

THE
BEST PRESERVATIVE
IN
TIME OF TROUBLE,
BOTH FROM
NATIONAL EVILS AND ENEMIES.

A SERMON

PREACHED ON THE DAY APPOINTED FOR
NATIONAL HUMILIATION,

October 19, 1803.

By SAMUEL EYLES PIERCE.

Some trust in chariots and some in horses: but we will remember the name of the Lord our God. Psalm xx. 7.

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THE
BEST PRESERVATIVE
IN
TIME OF TROUBLE,
AND

Preservation from National Evils and Enemies.

AND ASA CRIED UNTO THE LORD HIS GOD,
AND SAID, LORD, IT IS NOTHING WITH
THEE TO HELP, WHETHER WITH MANY,
OR WITH THEM THAT HAVE NO POWER :
HELP US, O LORD OUR GOD; FOR WE REST
ON THEE, AND IN THY NAME WE GO
AGAINST THIS MULTITUDE : O LORD THOU
ART OUR GOD, LET NOT MAN PREVAIL
AGAINST THEE. 2 *Chron*, XIV. II.

WE are met together at this time, in obedience to the command of our beloved Sovereign King George, whom God hath been pleased most graciously to set over us as our supreme civil ruler and magistrate, to confess and bewail over our own sinfulness, and that of the inhabitants of this nation, joining with the people of this land, to implore the Lord's grace and mercy to help us in this time of public need.

We are threatened with invasion by a base and insulting foe. Our national impieties are very

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great :

great : There is no sin that can be committed out of hell but it is to be found amongst us ; our national case is truly lamentable, the taxes increasing ; trade not flourishing ; provisions high ; things and times awfully variable. All which are so many signs of the Lord's wrath and displeasure against the many and great impieties which abound amongst us. The cause of all our sorrow and distress is sin : and there is more evil in sin, than in all the miseries the land groans under.

May the Lord God be with us, and the various congregations which will be assembled this day for prayer and supplication, and pour out his spirit on us, and them, as the fruit of his Son's most prevalent intercession, that we may each be humbled under his mighty hand, and be by him exalted in due time.

Religious fasting is an ordinance which has often been observed and practised by the saints and people of the most high God. As an ordinance, it is expressive of our views and sense of the exceeding sinfulness of sin ; and that on account of it, and the inherent sinfulness of our fallen nature, and the fruits and effects of it in our thoughts, words, and actions, we are altogether unworthy of *being* and *well-being*. We are undeserving of the air we breathe, of the light we enjoy, of the sun to shine upon us, of the meat which nourishes us, of the cloaths which
 cover

cover us, of the fire which warms us, of the beds which relieve our weary bodies, and of every comfort which we are the partakers of.

Sin is the object of God's infinite hatred. As sinners we deserve the damnation of hell; therefore let the Lord's wrath and judgments on a sinful people, and sinful nation be ever so extreme, we may well say, *Wherefore doth a living man complain, a man for the punishment of his sin?* O that it may be the language of thousands in our land this day, *Let us search and try our ways, and turn again to the Lord.* Lament. iii. 34, 40.

The words which I have read for my text, with the chapter in which they stand, hold forth to our view a beautiful example of the supreme Ruler acting on the behalf of his people, for their good, and for the defence of his kingdom! and how he poured out his heart to the Lord when invaded by a numerous host.

Asa, king of Judah, had enjoyed ten years peace and tranquility, and he improved it to the honour of God, and the good of his people, by reforming and settling the state in ecclesiastical and civil polity. He gave commandment to destroy idolatry, and seek the Lord God, by attending closely to his revealed will, and instituted worship. Having reformed the morals of the people, and taken care they should be properly instructed in the true knowledge and worship of the Lord, he then, as the next great concern, set himself

to fortify his kingdom, by building fenced cities. And the times being favourable for carrying on his designs, *for the land had rest, and he had no war in those years : because the Lord had given him rest ;* he therefore set the affairs of his kingdom in a proper state, raised an army of valiant men, and thus provided in the name and fear of God, against any molestation or disturbance from a foreign power.

When he had done all this, we read in the verses which go before my text, viz. 9 and 10, *And there came out against them* (i. e. against Aſa's army, which was 300,000 of Judah ; and 280,000 of Benjamin,) *Zerab the Ethiopian, a king of Cush, with an host of a thousand thousand, and three hundred chariots, and came unto Mareſhab, a city of Judah about 18 miles from Jerusalem. Then Aſa went out against them, and they set the battle in array in the valley of Zepbatha at Mareſhab. And Aſa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power : help us O Lord our God ; for we rest on thee, and in thy name we go against this multitude : O Lord thou art our God, let not man prevail against thee.*

In my proceeding with the subject before us, I would observe, we have in the text and context, as in a picture, a representation of a nation called by the name of the Lord, invaded by a very numerous host of foreign enemies. And the best pre-

preparation for battle is here set forth. Preservation from national evils and enemies is held up to view to be in the Lord alone. We have here faith and dependence on the Lord for deliverance exercised. And a signal evidence given, mentioned in the following verse, of the Lord's hearing, and answering the prayer of faith, *So the Lord smote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.*

I will first endeavour to open in a very brief manner the prayer before us. This will make way for such observations, and applications, as may be suited to the solemnities of this day of public humiliation.

Secondly, speak concerning our case as a nation, and aim to strengthen your hearts in God, by reciting some wonderful deliverances which the Lord hath wrought at sundry times, and in divers manners, on the behalf of his church and people.

Thirdly. I will aim to make use of the words before us, to encourage our hearts against our spiritual enemies, and temporal also: and conclude with such inferences as are suitable to the subject, and natural to our present case in this Island.

According to my proposed plan and design thus expressed:

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I will first endeavour to open in a very brief manner the prayer before us, as this will consequently give place to some observations, and applications, suited to the present season of public fasting and humiliation.

I will again recite the words of my text before enter on the explanation of it, to the intent that what follows may the more clearly be understood, and appear to open view.

And Afa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude: O Lord thou art our God, let not man prevail against thee.

I will aim to take up each, and every part and particular in this prayer, which was the prayer indeed of faith. This was praying in the Holy Ghost. It was inward, inwrought prayer. It is worthy of notice, that the *prayers* on record in the scriptures, are in general very short, but they are always full of substantial matter, and altogether to the point and case of the suppliant. Not consisting of long circumlocution, and preparations for address, they are the immediate outgoings of the mind to God, and in which there is an immediate access to him. *Afa cried unto the Lord his God.* These words, *and Afa cried unto the Lord his God,* are expressive of his importunity in prayer. This phraseology of
crying,

erying, and *pouring out the heart before the Lord*, is peculiarly used in the scriptures, to shew us what prayer is, and the energy and earnestness of the souls of God's called people at the throne of Grace. It gives an item also of their easy access to the Lord. *Afa* and his people were opposed by enemies. He needs protection and deliverance from them, and he calls upon the Lord. *He cried unto the Lord his God.* This is the very end and design of the revelation which the Lord hath given concerning himself—of his Nature—Personalities—Will—Council and Covenant; that his people may know Him, believe on Him, trust in Him, call upon Him at all times, especially in seasons of Trouble, and personal and peculiar distress. This man prayed to the Lord as his God. *He cried unto the Lord his God.* He knew the eternal Three, in the One incomprehensible Jehovah, was *the Lord God of Abraham, Isaac, and Jacob, the Lord God of Israel.* He knew it was written, *Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.* Pf. xxxiii. 12. And he considers the Three in Jehovah, as his covenant God. This is the foundation of his prayer; without it he could not have prayed, nor could he have had any kind of encouragement. All the revelation of grace, and promises of mercy, help, and succour, which the Lord has given, are all *in Christ; yea, and Amen.* And the Lord's people being one with

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with Christ, they are interested in the whole revelation of grace, and in the exceeding great and precious promises contained in it. *And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power.* Every word in his address is emphatical. Each serves to encourage his hope and expectation. He is in the field of battle, but not dismayed at the multitude of the enemy, nor discouraged at the fewness of his own army. He prays, and mentions God's great and incommunicable name, to encourage his faith. The word *Lord*, here, and throughout the Old Testament, when printed in large capitals, is *Jehovah*. It is expressive of God's incommunicable nature and self-existence, and all-sufficiency. He is of, and from himself. He lives his own life, thinks his own thoughts, works and performs the whole good pleasure of his will. He alone hath immortality. Under these views, *Asa* encourages himself in *Jehovah, Father, Son, and Holy Ghost, the Holy Ones, the Three who bear record in heaven*, saying, *Lord it is nothing with thee to help, whether with many, or with them that have no power: Help us O Lord our God.* Here he pleads the covenant relation which subsists between God and his people. By an everlasting transaction which obtained between the eternal Trinity before the world was, and which is fully and freely set before us in the written word, *Jehovah is the Lord God*
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of his people. He stands thus related to, and interested in them. To Him they are to look, on Him they are to rely and depend, at all times, and for all things. As he calls on the Lord for help, so he renounces all help in the creature, and any arm of flesh. *Help us, O Lord our God ; for we rest on thee, and in thy name we go against this multitude : O Lord, thou art our God, let not man prevail against thee.* In the margin it is *mortal man, Let not mortal man prevail against thee.* Thus he sets the Lord God against the enemy, and yields all up into Jehovah's hand. Strength, courage, success, victory, and deliverance, he looks wholly to the Lord for. He makes his, and the people's case, the Lord's, *let not mortal man prevail against thee.*

This was doing all which could be done, by way of preparation for the battle. It was the the best, and only way, to ensure success and victory.

Our present day of humiliation hath a similarity with the case before us. A prudent defence of the nation, by guarding our coasts, raising an army, and putting ourselves and our affairs into a proper posture of defence, against the threatened invasion, being completed ; we are now met to pray the Lord God to be our salvation and glory, our defence and shield. We pray and entreat him to go forth with our fleets and armies, to fight for, and guard us, and to give us such a complete victory over the haughty

and insulting tyrant, as may be for the glory of his great name, and for our national good. A national fast is to me a solemn day. To see a whole nation in mourning. To contemplate the people throughout the whole kingdom called upon to mourn before the Lord, every one for his own iniquity. To consider the real people of God employed in pouring out their hearts before the Lord, using their interest at his throne, and entreating him to save the nation from an invasion, to confound and assuage the pride and power of the enemy, and that this vile wretch, *Bonaparte*, who is an enemy both to God and man, may not prevail. The worm who opposes us, is vile beyond description : full of all iniquity ; to all present appearances, the object of God's curse and wrath. I would not therefore fear him. So far am I from the least concern about his entrance on our *Isle*, that I consider his vain boasts and brags but so many presages of his fall. One just like him of old, when he was insulting the inhabitants of Jerufalem, and their good king *Hezekiah* most, receives his final doom. God speaking by his servant *Isaiah*, says to the *Bonaparte* of that day, that is *Sennacherib*, *I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult is come up into mine ears : therefore will I put my book in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.* *Isaiah xxxvii. 28, 29.* We have in my view as little to fear
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from *Bonaparte*, as *Hezekiah*, and the church of God had from *Sennacherib*; or, *Afa* from *Zerab the Ethiopian*, and his numerous host. I would further add the following observations:

I. It is well becoming and very suitable to our present case and subject, to seek the Lord with our whole heart, and his presence and blessing with our whole desire.

II. We should renounce all confidence in our fleets and armies, and rest wholly on Jehovah's arm, as *Afa* did. *Lord*, said he in prayer before his army, *it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude; O Lord thou art our God, let not mortal man prevail against thee.*

III. Let us remember that our God is a God hearing and answering prayer. We have good reason therefore to believe he will be attentive to the voice of our cry, and to the prayers of saints throughout our land this day, and will shew his marvellous loving kindness, and save by his right hand those who put their trust in him, from them that rise up against them.

And at this season of public fasting and humiliation, we may by way of application, take the following lesson, and seek the gracious influence of the wholly spirit to enable us to practise it; viz. That having left our cause with the Lord, and professed to rest wholly on him for

salvation and deliverance from the enemy, we have done all we can. We have done what is truly well pleasing and acceptable in the sight of God. Therefore we should encourage our hearts and hopes in him, remembering, that *Jehovah* is the hope of Israel, their saviour in time of trouble. Jeremiah xiv. 8.

I proceed, secondly, to speak concerning our case as a nation, and will aim to strengthen your hearts in God, by reciting some wonderful deliverances which the Lord hath wrought at fundry times, and in divers manners for his church and people.

As it respects our case as a nation, we are favoured beyond all the nations under heaven, by the Lord our God. He sent his gospel into this *Ile* very soon after the ascension of our Lord, and he continues it to the present moment. We have three things which the Lord values beyond all on earth, and all in heaven. His truth, by which I mean the gospel of his Son, his worship, and his church and people, who are precious in the view of God. The gospel is the glory of our land. Divine instituted worship is highly acceptable to the Lord, and his people are near unto him. On the behalf of them, his truths, and his ordinances, he will ever appear, and prove himself a God which doeth wonders.

It is true, the hand of the Lord is stretched out, and lifted up to strike a guilty land, but
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what have you and I to do therewith? Except it be to take his own most gracious advice, which is, *Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be over past.* Isai. xxvi. 20. You and I have nothing to do with the war. We are not the causes of it, therefore we should not be over solicitous about it: nor can we make peace. The fact is, it is a scourge for national impieties. The foreign trade having enriched this kingdom, has brought in therewith such a spirit of luxury, and licentiousness, as is beyond expression; and the whole land seems to be in danger of being borne down with a spirit of infidelity, which threatens to swallow us up. This is the most alarming judgment at present in the land, and it seems to me to be too little perceived and lamented. We may read our national sin in our national punishment. The Lord seems to be cutting the sinews of trade, that we may read our base ingratitude, in not rejoicing in his great goodness, but abusing his mercies, and in turning them into occasions and means of transgressing against his Majesty.

As it respects the times we live in, it is probable we are under the fifth vial, which is to be poured out upon the seat of the beast, and it will be some time before what is designed by it be accomplished. We have already seen the tenth part of the city, by a mighty earthquake, fallen.

France

France hath been shook to its center. The revolution in it hath been great and wonderful. The prophecy respecting it has not as yet received its full accomplishment. For thus it is written, Revelation xi. 13. *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men, (in the margin it is names of men, or men of names) seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.*

It is, I believe, looked upon by the people of God, that this scripture has been accomplished in the revolution which brought down the monarchy in France, and in the fall of the priests and others, who were the supporters of popery, which is altogether idolatrous worship: yet it is but in part accomplished. That great and most excellent commentator, Dr. Gill, on this passage, concludes from the latter part of it, there will be some tremendous judgment executed on that nation. It is said, *and the remnant were affrighted.* A remnant is but a small number: Their being affrighted, suggests some very alarming dispensation. This is to produce a national repentance and reformation. *The remnant were affrighted, and gave glory to the God of heaven.* As, I freely confess, I conceive thus concerning this prophecy, from reading Dr. Gill, so I am truly pleased to suggest an idea to your minds, of the pulling down the pride and power of France; and

and how far present means are furthering this, must be left to the event. That people will never continue long to tyrannize others. Jesus Christ will put down all opposition to his gospel, worship, and people. That nation and kingdom that will not serve him and his church too, *shall perish: yea, those nations shall be utterly wasted.* When the prophecy in the tenth verse of the eleventh chapter of the Revelation receives its full accomplishment, *the second wo will be past.* And immediately thereon, the *third wo* will be quickly accomplished, by the passing away of the Turkish empire. On this the Jews will be called, the fulness of the Gentiles brought in, the gospel have free course, and the whole earth be enlightened with Christ's glory, and the nations will learn war no more. But I conceive we must look for, and should expect great changes, to make way for the accomplishment of God's most true and faithful promises, concerning the final destruction of popery, the extermination of Mahometism, the conversion of the Jews, and the spiritual reign of Christ, or latter day glory.

All these things are with the Lord, he will bring mighty things to pass. But the way and means, the times and seasons are with him.

I am sorry to perceive such an universal alarm concerning the threatened invasion, and the terror which appears to have possessed the minds
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of many. What are you afraid of? Surely, if our coasts are well guarded, we have nothing to fear. It is impossible for the tyrant of France to effect a landing, if our hearts are as the heart of one man to resist him. Blessed be God for the spirit of unanimity which is amongst us at the present crisis. It is a token for good. I would say as a Briton, as a believer in the name of the only begotten Son of God, to be afraid of *Bonaparte*, such a monster of iniquity, such a detestable villain, such a despicable wretch, whose impieties are daily ripening him for hell, is to fear where there is no cause. It is to forget that God is in the generation, and congregation of the righteous. I would have you join with me to defy him, with all his brags and boasts, in the name of the living God.

With a design to strengthen your hearts in God, I would call on you, believers in Jesus, to hear his voice, and give ear to what he speaks to you. He says, and it belongs to all, each, and every individual in the household of faith, *Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.* Isai. xli. 10. You will receive it as a rich cordial. You may give full credit to, and build upon every tittle of it. You may expect all in it to be made good to you. Yea in so doing, you will honour the God of heaven as much

as any faint round his throne of glory. It will remove all your cares and fears, and cause your hearts to sing and give praise. I will recite some wonderful deliverances which the Lord hath wrought at fundry times, and in divers manners, for his church and people.

What a state of affliction and distress were the people of God in, in Egypt under the oppression of the Egyptians and how gloriously did the Lord display his power, and deliver his church. This is so fully recorded in the word, and so often celebrated in the Psalms, that I suppose it needless to descant on it ; I would only remind you, how the Israelites were pursued by these enemies, who were at their very heels, inaccessible mountains on either side, and the sea before them. In this extremity the Lord made bare his holy arm, got himself a glorious name, dried up the waters, and led them safely through, whilst the enemy pursuing, *sank as lead in the mighty waters*. Here the church's extremity was God's opportunity. He is a wonder-working God. Believers, Jesus Christ is still the same.

I would mention the deliverance the Lord wrought for his people recorded in the book of Judges, by Gideon. He and 300 men, with trumpets, lamps and pitchers, crying, *the sword of the Lord and of Gideon*, overthrew the camp of the enemy with terror, so that the Midianites slew each other. And those who fled being pur-

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fued, one hundred and twenty thousand of them were flain. And even after this *Gideon* overtook the enemy's army, and cut it to pieces. See Judges, chap. 6, 7, 8. I may well cry out, *What hath God wrought!*

And in the case of *Afa* before us, he having called on the name of the Lord, routs an army of enemies, who were in number one million of foot, and 300 with scythed chariots, so that it evidently appeared that God was the alone giver of victory.

To close this, remember the case of the people under the reign of good Hezekiah, when invaded by *Sennacherib*, whose army came up even to *Jerusalem*, the capital. Yet when *Rabshakeh*, the Assyrian General, blasphemes God, insults the king, and treats the people in a most scornful way, as though they were already his captives; the king going up to the house of the Lord, so prevalent was his power, that the prophet *Isaiah* was sent with an immediate answer: And a part of it contained a glorious triumph over the insulting foe. The prophet says to him, *The virgin, the daughter of Zion hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee, whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.*—And thus the prophet concludes: *Thus saith the Lord concerning the*

the king of Affyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it. By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord ; for I will defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake. The Lord is faithful. He fulfilled his word, and ſent an Angel the ſame night, who cut off almoſt the whole Affyrian army; and Sennacherib on his return into his own land, was cut off by his two ſons, as he was worſhipping in the houſe of his dunghill deity.

Beloved, let us comfort our hearts with the remembrance of thoſe wonderful deliverances, I will conclude thoſe recitals, ſaying by way of addreſs to my native and beloved country, *Fear not O land, be glad and rejoice, for the Lord will do great things.*

I proceed, thirdly, to aim at making uſe of the words before us, to encourage our hearts againſt our ſpiritual enemies, and temporal alſo: and ſhall conclude with ſuch inferences as are ſuitable to the ſubject, and natural to our preſent caſe in this *Iſle*.

In our warfare againſt our ſpiritual enemies, the world, ſin, and ſatan, we need continually to look unto, and call upon the Lord. And very good it is to feel we have no power, or might againſt them in ourſelves; becauſe this leads us to renounce all confidence in the fleſh, and to

roll ourselves off ourselves on the Lord Jesus. We may well address ourselves, Believers, to the Lord our God, in the day of our spiritual conflicts and battle with spiritual enemies, and say, *Lord it is nothing with thee to save, whether with many, or with them that have no power : help us, O Lord our God ; for we rest on thee, and in thy name we go against this multitude. O Lord thou art our God, let not man prevail against thee.*

Beloved, we should set Christ against all our sins, and enemies. We should rest on him alone for success against them, for victory over them. And finding we have no strength of our own, we should give up all into the Lord's hand. This would be to interest him in our particular cases. And it would make way for our constant triumphing in Christ the captain of salvation. Mixing faith with these words, and presenting them before the throne, as the desire of our minds, would be a blessed means of leading us to encourage our hearts in God, and help us to give battle to the world, sin, and Satan, saying, *through God-Jesus, we shall do valiantly, for he it is that shall tread down our enemies.*

They serve to encourage our hearts against all temporal enemies, and evils also. It is to me a wonderful consideration, that ever since the gospel was sent into Britain, it has in defiance to all the power of hell, been continued. Even under all the darkness of popery, when it was ripe here,
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yet the Lord had his witneſſes in England. Many of them loved not their lives, as they did the truths of the everlaſting goſpel. Therefore being called to it, they ſhed their blood in the defence and confirmation of it, and aſcended from *Smithfield*, and various other parts of the kingdom in fiery chariots to heaven. Chriſt hath to the preſent moment a glorious church here. In reading the ſcriptures of the New Teſtament, there are epiſtles apoſtolic, which are directed to the churches of God at *Rome, Corinth, Galatia, Ephesus, Phillippi, Colloſe, &c.* But where are they now? all extinct. No churches of Chriſt at any of theſe places. Yet the church of Chriſt in our land continues, and I pray God it may continue, until day and night come to an end. This iſland hath been the ſeat where Chriſt hath planted and ſeated his church for many ages. It is on this account the glory of kingdoms. And I would aim to encourage your hearts for it, on the account of the church of the living God planted in it, that no weapon formed *againſt it ſhall prosper, and that every tongue which riſeth againſt it in judgment*, the Lord will confound, and condemn. I would therefore draw the following inferences as ſuitable to our ſubject, and natural to our preſent caſe in this *Iſle*.

We live in the beſt of times for believers, and for the exerciſe of our faith in God, becauſe every thing within us, and alſo without us, calls
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for the continual exercise of faith, As a nation we are threatened with being deprived of all that is pleasant and desirable, good and valuable, both civil and sacred. We may well go to the Lord therefore and say, *Have respect unto the covenant.* Look upon the Mediator of it. Consider thy engagements with him, and bestow on us the blessings of it, seeing thy son's blood and death have sealed and ratified all the articles contained in the covenant transaction between thee, and him, on our behalf.

As it respects the evils felt, and also expected, the present dispensations of the Lord's Providence are only a realizing the truth we each as the children of God profess to believe. It is a part of our constant declaration, that there is nothing out of Christ worth enjoying. That every man, woman, and child out of Christ, is under the curse. None are saved from it but such as are brought *out of the kingdom of darkness into the kingdom of God's dear Son.* We therefore, having our own doctrine emphatically set forth, and afresh set home upon our hearts, by a view of our Lord's present and solemn dispensations with the inhabitants of this *Isle*, find that old Adam's world is going to decay : it is scarce worth living in : there is nothing in it worth our enjoying. We are in Christ's world : He is our sun to enlighten us : Our fountain to supply us : We have
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our All in Him. He is our All, and our All being in Him, we can triumph over all present evils and miseries, and rejoice that his kingdom draweth nigh. We are, *Believers*, in Christ's world. We are born again. We are born into this Christ. We have in our souls, by regeneration, new and supernatural faculties, and affections, desires, and sense, to take in, and enjoy Christ, and they are all to be exercised on Him. There is every thing in Him, who is *God-Man*, to make us perfectly happy on earth, and eternally blessed in heaven. He can raise up your affections and fix them supremely on himself. He can make your hearts perfectly happy in his love, let times and enemies be what they may: Jesus says, *In your patience possess ye your souls*. Some of the Lord's beloved ones, have lived in times, and under dispensations the most peculiar. They were kept and preserved. They could say, *The Lord sitteth above the water flood, the Lord remaineth a king for ever*. You may trust in Him with confidence for all things pertaining to life and godliness. He will never leave you, nor forsake you. Samuel says, *The Lord will not forsake his people for his great name's sake, because it hath pleased the Lord to make you his people*. Carry home this one scripture with you, and may the Lord put life and influence into it, and convey the same to your minds. *The Lord is good, a strong hold in the*

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the day of trouble, and he knoweth them that trust in him.

May the Lord blefs what hath been delivered. Amen.

F I N I S.

A SERMON, &c.