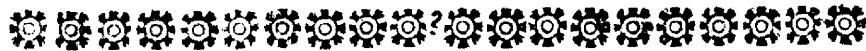




## SERMON IX.

The SAINT'S Extremity, GOD'S  
Opportunity.



MATT. viii. 25.

*And his Disciples came to him, and  
awoke him, saying, Lord, save us:  
We perish.*



AS it is the indispensable Duty  
of the reasonable Creature to  
acknowledge his Obligation to  
the divine Bounty for every  
Instance of Kindness and Mer-  
cy; so, most certainly, spe-  
cial Deliverances, and more eminent Salva-  
tions call for, and should be remember'd  
with

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with proportionable Gratitude and Thankfulness. Accordingly we find wise Men among the Heathen, and good Men in Scripture, have ever taken particular Notice of the several Acts of God's Goodness towards them; and many of them have carefully preserved Memorials of them, the better to ingage them to celebrate his Praise, and extol his Name, whilst they have called upon, and desired others to join with them in this most becoming and delightful Service: Thus it was the noble Language of a truly grateful Mind, in which *Jacob* be-speaks his Family; *Let us arise, and go up to Bethel; and I will make there an Altar unto God, who answer'd me in the Day of my Distress, and was with me in the Way which I went*<sup>a</sup>. And it was by a divine Appointment, and in pursuance of an Order from Heaven, that the *Israelites* were obliged to commemorate their Deliverance from the *Egyptian* Bondage in the solemn Feast of the Passover, once every Year. And<sup>b</sup> how did *Moses*, the Servant of the Lord, at the Head of the People, whom he had chosen, proclaim the Glory of the God of *Israel*, in a triumphant Song of Praise, acknowledging the Mercy which they had received in the Overthrow of *Pharaoh* and his Host in the *Red Sea*. And we are expressly told the Design of *Jo-*

<sup>a</sup> Gen. xxxv. 3.

<sup>b</sup> Exod. xv.

*Joshua* in pitching certain Stones in *Gilgal*, was to transmit to Posterity the Miracle of *Israel's* passing dry through *Jordan*, and that all the People of the Earth might know the Hand of the Lord, that it was mighty<sup>c</sup>. And thus when a Victory was obtained over the *Philistines*, *Samuel* the Prophet erects his *Ebenezer*, with this Motto, *Hitherto the Lord hath helped us*<sup>d</sup>. And the Time would fail us were we to recount the various Instances of this Kind we have in the sacred Oracles; yea, we must transcribe the greatest Part of the Book of *Psalms*, were we to show you how much this was the chosen darling Employment of holy *David*, whose Soul was peculiarly tuned for the high Praises of his God: But it's observable, that he had some distinguishing Mercies in View, when he says, comforting his Soul in a Time of Affliction; *O my God, my Soul is cast down within me: Therefore will I remember thee from the Land of Jordan, and of the Hermonites, from the Hill Mizar*<sup>e</sup>. Nor have we any one Duty more frequently recommended or practised by the inspired Writers of the New Testament than this of Praise, or giving Thanks to God for Mercies received.

So that you see we act upon the best of Principles, and in Conformity to the most

<sup>c</sup> Josh. iv. 24

<sup>d</sup> 1 Sam. vii. 12.

<sup>e</sup> Psal. xlii. 6.

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excellent and approved Examples; when, at the Desire of a worthy and pious Gentleman<sup>f</sup>, we call you to the Work of this Day; which is solemnly to recognize a glorious Instance of the divine Benignity, a Miracle, indeed, of Mercy vouchsafed to him, and others in Company with him, on this Day<sup>g</sup> two and twenty Years ago; the Particulars of the memorable Story will be given in the Close of the Discourse.

The Suitableness of the Words chosen, to the Occasion will, appear from observing that the Cases were almost Parallel, excepting that the Circumstances of our Friend seem to have been attended with greater Difficulty and Extremity. The Reason of the Disciples applying to our Saviour, with the Concern expressed in the Text, you have from the sacred Historian, to this Purpose: Our Lord entering into a Ship, to avoid the Throng of the People who were pressing after him from every Quarter; on a sudden a Storm arose, and the Wind being boisterous, the Ship was cover'd with the Waves, and being ready to sink, the affrighted, distressed Disciples run to him, who was by this Time asleep, and hastily awaking him, cry'd out, *Lord, save us: We perish.* Upon which our Lord gently reproving them for their Unbelief, as if,

<sup>f</sup> *John Dean, Esq;* his Majesty's Consul at *Ostend.*

<sup>g</sup> This Sermon was preached *January 4, 1733.*

after

after all the Miracles which they had seen wrought by him, there could be any Danger whilst he was in Company, in the Language of Deity, rebukes the Winds and the Sea, *and there was a great Calm*; so that the Men marvelling, said one to another, *What Manner of Man is this, that even the Winds and the Sea obey him!* Now as this was written for our Instruction, we may collect from it, that the Lord was the true Messiah, or the Prophet, who was to be sent into the World to teach and save his People, which was incontestably evident by the mighty Works which were wrought by him, of which this was one not a little Illustrious.

As also that he had a Nature superior to that in which he appeared to the *Jews*, and was truly God as well as Man; inasmuch as he held the Winds in <sup>h</sup> his fist, and could at pleasure controul the most unruly Element; and at the same Time we may observe how wise and kind a Part he acted by his Disciples; wisely in suffering them to be brought into such Circumstances as to stand in need of his Help, and in which they must be sensible of their Inability to help themselves, and at the same Time, mercifully, by laying hold on this Opportunity, to let them see how much he was concern'd

<sup>h</sup> Prov. xxx. 4.

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in their Wellfare, and how ready to help them in every Time of Need. And taking the Words in this Light, we may observe in them,

I. The gloomy and affrightive Prospect which the Disciples had of immediate Death, and inevitable Destruction; *Lord, save us: We perish!*

II. The Expedient which they made Use of, or the Refuge to which they betook themselves in this their Extremity; and that was earnest and importunate Prayer to the Redeemer; *Lord, save us.* And,

III. The Success which attended their Application to him, though they had dishonoured him by their Unbelief: *He arose and rebuked the Winds and the Sea, and there was a great Calm.*

I. Then, we have terrible Apprehensions, which the Disciples were under of perishing immediately; *Lord, save us: We perish.*

That *Man is born to Trouble as the Sparks fly upwards*, is a Maxim as abundantly verified in Experience, as clearly declar'd in Revelation. Sin has introduced a Train of innumerable Evils which human Nature is incident to, in its present State of Depravity and Imperfection. And as there are none but, at one Time or other, have their Troubles; so good Men, how-

however distinguished in other Respects, are not exempted from Trials, yea, frequently have a large Share of them, and sometimes are reduced to the greatest Extremity: This was, doubtless, the Case of *Lot*, that righteous Man, when taken Prisoner, and carried away by his Enemies, from whom he had nothing to look for but cruel Usage, and oppressive Bondage: And what Distress must the Patriarch *Jacob* be in, when Tidings reach'd him of his Brother *Esau's* coming out against him with an armed Force to avenge the Quarrel he had against him, on Account of the Loss of his Birth-right, and the Blessing. Nor is it easy to conceive what Anxiety must seize the Mind of *Joseph*, when thrown into a Pit, sold to the *Ishmaelites*, and imprison'd in *Egypt*, the Thoughts of what he had lost in a Banishment from his Father, whom he so much lov'd, and of what he had met with from the Hands of his unnatural Brethren, as well as the Hardships which he suffered unjustly for the Answer of a good Conscience towards God: Such Reflections must, no Doubt, be attended with a great Deal of Sorrow and Bitterness. And though the Lord had shown how much he was concerned for his People *Israel*, when, by a mighty Hand, and out-stretched Arm, he brought them out of *Egypt*; yet this hinder'd not, but presently afterwards they are in such a

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Strait, as to give up all for lost, and to murmur and cry out against *Moses*, by reason of their Enemies behind them, the Sea before them, and the Mountains which encompassed them, rendering their Escape impossible, unless a Miracle were wrought in their Favour. And thus holy *Job*, after all the Account we have of him, <sup>i</sup> that there was none like him in the Earth, a perfect and an upright Man, one who feared God and eschewed Evil; this did not secure him from Affliction; but we find him stripped of all his Substance, bereft of his Children, the Scorn of the People, and condemned as an Hypocrite by his Friends, with a diseased Body, a Burden to himself, and to all about him. And though Providence did concern it self wonderfully for *David*; yet how was he hunted like a Partridge on the Mountains, ill requited and persecuted by *Saul*, for all the great Services which he had done for him and the People. And when the *Amalakites* burnt *Ziklag*, and took away his Wives, and the Wives of all who were with him, with all their Substance, it could not but be exceedingly grievous to hear his own Men, who served under him talk of killing him; and how cutting was the Affliction which arose from the unnatural Rebellion and untimely Death

<sup>i</sup> Job i. 8.



of his Son *Absalom*. And if to these you add the spiritual Trouble which took Place at Times, in the Minds of these excellent Saints, on account of their own Backslidings, the Temptations of the Enemy, and the Hidings of God's Face, it will then appear, that as they had their Fears and Fightings all the Way to Heaven; so, through much Tribulation, they got into the Injoyment of it: So that the Disciples in the Text, were not alone in their Distress. Danger, Trouble and Affliction, is the common Lot of Saints, what they are all to expect; as our Lord says, *In the World ye shall have Tribulation*<sup>k</sup>. But that we may give you an Instance or two which comes nearer to the Case of the Disciples, hear how *Jonah* represents the melancholy, and, to all Appearance, desperate Circumstance, into which he had brought himself by his Rebellion and Disobedience; *I cried, says he<sup>l</sup>, by reason of mine Affliction unto the Lord, and he heard me; out of the Belly of Hell cried I, and thou heardest my Voice. For thou hadst cast me into the Deep, in the Midst of the Seas, and the Floods compassed me about, all thy Billows and thy Waves passed over me. Then I said, I am cast out of thy Sight; yet I will look again towards thy holy Temple. The Waters compassed me about even to*

<sup>k</sup> John xvi. 33.

<sup>l</sup> Jonah ii. 2—8.

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*the Soul: The Depth closed me round about, the Weeds were wrapped about my Head. I went down to the Bottoms of the Mountains; the Earth with her Bars was about me for ever, when my Soul fainted within me, &c.* The other Instance is that of the Apostle Paul, and the Company which were with him; an Account of whose Shipwrack we have in these Terms; *That there arose a tempestuous Wind, called Euroclydon. And when the Ship was caught, and could not bear up into the Wind, we let her, says the Apostle, drive. And running under a certain Island, which is called Clauda, we had much work to come by the Boat: Which when they had taken up, they used Helps, undergirding the Ship; and fearing lest they should fall into the Quicksands, strake Sail, and so were driven. And being exceedingly tossed with a Tempest, the next day they lightened the Ship; And the third Day we cast out with our own Hands the Tackling of the Ship. And when neither Sun nor Stars in many Days appeared, and no small Tempest lay on us, all Hope that we should be saved, was then taken away<sup>m</sup>. And at length falling into a Place where two Seas met, the Ship run aground, and the Fore-part sticking fast remained immovable; and the Hinder-part being broke with the Violence of the Waves, with much*

<sup>m</sup> Acts xxvii. 14—21.

Difficul-

Difficulty and Hazard, some by swimming, and others on broken Pieces of the Ship, escaped safe to Land. Nor can we have a more striking or lively Description of a Storm than what is given by the *Psalmist*, who thus addresses himself to his Fellow-creatures; *Oh that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men! They that go down to the Sea in Ships, that do Business in great Waters: These see the Works of the Lord, and his Wonders in the Deep. For he commandeth, and raiseth the stormy Wind, which lifteth up the Waves thereof. They mount up to the Heaven, they go down again to the Depths, their Soul is melted because of Trouble. They reel to and fro, and stagger like a drunken Man, and are at their Wits End*<sup>n</sup>. And if we take into the Disciple's Case, a Supposition that they might be under the Gnawings of a guilty and accusing Conscience, and might be affraid of Hell as well as Death, we need not wonder that with such Vehemence and Importunity they cry out, *Lord, save us: We perish.* Which leads us,

II. To the Expedient which they made Use of, or the Refuge to which they betook themselves in this Time of their Extremity; and that was humble and earnest Prayer: *Lord, save us.*

<sup>n</sup> Psal. cvii. 21—28.

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Prayer is the reasonable Service and invaluable Privilege of a Child of God, a Duty which he would be in the Performance of at all Times, but especially in the Day of Trouble; and when it is the Prayer of Faith, it supposes a Conviction of God's Right to worship, of his Capacity to hear, and judge of our Case, of his Power to help in every Time of Need, and of his Mercy, as a God reconciled in Christ, which inclines him to attend to the Voice of our Supplication: Accordingly we may reasonably conclude, that the Disciples had not applied to our Lord in their Danger, but as satisfied that he was equal to the Instance of Mercy which they wanted from him. The Mariners, with *Jonah*, cried every one to his God, and it can hardly be supposed, that they would have said, *Lord, save us: We perish*; but from a Belief that he could, if he pleased, command the Blessing, and secure the desired Event: Nor in this did they act a weak or superstitious Part; for he that made all Things, *and without whom was not any Thing made which was made*: He that upholds all Things, and by whom all Things consist, can certainly say to the Winds, *Be still*; and to the Waves of the Sea, *Hitherto shall ye go, and no farther*: Nor have any of the Saints, at any Time, what Assurances soever they have had of the Favour of God, in securing them a comfortable

able Passage through this World, and an happy Admittance into a better, allow'd themselves in the Neglect of this Duty; but being sensible that he who does all for them freely, will yet be inquir'd of by them, they have by Prayer and Supplication, with Thanksgiving, made known their Requests unto him. Thus how did *Jacob*, when affraid of his Brother, pour out his Soul to God; *O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy Country and to thy Kindred, and I will deal well with thee: 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. Deliver me, I pray thee, from the Hand of my Brother, from the Hand of Esau: For I fear him, lest he will come and smite me and the Mother with the Children. And thou saidst, I will surely do thee Good, and make thy Seed as the Sand of the Sea, which cannot be numbered for Multitude*°. And afterwards, upon his sending *Benjamin* into *Egypt*, how fervently does he express himself; *God Almighty give you Mercy before the Man, that he may send away your other Brother, and Benjamin: If I am bereaved, I am bereaved* P. And thus good *Hezekiah*, upon

° Gen. xxxii. 9—13.

P Chap. xliii. 14.

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the Receipt of *Rabshakeb's* blasphemous Letter, *went up into the House of the Lord, and spread it before the Lord, praying, O Lord God of Israel, which dwellest between the Cherubims, thou art the God, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth. Lord, bow down thine Ear, and hear: Open, Lord, thine Eyes, and see: And bear the Words of Sennacherib, which hath sent him to reproach the living God. Now therefore, O Lord our God, I beseech thee, save thou us out of his Hand, that all the Kingdoms of the Earth may know that thou art the Lord God, even thou only*<sup>a</sup>. And so when *Zerab the Ethiopian* came up against *Asa*, with an Host of a thousand Thousand, and three hundred Chariots, after *Asa* had set the Battle in Array, he 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*<sup>r</sup>.

And so when the Children of *Moab* and *Ammon*, came up against *Jehoshaphat* to Battle, we are told, he feared, and set himself to seek the Lord, and proclaimed a Fast throughout all *Judah*; and standing publick-

<sup>a</sup> 2 Kings xix. 14, 15, 16, 19.

<sup>r</sup> 2 Chron. xiv. 11, 12.

ly in the Midst of the Congregation, in the House of the Lord, he pray'd, *O Lord God of our Fathers, art thou not God in Heaven? rulest thou not over all the Kingdoms of the Heathen? and in thy Hands is there not Power and Might, so that none is able to withstand thee? Behold, the Children of Ammon, and Moab, are come to cast us out of that Possession, which thou hast given us to inherit: But, O Lord, wilt thou not judge them? for we have no Might against this great Company that cometh against us, neither know we what to do; but our Eyes are up unto thee*<sup>c</sup>. And thus we find Daniel in a Case of Difficulty and Importance, calling in his three Friends, *Hananiab, Mishael, and Azariab*, intreating of them, that they would desire Mercy of the God of Heaven, concerning the Secret of the King's Dream, that he and his Fellows might not perish, with the rest of the wise Men of *Babylon*<sup>c</sup>. And thus, how importunate was the poor Woman of *Canaan*? crying out, *Have Mercy upon me, O Lord, thou Son of David; my Daughter is grievously vexed with a Devil*: And how fervently did she cry out, *Lord help me!* And when she is told, that Children's Bread is not to be cast to Dogs, how affectionately does she plead, even for Crumbs which fall from the Table<sup>u</sup>? And

<sup>f</sup> 2 Chron. xx. 1, 5, 6, 10, 12.  
<sup>u</sup> Matt. xv. 22.

<sup>c</sup> Dan. ii. 17, 18.

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our Lord himself, in his Agony, fell on his Face, and pray'd, saying, *O Father, if it be possible, let this Cup pass from me* \*. And the Apostles, when threaten'd by their Enemies, lift up their Cries unto Heaven, that God would grant unto them, his Servants, *that with all Boldness they might speak his Word* †. And in a particular Case, the great Apostle tells us, he *besought the Lord thrice*. So that this has evidently been the Practice of the Saints in all Ages, in the Day of their Trouble, they have run to God as their Refuge; and the Language of God, in such a Season, is, *Call upon me; Seek my Face*: In Conformity to which Direction, the Saints are a Generation of Seekers, who seek the Face of the God of *Jacob*. Which brings us,

III. To consider the Success they met with: *He arose, rebuked the Winds and the Sea, and there was a great Calm*.

And if you look over the Instances before cited, where the Righteous have lift up their Cries to God, you will find, that in each of them he was a God, hearing and answering Prayer. How was the Heart of *Esau* turned to his Brother *Jacob*? and all those Things, which the good old Patriarch thought to make against him, how wonder-

\* Matt. xxvi. 39.

† Acts iv. 24.

fully



fully were they over-ruled, and admirably conducted to the Welfare of himself and Family? *Hezekiah* prays, and the Angel of the Lord smites no less than an hundred four Score and five Thousand of the *Affyrians*; and *Sennacherib* their King, is slain by the Hands of his own Sons; and that huge Host of the *Ethiopians*, upon *Asa's* Prayer, fled, and could not recover themselves; for they were destroy'd before the Lord, and before his Host. And *Jehoshaphat*, having pour'd out his Soul before God, finds his Enemies slain to his Hands; has nothing to do but to bless God, and to divide the Spoil. *Daniel*, and his Companions, pray'd in the Evening; and in the Night Vision the Secret is reveal'd. And after all the seeming Repulses of the poor Woman of *Canaan*, she is sent away fully satisfied, with a high Encomium, *O Woman! great is thy Faith; be it unto thee even as thou wilt.* And the Apostle tells us, that when our Lord, *in the Days of his Flesh, offered up Prayers and Supplications, with strong Crying and Tears unto him, that was able to save him from Death, he was heard, in that he fear'd*<sup>2</sup>. And when the Apostles pray'd, the Place was shaken, and they were filled with the Holy Ghost, and, according to their Request, were inabled to

<sup>2</sup> Heb. v. 7.

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Speak the Word of God with great Boldness. *Paul* besought the Lord thrice, and has for Answer, *My Grace is sufficient for thee*. And innumerable are the Instances of the same Kind, which might be produced from Scripture, and the Experience of the Saints. God has approved himself faithful to his Promises, by which they have been encouraged in their Addresses to him; only let it be remember'd,

1. That God is not obliged to answer his People, from any other Consideration than that of his own Mercy and loving Kindness; they have no constraining Power over him, nor any Claim or Demand of Merit upon him; was he to enter into Judgment with them, and deal with them according to their Iniquities, he might justly shut out their Prayers, and refuse all Help or Relief in the Day of their Trouble; whenever he vouchsafes it, it is as the Lord God, gracious and merciful; for the best have deserved, on the Account of their Transgressions, to be left to all the Miseries of this World, and everlasting Destruction in the other.

2. Though God has promised his People complete Salvation, from all Distress in the End, yet he has reserved in his own Hands the Time when, and the Manner in which he will secure the Blessing to them; nor will he be directed, or prescribed to by them,

them, but in his own appointed Time and Way, commands Deliverance for them; he has promised, indeed, when they pass through the Water, he will be with them, and through the Rivers, they shall not overflow them; when they walk through the Fire, they shall not be burned; nor will he ever totally leave or forsake them, his everlasting Arms will be underneath them for their Support; and when it is most for his Glory, and their Good, when the Mercy will be most prized and valued by them, will he make bare his Arm in their Favour; so that if God should not presently seem to answer our Requests in the Time of our Distress, we are not either to impeach his Faithfulness; or charge him with Unkindness, perhaps we are not as yet sufficiently prepared for the Mercy, or our Faith and Patience are to have farther Exercise and Improvement; however, we may rest assured, that it shall not be delay'd one Moment longer than infinite Wisdom sees it to be necessary; and, perhaps, the Blessing would not be so abundantly welcome, if God were not sometimes to suffer us to be reduced to a very low Ebb, and almost to the last Extremity.

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

1. From the Circumstances of the Disciples, in the Text, we learn, that we should never say, either as to Spirituals, or Temporals, whilst out of Hell, that our Case is wholly desperate, and will admit of no Relief. What though our Sins have been more numerous than the Sands, and attended with the most heinous Aggravations, the Reflection may justly cover us with Confusion, and fill us with Shame and Sorrow: But to despair, and say they are greater than can be forgiven, is to wrong the Mercy of the Father's Heart, to deny the infinite Merit of the Son's Blood; nor is there any Corruption so deeply rooted in our Hearts, but it is easy with Omnipotence to destroy it: Is any Thing too hard for God? So that *David* might well say to his Soul, *Why art thou cast down? Why art thou disquieted within me? Hope thou in God.* For he gives Power to the Faint, and to them who have no Might he increases Strength. It is the Glory of the Redeemer, that he saves to the utmost, all who come to him: It is the Promise of his Grace; he who comes to him, he will in no wise cast out; and it is as much his Delight as it is his Honour, to give Rest to every weary and burden'd Soul; the Question is not so much

much, Whether Christ can or will save? as, Whether we are made truly willing to come unto him, that we may be saved? for in the shedding of his Blood, he gave us the fullest Proof of his Friendship to Sinners; for if whilst they were Enemies against him, Christ died for them, how much more, being reconciled, may they hope for Salvation by him, who ever lives to make Intercession for them? The same may be said with respect to the most difficult Situation in Life, where Circumstances are the most perplexed and intangled: God can find out a Way though we see none; and in the darkest Season of Adversity, can easily cause the Sun-shine of Prosperity to break out upon us.

2. Would we fain get rid of our Burden, and are we solicitous after Ease and Satisfaction; let us spread our Case before the Lord, and cast our Care upon him: This you see has been the Practice of the Saints in all Ages; and they have ever found their Account in it; and we find something of this in common Cases: It gives some Ease to the oppressed Mind, though we only impart the Case to a faithful Friend. And *David* found, to his Cost, that when he kept Silence, his Bones waxed old; Day and Night God's Hand was heavy upon him, and his Moisture was turned into the

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Drought

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Drought of Summer: But when he was brought to acknowledge his Sin, and said, *I will confess my Transgressions unto the Lord*, he had an immediate Sense of pardoning Mercy given in; for he adds, *and thou forgavest the Iniquity of my Sin*; and upon this he founds his Direction to every one that is godly, to pray unto God in a Time when he may be found, since he is their hiding Place, who will preserve them from Trouble, and compass them about with Songs of Deliverance. And this is the Apostle's Advice, *That we should be careful*; that is, over anxious about nothing; but *by Prayer and Supplication, with Thanksgiving, make known our Requests unto God.*

3. As every Mercy calls for Praise, so especially where God hath appeared in a Time of imminent Danger and great Distress, he expects to hear from us in a Way of Thanksgiving: Thus says *David*<sup>a</sup>, *I will bless the Lord at all Times; his Praise shall continually be in my Mouth. My Soul shall make her Boast in the Lord*: And he invites others to join with him in the Work. *O magnify the Lord with me, and let us exalt his Name together: For I sought the Lord, and he heard me, and delivered me out of all my Troubles.* And speaking of

<sup>a</sup> Psal. xxxiv. 1, 2, 4, 6.

him-

himself, he says ; *This poor Man cried, and the Lord heard him, and saved him out of all his Troubles.* And elsewhere he says, *Blessed be the Lord ; for he hath shewed me his marvellous loving Kindness in a strong City. For I said in my Haste, I am cut off from before thine Eyes : Nevertheless thou heardst the Voice of my Supplication, when I cried unto thee* <sup>b</sup>. And our Lord mentions it to the Dishonour of the Lepers, whom he had healed, that there was but one found who returned to give Glory to God, and he was a Stranger <sup>c</sup>. Nothing can be more ungrateful on our Part, and more highly provoking in the Sight of the Lord, than slightly to pass over, or disingenuously to forget remarkable Salvations ; nor should we content our selves with rendering to him the Praise of our Lips, and, like *Israel* of old, soon forget his Works ; but make it our constant Request, that as he is loading us with his Benefits, and following us with his Goodness, blessing us continually with one Deliverance after another, we may obtain Grace to render him the Affection of our Hearts, and the Obedience of our Lives, as the least Return we can make him for such manifold and enlarged Obligations. And I need only give you some short

<sup>b</sup> Pfal. xxxi. 21, 22.

<sup>c</sup> Luke xvii. 16, 17.

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Hints of that almost marvellous Preservation, which the Gentleman, at whose Desire we are met together this Day, was favoured withal, to ingage you to join with him (though at a considerable Distance) in giving Honour to him, who so well deserves the Name of a Saviour and a great One.

