hearts: Methinks, I see Christ moving and melting those obdurate Stones. You give me some Hopes that you will be wise indeed; that you are resolved to go Home and get Oil in your Lamps. Bless God for putting it in to your Hearts.

Let some some rail at my Field Preaching, I care not, so that I might but bring one of you to Christ, let Men and Devils do their worst. Many, I know, would rejoice to see me in Prison; but I am willing, not only to go to Prison, but to Death for you, so that I may present you faultless at the Day of Judgment; that I might hear you say, We bless God for such a Sermon: Then I could bid all the World Defiance. What if I am for you against the *Goliah*s of this Land? God will give me a Sling and a Stone to fight with: I do not desire to be heard for my own Sake, but for my Master's Sake only. Do not think ill of my Master because of the Means of his Servant, who is less than the rest of all his Ministers.

Could I speak with the Tongues of Men, or Angels, with all the Rhetoric possible, I could never tell his Worth: He is a good Ma-

ster,

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fter, indeed he is: I wish all that heard me this Day would lay hold on him, by Faith, take him on his own Terms: I speak the Truth in Christ, I lie not. Do not be angry with me for my Love. Come ye guilty Sinners and behold this Saviour on the Cross, see him bleeding and dying for thy Sins, to recommend thee to God. How glad would I be to bring some of you to God. Come, he calls you by his Ministers: To every one that thirsteth, come ye to the Waters, and buy Wine and Milk without Money, or without Price; bring your Sins with you, that he may make you Saints; he will sanctify all that believe on him. May this be the Day when Salvation will come to everyone of your Souls; and that it may, God of his infinite Mercy grant, through Jesus Christ our Lord; to whom with the Father, and holy Spirit, be all Honour, Glory, Dominion, and Praise, now, henceforth, and for evermore, *Amen.*