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Samson Occom (1723–1792)

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Time the Truth was joyfully verify'd by a happy Sight of his Person, which so overcome me, that I could not speak to him for some Time—*My good Master* was exceeding glad to see me, telling me that I was like one arose from the Dead, for he thought I had been Dead a great many Years, having heard nothing of me for almost Thirteen Years.

I think I have not deviated from Truth, in any particular of this my Narrative, and tho' I have omitted a great many Things, yet what is wrote may suffice to convince the Reader, that I have been most grievously afflicted, and yet thro' the Divine Goodness, as miraculously preserved, and delivered out of many Dangers; of which I desire to retain a *grateful Remembrance*, as long as I live in the World.

*And now, That in the Providence of that GOD, who delivered his Servant David out of the Paw of the Lion and out of the Paw of the Bear,<sup>14</sup> I am freed from a long and dreadful Captivity, among worse Savages than they; And am return'd to my own Native Land, to Shew how Great Things the Lord hath done for Me; I would call upon all Men, and Say, O Magnifie the Lord with Me, and let us Exalt his Name together!<sup>15</sup>—O that Men would Praise the Lord for His Goodness, and for his Wonderful Works to the Children of Men!*

14. See 1 Samuel 17:37.

15. See Psalm 34:4.

## SAMSON OCCOM (1723–1792)

Born to Christianized Mohegans Joshua Tomacham and Sarah in New London, Connecticut, Samson Occom became a renowned schoolteacher and a renowned minister to his people. Occom experienced difficulty attempting to live a life between two worlds, one Indian and one white settler, among the Mohegans of New London. When he was sixteen years old, he was caught up in religious revivals in the area, and he fell under the influence of the missionaries who arrived to live and work among the Indians. Several years after his conversion to Christianity, he began to study with Reverend Eleazar Wheelock, who sought to train Indian men to become missionaries to their peoples.

After studying for four years with Wheelock, Occom became a missionary and a teacher. In 1749 he was sent to become the schoolmaster to the Montauk peoples of Long Island. There he married Mary Fowler, a Montauk, with whom he eventually had ten children. In the years that followed his marriage, Occom struggled to support his large family, supplementing his income by working as a bookbinder, a fisherman, a cooper, and a farmer. He was ordained in 1759 on Long Island, where he continued his ministry as an itinerant. It was during this time that Occom served as a missionary to the Oneidas living in the territory of eastern New York. He decided he wanted to develop his own Indian Charity School, and, following up on this goal, he moved his family to Mohegan, Connecticut, in 1764 in order to help the Reverend George Whitefield raise money for Wheelock's Indian school. Working with the evangelical Whitefield stimulated Occom. He developed his own method of delivering sermons and experienced great success in raising funds. On the basis of Occom's own success in raising funds and preaching, Wheelock and others asked Occom to travel to England with the Reverend Nathaniel Whitaker to raise more money for the school. The trip to England was tremendously productive. While abroad for two years in England and Scotland, Occom raised approximately £12,000, and he preached more than three hundred sermons.

After Occom returned home, however, his relationship with Wheelock rapidly deteriorated. While he was away, he had assumed that Wheelock was looking after his family, as Wheelock had promised to do, but instead, upon arriving back in Connecticut, Occom faced disappointment after disappointment. Wheelock appropriated most of the funds Occom had obtained in Britain, so that Occom's school never materialized in the way that he had hoped, and Occom suffered personal financial difficulty. Occom's frustration reached its peak when Wheelock made clear his plans for the major part of the money Occom had raised: Wheelock determined to move the Indian charity school to Dartmouth. Soon, the school that became Dartmouth College enrolled only three Indian students, with the majority of the enrollees being

young men from English farms and towns in Connecticut and Massachusetts. The schooling project thus drifted away from its original purpose. Occom had no alternative but to break from Wheelock. He wrote a ten-page autobiography, dated September 17, 1768, which shows the level of his frustration. Beginning as a spiritual autobiography, the narrative ends as a strong castigation of a leader and a system that had let Occom down.

Occom devoted the remainder of his life to preaching and assisting Native peoples. He traveled extensively to preach and gain financial support for resettling Christian Indians on Oneida lands in New York, a plan created and supported by the efforts of his son-in-law, Joseph Johnson. What became known as the Brotherton settlement in eastern New York was composed of Christian Indians from seven New England towns. Occom moved his family to Brotherton in 1789, and lived there the remainder of his life, amid ongoing turmoil surrounding land claims. When he died at age sixty-nine, Occom was working as a teacher among the Tuscarora of New York.

Occom saw two of his works published during his lifetime: *A Sermon Preached by Samson Occom . . . at the Execution of Moses Paul, an Indian* (1772), for which he is particularly well known today, and *Collection of Hymns and Spiritual Songs* (1774). Paul's story was sensational at the time because of the cause behind his execution. Moses Paul had been expelled from a Bethany, Connecticut, tavern, and he made a threat to kill the next person to leave the tavern, since he could not remain inside. Paul carried out his threat of revenge, killing Moses Cook, a prominent settler from Watertown. He was granted a three-month reprieve by the Connecticut General Assembly, so that he could ask Samson Occom to come and preach a sermon at his execution. Indeed, some scholars suggest that Moses Paul was urged by authorities to make the request of Occom. Both Indians and settler people crowded to Paul's hanging because it offered a unique chance to hear a renowned Indian minister preach at the execution of one of his people. Occom's rhetorical art becomes clear when one recalls that he was faced with the challenge of reaching three audiences—Moses Paul, the Indian people in the area, and the white settlers—all of whom had different expectations of the sermon. Because Occom's sermon, delivered in New Haven on September 1, 1771, created such an impact on the crowd, he was encouraged to publish it. Following its publication in Connecticut, the sermon became much admired, particularly among settlers who were concerned with the drunkenness of the Indians. At least nineteen editions of Occom's famous execution sermon were published.

## A SHORT NARRATIVE OF MY LIFE<sup>1</sup>

### *From My Birth till I Received the Christian Religion*

I was Born a Heathen and Brought up In Heathenism, till I was between 16 & 17 years of age, at a Place Calld Mohegan, in New London, Connecticut, in New England. My Parents Livd a wandering life, for did all the Indians at Mohegan, they Chiefly Depended upon Hunting, Fish-

ing, & Fowling for their Living and had no Connection with the English, excepting to Traffic with them in their small Trifles; and they Strictly maintained and followed their Heathenish Ways, Customs & Religion, though there was Some Preaching among them. Once a Fort-night, in ye Summer Season, a Minister from New London used to come up, and the Indians to attend; not that they regarded the Christian Religion, but they had Blankets given to them every Fall of the Year and for these things they would attend and there was a Sort of School kept, when I was quite young, but I believe there never was one that ever Learnt to read any thing,—and when I was about 10 Years of age there was a man who went about among the Indian Wigwams, and wherever he Could find the Indian Children, would make them read; but the Children Used to take Care to keep out of his way;—and he used to Catch me Some times and make me

1. Occom's narrative was written in 1768. This text is taken from a typescript in Dartmouth College Library, Hanover, New Hampshire, as published in *The Elders Wrote: An Anthology of Early Prose by North American Indians, 1768–1931*, ed. Bernd Peyer (1982).

ought to have given me that, I am not under obligations to them, I owe them nothing at all; what can be the Reason that they used me after this manner? I can't think of any thing, but this as a Poor Indian Boy Said, Who was Bound out to an English Family, and he used to Drive Plow for a young man, and he whipt and Beat him almost every Day, and the young man found fault with him, and Complained of him to his master and the poor Boy was Called to answer for himself before his master, and he was asked, what it was he did, that he was So Complained of and beat almost every Day. He Said, he did not know, but he Supposed it was because he could not drive any better; but says he, I Drive as well as I know how; and at other Times he Beats me, because he is of a mind to beat me; but says he believes he Beats me for the most of the Time "because I am an Indian".

So I am *ready* to Say, they have used me thus, because I Can't Influence the Indians so well as other missionaries; but I can assure them I have endeavoured to teach them as well as I know how;—but I *must* Say, "I believe it is because I am a poor Indian". I Can't help that God has made me So; I did not make my self so.—

### A SERMON PREACHED BY SAMSON OCCOM<sup>1</sup>

*The sacred words that I have chosen to speak from, upon this undesirable occasion are found written in the Epistle of St. Paul to the ROMANS, VI. 23. For the Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ our Lord.*

Death is called the king of terrors, and it ought to be the subject of every man and woman's thoughts daily; because it is that unto which they are liable every moment of their lives: And therefore it cannot be unreasonable to think, speak and hear of it at any time; and especially on this mournful occasion; for we must all come to it, how soon we cannot tell; whether we are prepared or not prepared, ready or not ready, whether death is welcome or not welcome, we must feel the force of it: Whether we

concern ourselves with death or not, it will concern itself with us. Seeing that this is the case with every one of us, what manner of persons ought we to be in all holy conversation and godliness; how ought men to exert themselves in preparation for death, continually; for they know not what a day or an hour may bring forth, with respect to them. But alas! according to the appearance of mankind in general; death is the least thought of. They go on from day to day as if they were to live here forever, as if this was the only life. They contrive, rack their inventions, disturb their rest, and even hazard their lives in all manner of dangers, both by sea and land; yea, they leave no stone unturned that they may live in the world, and at the same time have little or no contrivance to die well. God and their souls are neglected, and heaven and eternal happiness are disregarded; Christ and his religion are despised—yet most of these very men intend to be happy when they come to die, not considering that there must be great preparation in order to die well. Yea there is none so fit to live as those that are fit to die; those that are not fit to die are not fit to live. Life and death are nearly connected; we generally own that it is a great and solemn thing to die. If this be true, then it is a great and solemn thing to live, for as we live so we shall die. But I say again, how do mankind realize these things? They are busy about the things of this world as if there was no death before them. Dr. *Watts* pictures them out to the life in his psalms.<sup>2</sup>

See the vain race of mortals move,  
Like shadows o'er the plain,  
They rage and strive, desire and love,  
But all the noise is vain.

Some walk in honour's gaudy show,  
Some dig for golden ore,  
They toil for heirs they know not who,  
And strait are seen no more.

But on the other hand, life is the most precious thing, and ought to be the most desired by all rational creatures. It ought to be prized above all things; yet there is nothing so abused and despised as life, and nothing so neglected: I mean eternal life is shamefully disregarded by men in general, and eternal death is chosen rather than life. This is the general complaint of the Bible from the beginning

1. This sermon was first published in New Haven, Connecticut, in 1772. The text reprinted here is the tenth edition, published in Bennington, Vermont (n.d.).

2. Isaac Watts, *The Psalms of David Imitated in the Languages of the New Testament* (1719). Occom includes number 613.

to the end. As long as Christ is neglected, life is refused, as long as sin is cherished, death is chosen. And this seems to be the woful case of mankind of all nations, according to their appearance in these days: For it is too plain to be denied, that vice and immorality, and floods of iniquity are abounding every where amongst all nations, and all orders and ranks of men, and in every sect of people. Yea there is a great agreement and harmony among all nations, and from the highest to the lowest to practice sin and iniquity; and the pure religion of Jesus Christ is turned out of doors, and is dying without; or, in other words, the Lord Jesus Christ is turned out of doors by men in general, and even by his professed people. "He Came to his own, and his own received him not."<sup>3</sup> But the devil is admitted, he has free access to the houses and hearts of the children of men: Thus life is refused and death is chosen.

But in further speaking upon our text by divine assistance, I shall consider these two general propositions.

I. That sin is the cause of all the miseries that befall the children of men, both as to their bodies and souls, for time and eternity.

II. That eternal life and happiness is the gift of God through Jesus Christ our Lord.

In speaking to the first proposition, I shall first consider the nature of sin; and secondly I shall consider the consequences of sin or the wages of sin, which is death. First then, we are to describe the nature of sin.

Sin is the transgression of the law:—This is the scripture definition of sin.—Now the law of God being holy, just and good; sin must be altogether unholy, unjust and evil. If I was to define sin, I should call it a contrariety to God; and as such it must be the vilest thing in the world; it is full of all evil; it is the evil of evils; the only evil in which dwells no good thing; and it is most destructive to God's creation, wherever it takes effect. It was sin that transformed the very angels in heaven, into devils; and it was sin that caused hell to be made. If it had not been for sin, there never would have been such a thing as hell or devil, death or misery.

And if sin is such a thing as we have just described, it must be worse than the devils in hell itself.—Sin is full of deadly poison; it is full of malignity and hatred against God; against all his divine perfections and attributes,

against his wisdom, against his power, against his holiness and goodness, against his mercy and justice, against his law and gospel; yea against his very being and existence. Were it in the power of sin, it would even dethrone God, and set itself on the throne.

When Christ the Son of the Most High came down from the glorious world above, into this wretched world of sin and sorrow, to seek and to save that which was lost, sin or sinners rose up against him, as soon as he entered our world, and pursued him with hellish malice, night and day, for above thirty years together, till they killed him.

Further, sin is against the Holy Ghost; it opposes all its good and holy operations upon the children of men. When, and wherever there is the out pouring of the Spirit of God, upon the children of men, in a way of conviction and conversion; sin will immediately prompt the devil and his children to rise up against it, and they will oppose the work with all their power, and in every shape. And if open opposition will not do, the devil will mimic the work and thus prevent the good effect.

Thus we find by the scripture accounts, that whenever God raises up men, and uses them as instruments of conviction and conversion, the devil and his instruments will rise up to destroy both the reformers and the reformed. Thus it has been from the early days of christianity to this day. We have found it so in our day. In the time of the outpouring of the Spirit of God in these colonies, to the conviction and reformation of many; immediately sin and the devil influenced numbers to rise up against the good work of God, calling it a delusion, and work of the devil. And thus sin also opposes every motion of the Spirit of God, in the heart of every christian; this makes a warfare in the soul.

2. I shall endeavor to show the sad consequences or effects of sin upon the children of men.

Sin has poisoned them, and made them distracted or fools. The psalmist says, The fool hath said in his heart, there is no God.<sup>4</sup> And Solomon, through his proverbs, calls ungodly sinners fools; and their sin he calls their folly and foolishness.<sup>5</sup> The apostle James says, But the tongue can no man tame, it is an unruly evil, full of deadly poison.<sup>6</sup> It is the heart that is in the first place full of deadly poison. The tongue is only an interpreter of the

3. John 1:11.

4. Psalms 14:1.

5. See Proverbs 12:23, 14:8, 14:24, and 15:2.

6. James 3:8.

heart. Sin has vitiated the whole man, both soul and body; all the powers are corrupted; it has turned the minds of men against all good, towards all evil. So poisoned are they according to the prophet, Isa. v. 20. "Wo unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."<sup>7</sup> And Christ Jesus saith in John iii. 19, 20. "And this is the condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light lest his deeds should be reprov'd."<sup>8</sup> Sin hath stupified mankind, they are now ignorant of God their Maker; neither do they enquire after him. And they are ignorant of themselves, they know not what is good for them, neither do they understand their danger; and they have no fear of God before their eyes.

Further, sin hath blinded their eyes, so that they cannot discern spiritual things: neither do they see the way that they should go, and they are as deaf as adders, so that they cannot hear the joyful sound of the gospel that brings glad tidings of peace and pardon to sinners of mankind. Neither do they regard the charmer charming never so wisely.—Not only so, but sin has made man proud, though he has nothing to be proud of; for he has lost his excellency, his beauty and happiness; he is a bankrupt and is excommunicated from God; he was turned out of paradise by God himself, and became a vagabond in God's world, and as such he has no right or title to the least crumb of mercy, in the world: Yet he is proud, he is haughty, and exalts himself above God, though he is wretched and miserable, and poor and blind and naked. He glories in his shame. Sin has made him beastly and devilish; yea, he is sunk beneath the beasts, and is worse than the ravenous beasts of the wilderness. He is become ill-natured, cruel and murderous; he is contentious and quarrelsome. I said he is worse than the ravenous beasts, for wolves and bears don't devour their own kind, but man does; yea, we have numberless instances of women killing their own children; such women I think are worse than she-tygers.

Sin has made man dishonest, and deceitful, so that he goes about cheating and defrauding and deceiving his fellow-men in the world: Yea, he has become a cheat him-

self, he goes about in vain shew; we do not know where to find man.—Sometimes we find as an angel of God; and at other times we find as a devil, even one and the same man. Sin has made a man a liar even from the womb; so there is no believing nor trusting him. The royal psalmist says, "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies."<sup>9</sup> His language is also corrupted. Whereas he had a pure and holy language, in his innocency, to adore and praise God his Maker, he now curses and swears, and profanes, the holy name of God, and curses and damns his fellow creatures. In a word, man is a most unruly and ungovernable creature, and is become as the wild ass's colt, and is harder to tame than any of God's creatures in this world.—In short, man is worse than all the creatures in this lower world, his propensity is to evil and that continually; he is more like the devil than any creature we can think of: And I think it is not going beyond the word of God, to say man is the most devilish creature in the world. Christ said to his disciples, One of you is a devil;<sup>10</sup> to the Jews he said, Ye are of your father the devil, and the lusts of your father ye will do.<sup>11</sup> Thus every unconverted soul is a child of the devil, sin has made them so.

We have given some few hints of the nature of sin, and the effects of sin on mankind.

We shall in the next place consider the wages or the reward of sin, which is death.

Sin is the cause of all the miseries that attend poor sinful man, which will finally bring him to death, death temporal and eternal. I shall first consider his temporal death.

His temporal death then begins as soon as he is born. Though it seems to us that he is just beginning to live, yet in fact he is just entered into a state of death: St. Paul says, "W[h]erefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."<sup>12</sup> Man is surrounded with ten thousand instruments of death, and is liable to death every moment of his life; a thousand diseases await him on every side continually; the sentence of death has pass'd upon them as soon as they are born; yea they are struck with death as soon as they breathe. And it seems all the enjoyments of men in this world are also poisoned with sin; for

7. Isaiah 4:20.

8. Occom's citations are generally accurate. Exceptions are noted.

9. Psalms 58:3.

10. John 6:70.

11. John 8:44.

12. Romans 5:12.

God said to Adam after he had sinned, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life."<sup>13</sup> By this we plainly see that every thing that grows out of the ground is cursed, and all creatures that God hath made for man are cursed also; and whatever God curses is a cursed thing indeed. Thus death and destruction is in all the enjoyments of men in this life, every enjoyment in this world is liable to misfortune in a thousand ways, both by sea and land.

How many ships, that have been loaded with the choicest treasures of the earth have been swallowed up in the ocean, many times just before they enter their desired haven. And vast treasures have been consumed by fire on the land, &c.—And the fruits of the earth are liable to many judgments. And the dearest and nearest enjoyments of men are generally balanced with equal sorrow and grief.—A man and his wife who have lived together in happiness for many years; that have comforted each other in various changes of life, must at last be separated; one or the other must be taken away first by death, and then the poor survivor is drowned in tears, in sorrow, mourning and grief. And when a child or children are taken away by death, the bereaved parents are bowed down with sorrow and deep mourning. When Joseph was sold by his brethren unto the Ishmaelites, they took his coat and rolled it in blood, and carried it to their father, and the good old patriarch knew it to be Joseph's coat, and he concluded that his dear Joseph was devoured by evil beasts; and he was plunged all over in sorrow and bitter mourning, and he refused to be comforted.<sup>14</sup> And so when tender parents are taken away by death, the children are left comfortless. All this is the sad effects of sin—These are the wages of sin.

And secondly we are to consider man's spiritual death, while he is here in this world. We find it thus written in the word of God, "And the Lord God commanded the man, saying of every tree of the garden thou mayst freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die."<sup>15</sup> And yet he did eat of it, and so he and all his posterity are but dead men. And St. Paul to the Ephesians saith, "You hath he quickened who were dead in trespasses and sins."<sup>16</sup> The great Mr. Henry says, in this place,

that unregenerate souls are dead in trespasses and sins.<sup>17</sup> All those who are in their sins, are dead in sins; yea, in trespasses and sins; and which may signify all sorts of sins, habitual and actual; sins of heart and life. Sin is the death of the soul. Wherever that prevails, there is a privation of all spiritual life. Sinners are dead in state, being destitute of the principles and powers of spiritual life; and cut off from God, the fountain of life: and they are dead in-law, as a condemned malefactor is said to be a dead man. Now a dead man, in a natural sense, is unactive, and is of no service to the living; there is no correspondence between the dead and the living: There is no agreement or union between them, no fellowship at all between the dead and the living. A dead man is altogether ignorant of the intercourse among the living:—Just so it is with men that are spiritually dead; they have no agreeable activity. Their activity in sin, is their deadness and inactivity towards God. They are of no service to God; and they have no correspondence with heaven; and there is no agreement or fellowship between them and the living God; and they are totally ignorant of the agreeable and sweet intercourse there is between God and his children here below: and they are ignorant, and know nothing of that blessed fellowship and union there is among the saints here below. They are ready to say indeed, behold how they love one another! But they know nothing of that love, that the children of God enjoy. As sin is in opposition to God; so sinners are at enmity against God; there is no manner of agreement between them.

Let us consider further. God is a living God, he is all life, the fountain of life; and a sinner is a dead soul; there is nothing but death in him. And now judge ye, what agreement can there be between them! God is a holy and pure God, and a sinner is an unholy and filthy creature;—God is a righteous Being, and a sinner is an unrighteous creature; God is light, and a sinner is darkness itself, &c. Further, what agreement can there be between God and a liar, a thief, a drunkard, a swearer, a profane creature, a whoremonger, an adulterer, an idolater, &c. No one that has any sense, dare say that there is any agreement. Further, as sinners are dead to God, as such, they have no delight in God, and godliness; they have no taste for the religion of Jesus Christ: they have no pleasure in the holy exercise of religion. Prayer is no pleasant work with

13. Genesis 3:17.

14. Genesis 37:27–28.

15. Genesis 2:16–17.

16. Ephesians 2:1.

17. Mathew Henry (1662–1714), *Exposition of the Old and New Testament* (1710).

them; or if they have any pleasure in it, it is not out of love to God, but out of self-love, like the Pharisees of old; they loved to pray in open view of men, that they might have praise from them. And perhaps, they were not careful to pray in secret. These were dead souls, they were unholy, rotten hypocrites, and so all their prayers and religious exercises were cold, dead, and abominable services to God. Indeed they are dead to all the duties that God requires of them, they are dead to the holy bible; to all the laws, commands, and precepts thereof; and to the ordinances of the gospel of the Lord Jesus Christ. When they read the book of God, it is like an old almanack to them, a dead book. But it is because they are dead, and as such, all their services are against God, even their best services are an abomination unto God; yea, sinners are so dead in sin, that the threatenings of God don't move them. All the thunderings and lightnings of Mount-Sinai don't stir them. All the curses of the law are out against them; yea, every time they read these curses in the bible, they are cursing them to their faces, and to their very eyes; yet they are unconcern'd, and go on in sin without fear. And lastly here, sin has so stupified the sinner, that he will not believe his own senses, he won't believe his own eyes, nor his own ears, he reads the book of God, but he does not believe what he reads. And he hears of God, and heaven, and eternal happiness, and of hell and eternal misery; but he believes none of these things; he goes on, as if there were no God, nor heaven and happiness; neither has he any fear of hell and eternal torments; and he sees his fellow-men dropping away daily on every side, yet he goes on carelessly in sin, as if he never was to die. And if he at any time thinks of dying, he hardly believes his own thoughts.—Death is at a great distance, so far off, that he dont concern himself about it, so as to prepare for it. God mournfully complains of his people, that they dont consider;—O that they were wise, that they understood this, that they would consider their latter end.

The next thing I shall consider, is the actual death of the body, or separation between soul and body. At the cessation of natural life, there is no more joy or sorrow; no more hope nor fear, as to the body; no more contrivance and carrying on of business; no more merchandizing and trading; no more farming; no more buying and selling; no more building of any kind, no more contrivance at all to live in the world; no more honor nor reproach; no more praise; no more good report, nor evil report; no more learning of any trades, arts or sciences in the world; no more sinful pleasures, they are all at an end; recreations, visiting, tavern-hunting, musick and dancing, chamber-

ing and carousing, playing at dice and cards, or any game whatsoever; cursing and swearing, and profaning the holy name of God, drunkenness, fighting, debauchery, lying and cheating, in this world must cease forever. Not only so, but they must bid an eternal farewell to all the world; bid farewell to all their beloved sins and pleasures; and the places and possessions that knew them once, shall know them no more forever. And further, they must bid adieu to all sacred and divine things. They are obliged to leave the bible, and all the ordinances thereof; and to bid farewell to preachers, and all sermons, and all christian people, and christian conversation; they must bid a long farewell to sabbaths and seasons, and opportunities of worship; yea an eternal farewell to all mercy and all hope; an eternal farewell to God the Father, Son and Holy Ghost, and adieu to heaven and all happiness, to saints and all the inhabitants of the upper world. At your leisure please to read the destruction of Babylon; you will find it written in the 18th of the Revelations.

On the other hand, the poor departed soul must take up its lodging in sorrow, wo and misery, in the lake that burns with fire and brimstone, were the worm dieth not and the fire is not quenched; where a multitude of frightful deformed devils dwell, and the damned ghosts of Adam's race; where darkness, horror and despair reigns, or where hope never comes, and where poor guilty naked souls will be tormented with exquisite torments, even the wrath of the Almighty poured out upon the damned souls; the smoke of their torments ascending up forever and ever; their mouths and nostrils streaming forth with living fire; and hellish groans, cries and shrieks all around them, and merciless devils upbraiding them for their folly and madness, and tormenting them incessantly. And there they must endure the most unsatiable, fruitless desire, and the most overwhelming shame and confusion and the most horrible fear, and the most doleful sorrow, and the most racking despair. When they cast their flaming eyes to heaven, with Dives in torments, they behold an angry GOD, whose eyes are as a flaming fire, and they are struck with ten thousand darts of pain; and the sight of the happiness of the saints above, adds to their pains and aggravates their misery. And when they reflect upon their past folly and madness in neglecting the great salvation in their day, it will pierce them with ten thousand inconceivable torments; it will as it were enkindle their hell afresh; and it will cause them to curse themselves bitterly, and curse the day in which they were born, and curse their parents that were the instruments of their being in the world; yea, they will curse, bitterly curse, and wish that

very GOD that gave them their being to be in the same condition with them in hell torments. This is what is called the second death and it is the last death, and an eternal death to a guilty soul.

And O eternity, eternity, eternity! Who can measure it? Who can count the years thereof? Arithmetic must fail, the thoughts of men and angels are drowned in it; how shall we describe eternity? To what shall we compare it? Were it possible to employ a fly to carry off this globe by the small particles thereof, and to carry them to such a distance that it would return once in *ten thousand* years for another particle, and so continue till it has carried off all this globe, and framed them together in some unknown space, till it has made just such a world as this is: After all, eternity would remain the same unexhausted duration. This must be the unavoidable portion of all impenitent sinners, let them be who they will, great or small, honorable or ignoble, rich or poor, bond or free. Negroes, Indians, English, or of what nation soever; all that die in their sins must go to hell together; for the wages of sin is death.

The next thing that I was to consider is this:

That eternal life and happiness is the free gift of God through Jesus Christ our Lord.

Under this proposition I shall now endeavour to show that this life and happiness is.

The life that is mentioned in our text is a spiritual life, it is the life of the soul; from sin to holiness, from darkness to light, a translation from the kingdom and dominion of satan, to the kingdom of God's grace. In other words, it is being restored to the image of God and delivered from the image of satan. And this life consists in union of the soul to God, and communion with God; a real participation of the divine nature, or in the Apostle's words, is a Christ formed within us; I live, says he, yet not I but Christ liveth in me.<sup>18</sup> And the Apostle John saith God is love and he that dwelleth in love, dwelleth in God, and God in him.<sup>19</sup> This is the life of the soul. It is called emphatically life, because it is a life that shall never have a period, a stable, a permanent, and unchangeable life, called in the scriptures everlasting life, or life eternal. And

18. Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

19. 1 John 4:16.

the happiness of this life consists in communion with God, or in the spiritual enjoyment of God. As much as a soul enjoys of God in this life, just so much of life and happiness he enjoys or possesses; yea, just so much of heaven he enjoys. A true christian, desires no other heaven but the enjoyment of God; a full and perfect enjoyment of God, is a full and perfect heaven and happiness to a gracious soul.—Further, this life is called eternal life because God has planted a living principle in the soul; and whereas he was dead before, now he is made alive unto God; there is an active principle within him towards God, he now moves towards God in his religious devotions and exercises; is daily comfortably and sweetly walking with God, in all his ordinances and commands; his delight is in the ways of God; he breathes towards God, a living breath, in praises, prayers, adorations and thanksgivings; his prayers are now heard in the heavens, and his praises delight the ears of the Almighty, and his thanksgiving are accepted, so alive is he now to God, that it is his meat and drink, yea more than his meat and drink, to do the will of his heavenly Father. It is his delight, his happiness and pleasure to serve God. He does not drag himself to his duties now, but he does them out of choice, and with alacrity of soul. Yea, so alive is he to God, that he gives up himself and all that he has entirely to God, to be for him and no other; his whole aim is to glorify God, in all things, whether by life or death, all the same to him.

We have a bright example of this in St. Paul. After he was converted, he was all alive to God; he regarded not his life but was willing to spend and be spent in the service of his God; he was hated, reviled, despised, laughed at, and called all manner of evil names; was scourged, stoned and imprisoned; and all could not stop his activity towards God. He would boldly and courageously go on in preaching the gospel of the Lord Jesus Christ, to poor lost and undone sinners; he would do the work God set him about, in spite of all opposition he met with either from men or devils, earth or hell; come death or come life, none of these things moved him, because he was alive unto God. Though he suffered hunger and thirst, cold and heat, poverty and nakedness by day and by night, by sea, and by land, and was in danger always; yet he would serve God amidst all these dangers. Read his amazing account in 2 Cor. 11. 23, and on.

Another instance of marvellous love towards God, we have in Daniel. When there was a proclamation of prohibition, sent by the king to all his subjects forbidding them to call upon their gods for 30 days; which was done by envious men, that they might find occasion against Daniel



the servant of the most high God; yet he having the life of God in his soul regarded not the king's decree, but made his petition to his God, as often as he used to do though death was threatened to the disobedient. But he feared not the hell they had prepared; for it seems, the den resembled hell, and the lions represented the devils. And when he was actually cast into the lions den, the ravenous beasts became meek and innocent as lambs, before the prophet, because he was alive unto God; the spirit of the Most High was in him, and the lions were afraid before him.<sup>20</sup> Thus it was with Daniel and Paul; they went through fire and water, as the common saying is, because they had eternal life in their souls in an eminent manner; and they regarded not this life for the cause and glory of God. And thus it has been in all ages with true Christians. Many of the fore-fathers of the English, in this country, had this life and are gone the same way, that the holy Prophets and Apostles went. Many of them went through all manner of sufferings for God; and a great number of them are gone home to heaven, in chariots of fire. I have seen the place in London, called Smithfield, where numbers were burnt to death for the religion of Jesus Christ. And there is the same life in true christians now in these days; and if there should persecutions arise in our day, I verily believe, true christians would suffer with the same spirit and temper of mind, as those did, who suffered in days past.—This is the life which our text speaks of.

We proceed in the next place to show, that this life, which we have described, is the free gift of God, through Jesus Christ our Lord.

Sinners have forfeited all mercy into the hands of divine justice and have merited hell and damnation to themselves; for the wages of sin is everlasting death, but heaven and happiness is a free gift; it comes by favor; and all merit is excluded; and especially if we consider that we are fallen sinful creatures, and there is nothing in us that can recommend us to the favour of God; and we can do nothing that is agreeable and acceptable to God; and the mercies we enjoy in this life are altogether from the pure mercy of God; we are unequal to them. Good old Jacob cried out, under the sense of his unworthiness, "I am less than the least of all thy mercies,"<sup>21</sup> and we have nothing to

give unto God if we essay to give all the service that we are capable of, we should give him nothing but what was his own, and when we give up ourselves unto God, both soul and body, we give him nothing; for we were his before; he had a right to do with us as he pleased, either to throw us into hell, or to save us.—There is nothing that we can call our own, but our sins; and who is he that dares to say, I expect to have heaven for my sins? for our text says, that the wages of sin is death. If we are thus unequal and unworthy of the least mercy in this life, how much more are we unworthy of eternal life? Yet God can find it in his heart to give it. And it is altogether unmerited; it is a free gift to undeserving and hell deserving sinners of mankind: it is altogether of God's sovereign good pleasure to give it. It is of free grace and sovereign mercy, and from the unbounded goodness of God; he was self-moved to it. And it is said that this life is given in and through our Lord Jesus Christ. It could not be given in any other way, but in and through the death and suffering of the Lord Jesus Christ; Christ himself is the gift, and he is the christian's life. "For God so loved the world that he gave his only begotten Son, that whosoever believed in him should not perish but have everlasting life."<sup>22</sup> The word says further, "For by grace ye are saved, through faith, and that not of yourselves it is the gift of God."<sup>23</sup> This is given through Jesus Christ our Lord; it is Christ that purchased it with his own blood; he prepared it with his divine and almighty power; and by the same power, and by the influence of his spirit, he prepares us for it; and by his divine grace preserves us to it. In a word, he is all in all in our eternal salvation; all this is the free gift of God.

I have now gone through what I proposed from my text. And I shall now make some application of the whole.

First to the criminal in particular; and then to the auditory in general.

*My poor unhappy Brother MOSES,*

As it was your own desire that I should preach to you this last discourse, so I shall speak plainly to you.—You are the bone of my bone, and flesh of my flesh. You are an Indian, a despised creature, but you have despised yourself; yea you have despised God more; you have trodden under foot his authority; you have despised his commands and precepts; And now as God says, be sure your

20. See Daniel 6.

21. Genesis 32:10. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

22. John 3:16.

23. Ephesians 2:8.

sins will find you out. And now, poor Moses, your sins have found you out, and they have overtaken you this day; the day of your death is now come; the king of terrors is at hand; you have but a very few moments to breathe in this world.—The just law of man, and the holy laws of Jehovah, call aloud for the destruction of your mortal life; God says, "Whoso sheddeth man's blood by man shall his blood be shed."<sup>24</sup> This is the ancient decree of heaven, and it is to be executed by man; nor have you the least gleam of hope of escape, for the unalterable sentence is past: The terrible day of execution is come; the unwelcome guard is about you; and the fatal instruments of death are now made ready; your coffin and your grave, your last lodging are open ready to receive you.

Alas! poor Moses, now you know by sad, by woful experience, the living truth of our text, that the wages of sin is death. You have been already dead; yea, twice dead: By nature spiritually dead. And since the awful sentence of death has been passed upon you, you have been dead to all the pleasures of this life; or all the pleasures, lawful or unlawful, have been dead to you: And death, which is the wages of sin, is standing even on this side of your grave ready to put a final period to your mortal life; and just beyond the grave, eternal death awaits your poor soul, and devils are ready to drag your miserable soul down to their bottomless den, where everlasting wo and horror reigns; the place is filled with doleful shrieks, howls and groans of the damned. Oh! to what a miserable, folorn, and wretched condition has your extravagance folly and wickedness brought you! i.e. if you die in your sins. And O! what manner of repentance ought you to manifest! How ought your heart to bleed for what you have done! How ought you to prostrate your soul before a bleeding God! And under self-condemnation, cry out ah Lord, ah Lord, what have I done?—Whatever partiality, injustice and error there may be among the judges of the earth, remember that you have deserved a thousand deaths, and a thousand hells, by reason of your sins, at the hands of a holy God. Should God come out against you in strict justice; alas! what could you say for yourself; for you have been brought up under the bright sunshine, and plain, and loud sound of the gospel; and you have had a good education; you can read and write well; and God has given you a good natural understanding: And therefore your sins are so much more aggravated. You have not sinned in such an

ignorant manner as others have done; but you have sinned with both your eyes open as it were, under the light even the glorious light of the gospel of the Lord Jesus Christ.— You have sinned against the light of your own conscience, against your knowledge and understanding; you have sinned against the pure and holy laws of God, the just laws of men; you have sinned against heaven and earth; you have sinned against all the mercies and goodness of God; you have sinned against the whole bible, against the Old and New-Testament; you have sinned against the blood of Christ, which is the blood of the everlasting covenant. O poor Moses, see what you have done! And now repent, repent, I say again repent; see how the blood you shed cries against you, and the avenger of blood is at your heels. O fly, fly, to the blood of the Lamb of God for the pardon of all your aggravated sins.

But let us now turn to a more pleasant theme.— Though you have been a great sinner, a heaven-daring sinner; yet hark and hear the joyful sound from heaven, even from the King of kings, and Lord of lords; that the gift of God is eternal life, through Jesus Christ our Lord. It is the free gift offered to the greatest sinners, and upon their true repentance towards God and faith in the Lord Jesus Christ they shall be welcome to the life they have spoken of: it is offered upon free terms. He that hath no money may come; he that hath no righteousness, no goodness may come, the call is to poor undone sinners; the call is not to the righteous, but sinners calling them to repentance. Hear the voice of the Son of the Most High God, Come unto me all ye that labor and are heavy laden, and I will give you rest.<sup>25</sup> This is a call, a gracious call to you poor Moses, under your present burden and distresses. And Christ alone has a right to call sinners to himself. It would be presumption for a mighty angel to call a poor sinner in this manner; and were it possible for you to apply to all God's creatures, they would with one voice tell you, that it was not in them to help you. Go to all the means of grace, they would prove miserable helps without Christ himself. Yea, apply to all the ministers of the gospel in the world, they would all say, that it was not in them, but would only prove as indexes, to point out to you, the Lord Jesus Christ, the only Saviour of sinners of mankind. Yea, go to all the angels in heaven they would do the same. Yea, go to God the Father himself without Christ, he could not help you, to speak after the manner of

24. Genesis 9:6.

25. Matthew 11:28.

men, he would also point to the Lord Jesus Christ, and say this is my beloved Son, in whom I am well pleased hear ye him. Thus you see, poor Moses, that there is none in heaven, or earth, that can help you, but Christ; he alone has power to save, and to give life.—God the eternal Father appointed him, chose him, authorized and fully commissioned him to save sinners. He came down from heaven into this lower world, and became as one of us, and stood in our room. He was the second Adam. And as God demanded correct obedience of the first Adam; the second fulfil'd it; and as the first sinned and incurred the wrath and anger of God, the second endured it; he suffered in our room. As he became sin for us, he was a man of sorrows, and acquainted with grief; all our stripes were laid upon him; yea, he was finally condemned, because we were under condemnation; and at last was executed and put to death, for our sins; was lifted up between the heavens and the earth, and was crucified on the accursed tree; his blessed hands and feet were fastened there; there he died a shameful and ignominious death; There he finished the great work of our redemption: There his hearts blood was shed for our cleansing; There he fully satisfied the divine justice of God, for penitent, believing sinners, though they have been the chief of sinners.—O Moses! this is good news to you in this last day of your life; here is a crucified Saviour at hand for your sins; his blessed hands are outstretched, all in a gore of blood for you. This is the only Saviour, an Almighty Saviour, just such as you stand in infinite and perishing need of. O, poor Moses! hear the dying prayer of a gracious Saviour on the accursed tree. Father forgive them for they know not what they do. This was a prayer for his enemies and murderers; and it is for you, if you will now only repent and believe in him. O, why will you die eternally, poor Moses, since Christ has died for sinners? Why will you go to hell from beneath a bleeding Saviour as it were? This is the day of your execution, yet it is the accepted time, it is the day of salvation if you will now believe in the Lord Jesus Christ. Must Christ follow you into the prison by his servants and there intreat you to accept of eternal life, and will you refuse it? Must he follow you even to the gallows, and there beseech of you to accept of him, and will you refuse him? Shall he be crucified hard by your gallows, as it were, and will you regard him not. O poor Moses, now believe on the Lord Jesus Christ with all your heart, and thou shalt be saved eternally. Come just as you are, with all your sins and abominations, with all your filthiness, with all your blood-guiltiness, with all your condemnation, and lay hold of the hope set before you this day. This is the last

day of salvation with your soul; you will be beyond the bounds of mercy in a few minutes more. O what a joyful day would it be if you would now openly believe in and receive the Lord Jesus Christ; it would be the beginning of heavenly days with your poor soul; instead of a melancholy day, it would be a wedding day to your soul: It would cause the very angels in heaven to rejoice, and the saints on earth to be glad; it would cause the angels to come down from the realms above, and wait hovering about your gallows, ready to convey your soul to the heavenly mansions. There to taste the possession of eternal glory and happiness, and join the heavenly choirs in singing the songs of Moses and the Lamb: There to set down forever with Abraham, Isaac and Jacob in the kingdom of God's glory; and your shame and guilt shall be forever banished from the place, and all sorrow and fear forever fly away, and tears be wiped from your face; and there shall you forever admire the astonishing and amazing and infinite mercy of God in Christ Jesus, in pardoning such a monstrous sinner as you have been; there you will claim the highest note of praise, for the riches of free grace in Christ Jesus. But if you will not except of a Saviour so freely offered to you in this last day of your life, you must this very day bid a farewell to God the Father Son and holy Ghost, to heaven and all the saints and angels that are there; and you must bid all the saints in this lower world an eternal farewell, and even the whole world. And so I must leave you in the hands of God; and I must turn to the whole auditory.

*Sirs.*—We may plainly see, from what we have heard, and from the miserable object before us, into what a doleful condition sin has brought mankind, even into a state of death and misery. We are by nature as certainly under the sentence of death from God, as this miserable man is by the just determination of man; for we are all dying creatures, and we are, or ought to be sensible of it; and this is the dreadful fruit of sin. O let us then fly from all appearance of sin; let us fight against it with all our might; let us repent and turn to God, and believe on the Lord Jesus Christ, that we may live for ever: Let us all prepare for death, for we know not how soon, nor how suddenly we may be called out of the world.

Permit me in particular, reverend gentlemen and fathers in Israel, to speak a few words to you, though I am very sensible that I need to be taught the first principles of the oracles of God, by the least of you. But since the Providence of God has so ordered it, that I must speak here on this occasion, I beg that you would not be offended nor be angry with me.

God has raised you up from among your brethren, and has qualified and authorized you to do his great work; and you are the servants of the Most High God, and ministers of the Lord Jesus Christ; you are Christ's ambassadors; you are called shepherds, watchmen overseers, or bishops, and you are rulers of the temples of God, or of the assemblies of God's people; you are God's angels, and as such you have nothing to do but to wait on God, and to do the work the Lord Jesus Christ your blessed Lord and Master has set you about, not fearing the face of any man, nor seeking to please men, but your Master. You are to declare the whole counsel of God, and to give a portion to every soul in due season; as a physician gives a portion to his patients, according to their diseases, so you are to give a portion to every soul in due season according to their spiritual maladies: Whether it be agreeable or not agreeable to them, you must give it to them; whether they will love you or hate you for it, you must do your work. Your work is to encounter sin and satan; this was the very end of the coming of Christ into the world, and the end of his death and sufferings; it was to make an end of sin and to destroy the works of the devil. And this is your work still, you are to fight the battles of the Lord. Therefore combine together, and be as terrible as an army with banners; attack this monster sin in all its shapes and windings, and lift up your voices as trumpets and not spare, call aloud, call your people to arms against this common enemy of mankind, that sin may not be their ruin. Call upon all orders-ranks and degrees of people, to rise up against sin and satan. Arm your selves with fervent prayer continually, this is a terrible weapon against the kingdom of satan. And preach the death and sufferings, and the resurrection of Jesus Christ; for nothing is so destructive to the kingdom of the devil as this is. But what need I speak any more! Let us all attend, and hear the great Apostle of the Gentiles speak unto us in Eph. 6 ch. from the tenth verse and onward.<sup>26</sup> Finally my bretheren, be strong in the Lord, and in the power of his might; put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the

breast-plate of righteousness; And your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: And take the helmet of salvation, and the sword of the spirit, which is the word of God: Praying always with all prayer and supplication in the spirit, and watching therunto with all perseverance, and supplication for all saints.

I shall now address myself to the Indians, my brethren and kindred according to the flesh.

*My poor Kindred,*

You see the woful consequences of sin, by seeing this our poor miserable countryman now before us, who is to die this day for his sins and great wickedness. And it was the sin of drunkenness that has brought this destruction and untimely death upon him. There is a dreadful wo denounced from the Almighty against drunkards; and it is this sin, this abominable, this beastly and accursed sin of drunkenness, that has stript us of every desirable comfort in this life; by this we are poor miserable and wretched; by this sin we have no name nor credit in the world among polite nations; for this sin we are despised in the world, and it is all right and just, for we despise ourselves more; and if we don't regard ourselves, who will regard us? And it is for our sins and especially for that accursed, that most devilish sin of drunkenness that we suffer every day. For the love of strong drink we spend all that we have, and every thing we can get. By this sin we can't have comfortable houses, nor any thing comfortable in our houses; neither food nor raiment, nor decent utensils. We are obliged to put up with any sort of shelter just to screen us from the severity of the weather, and we go about with very mean, ragged and dirty clothes, almost naked. And we are half-starved, for the most of the time obliged to pick up any thing to eat. And our poor children are suffering every day for want of the necessaries of life; they are very often crying for want of food, and we have nothing to give them; and in the cold weather they are shivering and crying, being pinched with cold. All this for the love of strong drink. And this is not all the misery and evil we bring on ourselves in this world; but when we are intoxicated with strong drink we drown our rational powers, by which we are distinguished from the brutal creation we unman ourselves, and bring ourselves not only level with the beasts of the field, but seven degrees beneath them; yea we bring ourselves level with the devils; I don't know but we make ourselves worse than devils, for I never heard of drunken devils.

26. Ephesians 6:10-18.

My poor kindred, do consider what a dreadful abominable sin drunkenness is. God made us men, and we chuse to be beasts and devils; God made us rational creatures, and we chuse to be fools. Do consider further, and behold a drunkard and see how he looks when he has drowned his reason; how deformed and shameful does he appear? He disfigures every part of him, both soul and body, which was made after the Image of God. He appears with awful deformity, and his whole visage is disfigured; if he attempts to speak he cannot bring out his words distinct, so as to be understood; if he walks he reels and staggers to and fro, and tumbles down. And see how he behaves, he is now laughing, and then he is crying, he is singing, and the next minute he is mourning, and is all love with every one, and anon he is raging and for fighting, and killing all before him, even the nearest and dearest relations and friends: Yea, nothing it too bad for a drunken man to do. He will do that which he would not do for the world, in his right mind; he may lie with his own sister or daughter as Lot did.

Further, when a person is drunk, he is just good for nothing in the world; he is of no service to himself, to his family, to his neighbours, or his country; and how much more unfit is he to serve God: Yet we are just fit for the service of the devil.

Again, a man in drunkenness is in all manner of dangers, he may be killed by his fellow-men, by wild beasts, and tame beasts; he may fall into the fire, into the water, or into a ditch; or he may fall down as he walks along, and break his bones or his neck; and he may cut him-self with edge-tools. Further if he has any money or any thing valuable, he may lose it all, or may be robbed, or he may make a foolish bargain and be cheated out of all he has.

I believe you know the truth of what I have just now said, many of you by sad experience; yet you will go on still in your drunkenness. Though you have been cheated over and over again, and you have lost your substance by drunkenness, yet you will venture to go on in this most destructive sin. O fools, when will ye be wise?—We all know the truth of what I have been saying, by what we have seen and heard of drunken deaths. How many have been drowned in our rivers, and how many frozen to death in the winter season! yet drunkards go on without fear and consideration: Alas, alas! What will become of all such

drunkards? Without doubt they must all go to hell, except they truly repent and turn to God. Drunkenness is so common amongst us, that even our young men, (and what is still more shocking) *young women* are not ashamed to get drunk. Our young men will get drunk as soon as they will eat when they are hungry.—It is generally esteemed among men more abominable for a woman to be drunk than a man; and yet there is nothing more common amongst us than female drunkards. Women ought to be more modest than men; the holy scriptures recommend modesty to women in particular;—But drunken women have no modesty at all. It is more intolerable for a woman to get drunk, if we consider further, that she is in great danger of falling into the hands of the sons of Belial, or wicked men and being shamefully treated by them.

And here I cannot but observe, we find in sacred writ, a wo denounced against men who put their bottles to their neighbours mouth to make them drunk, that they may see their nakedness: And no doubt there are such devilish men now in our days, as there were in the days of old.

And to conclude, Consider my poor kindred, you that are drunkards, into what a miserable condition you have brought yourselves. There is a dreadful wo thundering against you every day, and the Lord says, That drunkards shall not inherit the kingdom of heaven.

And now let me exhort you all to break off from your drunkenness, by a gospel repentance, and believe on the Lord Jesus and you shall be saved. Take warning by this doleful sight before us, and by all the dreadful judgments that have befallen poor drunkards. O let us all reform our lives, and live as becomes dying creatures, in time to come. Let us be persuaded that we are accountable creatures to God, and we must be called to an account in a few days. You that have been careless all your days, now awake to righteousness, and be concerned for your poor never-dying souls. Fight against all sins, and especially the sin that easily besets you, and behave in time to come as becomes rational creatures; and above all things receive and believe on the Lord Jesus Christ, and you shall have eternal life; and when you come to die, your souls will be received into heaven, there to be with the Lord Jesus in eternal happiness, with all the saints in glory: Which God of his infinite mercy grant, through Jesus Christ our Lord.—Amen.