

ed? And if ye wait on long, wouder not, it is a mercy ye have access to wait on. Lay down the resolution in Lam. iii. 49, 50, "Mine eye trickleth down, and ceaseth not, without intermission, till the Lord look down, and behold from heaven;" and in Isa. viii. 17, "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." Amen.

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GOD NOT ASHAMED TO BE CALLED HIS PEOPLE'S GOD.\*

SERMON X.

HEB. xi. 16,

*Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

God has a peculiar people in the world, though these are few in number. Satan is called the god of this world; and indeed is so, in regard the greater part of the world, even the whole natives of the weary land, are his. But there is a select company, who are in, but not of the world; a people of a peculiar character, who are strangers and pilgrims in the earth; whose heads and hearts are towards the better country.—In the text we have their peculiar privilege, "God is not ashamed to be called their God." More is implied than is here said. God, who is the God of the whole earth, is their God in a peculiar manner, by a special covenant-relation; and he will own it before all the world, however they be despised by the world. They are savingly interested in him, and he is peculiarly interested in them. As they are not ashamed to be called his people, unless it be for this, that they do not look more like him; so he is not ashamed to be called their God. (*Greek, to be surnamed.*)

There are two things which make men ashamed to own a relation; one upon the part of their relatives, another upon their own part. But neither are in this case.

1. He is not ashamed on their part, to be called their God. He is not ashamed of them, (as the Greek text bears expressly), as men sometimes are of their relations because of their scandalous character, as our Lord says he will be ashamed of some, so as that he will not own them, Mark viii. 38. The reason of this is intimated in the text, in the particle *wherefore*, which leads us back to the character of those who are indeed God's people, exemplified in Abra-

\* Delivered October, 1722.

ham, Sarah, Isaac, and Jacob, ver. 13—16. The sum of it lies here : That upon the faith of God's promise of a better world, they forsook this world, and went through it even to the grave, as persons not come to the place where they expected and desired to settle. Wherefore, since they forsook this world for God, and trusted him for a better inheritance to themselves, and, upon the faith of his promise, were easy in all their wanderings and hardships, God is not ashamed of them to be called their God : Exod. iii. 6, " I am," said he, " the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." In these steps all the true children of Abraham walk.

2. He is not ashamed on his own part, to be called their God ; as men are ashamed, when they have no suitable entertainment to give to those who have left all others for them, and depend entirely upon them. For he has prepared for them a city. These patriarchs dwelt in tents, and went from land to land at God's call ; but a city, even the New Jerusalem, heaven itself, was prepared for them by their God ; a city suitable to his dignity ; a city, the like of which all the world could not have furnished them. He is not ashamed to be called his people's God, whatever hardships they suffer for his sake ; for he has enough to make up their losses, ready for them. He would reckon it a stain on his honour, that any of them should be losers at his hand ; if he should not fully answer the trust they put in him ; if he did not give them as good, nay, better than the best thing which they ever were denied for his sake.—From this subject, we observe the following DOCTRINES, viz :—

DOCTRINE I. That however mean and low those be who have forsaken this world for God, looking for a better, God is not ashamed of them, or on their part, to be called their God.

DOCT. II. That whatever hardships they may suffer for his sake, he is not ashamed on his part to be called their God, having prepared for them a heavenly city, which will make up for all their losses.—These we shall shortly illustrate in their order.

We begin with

DOCTRINE I. That however mean and low those be who have forsaken this world for God, looking for a better, God is not ashamed of them, or on their part, to be called their God.

We shall here,

I. Explain the import of this their privilege.

II. Give the reasons of the point. And then,

III. Improve it.

We are then,

VOL. X.

1. To explain the import of this their privilege.—It imports,

1. That he is their God, how mean soever their lot be. What-  
ever they want, they have him for their God: Heb. viii. 10, "And  
I will be to them a God, and they shall be to me a people." The  
patriarchs had a wandering life of it in the world, were always pil-  
grims and strangers, they could never count themselves at home,  
while in the world. But whatever they wanted, they had a God in  
Christ for their own God. O! ye who are coming away from Leba-  
non, forsaking this world for God, breathing and panting for the  
better world, assure yourselves, he is your God, by this good token,  
that the heart of man will never in this case loose one foot till it  
has another fastened, never quit the present world till it be possess-  
ed of a God to fill up its room. It will never let go the grip the  
one hand has of this world, till it has a believing grip of a God in  
Christ with the other. Hence believing is compared to buying,  
where the man will not part with his money, till the commodity,  
which for the time is better to him than money, is made over to him.  
So, though you were reduced to this, that ye could not tell carnal  
Israel's tale, Hos. ii. 5, "I will go after my lovers, that give me my  
bread and my water, my wool and my flax, mine oil and my drink:"  
yet ye may tell David's tale, a far better one: Psalm xviii. 2, "The  
Lord is my rock and my fortress, and my deliverer: my God, my  
strength, in whom I will trust: my buckler, and the horn of my  
salvation, and my high tower."—Here some may propose this

QUESTION, But what can persons make of this in the want of  
earthly enjoyments? We answer, They may make all of it that is  
necessary to full satisfaction and contentment of heart, Hab. iii. 17,  
18. Full protection, full provision, for time and eternity, there is  
nothing more can be needed: Psalm cxlii. 5, "I cried unto thee, O  
Lord: I said, thou art my refuge, and my portion in the land of  
the living."—It imports,

2. That he takes such a pleasure in them, and puts such an hon-  
our on them, that though the world should cast out their name as  
evil, he surnames himself by them, and brings their name into his.  
Hundreds of times, the expressions, "The Lord thy God," "The  
Lord your God," occur in scripture, applied to God with respect to  
his people. Yea, he bears up their name in his, when they are dead  
and gone out of the world, since they still live unto him: Matth.  
xvii. 32, "I am the God of Abraham, and the God of Isaac, and the  
God of Jacob. God is not the God of the dead, but of the living."  
This is a memorial of them that will last, when the monuments and  
marble tombs will not keep the memory of the wicked from rotting.  
—It imports,

3. That he allows them to call him their own God : John xx. 28, " And Thomas answered, and said unto him, My Lord, and my God." They can say this, how little soever they have in the world which they can call theirs. Why should they not call him by his own name? The Lord their God is the name he has taken to himself; a plain indication of his being pleased to be called by this name.—It imports,

4. That he allows them to depend on him as their God, and to improve their relation to him for all which they need; whoever casts them off, or refuses to help them, God will never put off his people with names, without the things signified by these names. If he is called their God, he will own his name in effect and reality; and indeed be a God to them, to all the intents and purposes of the covenant: Gen. xvii. 7, " And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." They may look for all which they need from him, and are welcome to a fill of the fulness of God; whatever their case requires, this God will be all in all to them. Hence the expectation of faith; Psalm xxvii. 10, " When my father and mother forsake me, then the Lord will take me up."—It imports,

5. That he will own himself to be their God before the world, whoever disown them. He is content that strangers call him by this name, as Nebuchadnezzar did, Dan. iii. 29; and Darius, chap. vi. 16. He puts marks of his respect and relation to them upon them before the world, so that the world shall be obliged to take notice of his owning them. Rev. iii. 9, " Behold, I will make them of the synagogue of Satan, (which say they are Jews, and are not, but do lie); behold, I will make them to come and worship before thy feet, and to know that I have loved thee." If their corruptions will not suffer them to acknowledge so much, yet their consciences shall not get it refused. Hence David prays, Psalm lxxvi. 17, " Shew me a token for good, that they which hate me may see and be ashamed, because thou, Lord, hast holpen me, and comforted me."—It imports,

*Lastly,* That he reckons it his honour to be their God, even though men should be ashamed to rub shoulders with them. Accordingly we find him call them his glory: Isa. xlv. 13, " And I will place salvation in Zion for Israel my glory." And in 2 Cor. viii. 23, they are called the glory of Christ. He glories in his special interest in them, and takes a pleasure to come over it: Song viii. 12, " My vineyard, which is mine, is before me: thou, O Solomon, must have

a thousand, and those that keep the fruit thereof two hundred."

We are now,

II. To give the reasons of the point. Among other reasons, there are the following :—

1. Because they have embraced him in the covenant, for their all, in opposition to the world, and all that is therein ; which shows a nobleness of spirit in them, the certain product of his own Spirit : Psalm iv. 6, "There be many that say, Who will show us any good ? Lord, lift thou up the light of thy countenance upon us." Psalm lxxiii. 25, "Whom have I in heaven but thee ? and there is none in earth that I desire besides thee." There are two offers made to every one of us : God says, "I will be thy God," the world says, "I will be thy God." Most men fall in with the world's offer, and all men naturally incline this way. But these noble souls, as partakers of the divine nature, pour contempt on the clay idol, God's rival, refusing it ; and honour him by believing and embracing his offer ; so that when the Lord says in the gospel to the man, "I will be thy God," his soul echoes back again, "Then thou art mine, my God, my portion ; I take possession upon the credit of thine own offer." Psalm cxlii. 5, "I cried unto thee, O Lord ; I said, Thou art my refuge, and my portion in the land of the living." Thus he is not ashamed to be called their God.

2. Because they quit the world's certainty for divine hope, and trust him for an unseen portion to themselves, as preferable to all that the world can afford, believing he will glorify his all-sufficiency and his faithfulness in the promise, laying all their weight upon them ; Rom. iv. 20, 21, "He staggered not at the promise of God through unbelief ; but was strong in faith giving glory to God ; and being fully persuaded, that what he had promised he was able to perform." Such a trust they have in God, else they would never forsake the world : for plain it is, according to the measure of the belief of a better world to one's self, so is their forsaking the present world. And since they thus honourably trust him for their all, he is not ashamed to be called their God.

3. Because they can take up with nothing less than a God for their portion, by which they discover a peculiar elevation of spirit, the effect of divine grace : Phil. iii. 8, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." They can no longer feed with the prodigal upon the husks of the empty creation. Their soul's cry is, "Give me a God in Christ, or else I die." All the world, nay, a thousand worlds, cannot fill up his room :

Song viii. 6, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death: jealousy is cruel as the grave: the coals are coals of fire, which hath a most vehement flame." And so they press forward through temptations, and the greatest danger which the world can lay before them, to hold him as their portion, and to come to the full enjoyment of him. Song viii. 7, "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." So he is not ashamed to be called their God, because they thus love and desire him.

4. Because, in their way and walk, they are of a character distinguished from the men of the world, Phil. iii. 18—21. They dare not take the way of the world, their souls hate it, as being opposite to the manners of the country to which they are going. Therefore they are nonconformists to the world, in so far as it is disconformed to the way of the Lord.

We shall now,

III. Improve this point.—Hence see,

1. That carnal worldlings are none of those whose God the Lord is, Matth. vi. 24. Those whose hearts are not loosed from the present evil world, are not brought within the bond of the covenant, and have no right before the Lord to the sacrament, which is the seal of it. He would be ashamed to be called their God, who make that clay idol their God. I offer two evidences of this disposition.—(1.) When it is the world, and not God himself, which has the chief room in men's hearts and affections; Matth. vi. 21, "For where your treasure is, there will your heart be also." Consider what it is, whether God or the world, which your hearts do most desire, and are most set upon, Psalm iv. 6, (quoted above). What it is your chief joy lies in, in the enjoyment of God, or the enjoyment of the world. Whether your chief sorrow arises from crosses in the world, or from sin that offends God, or from the hidings of his face?—(2.) When the heart can never rest in God, but must still have its rest in the creature; or no rest for it at all: and so the man's life of comfort just depends on the smiles or frowns of the present world, not upon the having or wanting the favour of God, his smiles or frowns. Perhaps the man might find a rest betwixt God and the world, but no rest of the heart in God alone, Luke xiv. 26.—Hence see,

2. That such as having weighed all things, have forsaken the world for God, and fixed their desires on him and the better world, intent to be there whatever their lot in this world be; and to enjoy God in Christ as their God and portion, however small their portion be of this world's good things: they may be sure God is their

God, and he will own it, though, by reason of the weakness of their faith, they have much ado to plead it. They may come to the communion-table, and fully assure their hearts of it, by the seal of the covenant, which he has provided for this purpose, to shew that he is not ashamed to be called their God. It is the pilgrim's table.—Learn,

3. That God is worthy to be chosen for our God in covenant; and therefore I exhort you to make choice of him for your all, and give up with the world henceforth, that ye may be pilgrims and strangers in it.—To prevail with you as to this, consider,

(1.) He is content to take in outcasts: Psalm cxlvii. 2, "The Lord doth build up Jerusalem; he gathereth the outcasts of Israel." Never do any seek after a God in Christ for their God in earnest, till such time as they see there is no satisfaction for them to be had in the creature. Thus they find they need a God. The gospel discovers God's offer to be their God, and grace determines them to choose him for their God. And they are not rejected, because they came not till their need drove them: but are welcome, since they came on the discovery of their need.

(2.) Consider, he is a fast friend, and forsakes not on any emergency whatever. If you take him for your God, and forsake the world, he will stand by you at all times, and own you, though all the world should forsake and disown you. O! have you not need of such a friend?

(3.) Does not the world reward your love with hatred in many instances? How often is your rest in it disturbed! O take God for your God this day, and you thus make the best exchange, of a changeable world for the unchangeable God.

*Lastly*, If you continue to forsake God for this world, the time will come when the world will fail you, and you will not have a God to own you, and so will be absolutely helpless. He offers himself to you in the covenant. Believe and embrace him this day. Give up with the world, and all things in it. Take him for all in time and through eternity, as an upmaking portion. We now go on to a short illustration of

**DOCTRINE II.** That whatever hardships his people may suffer for his sake, he is not ashamed on his part to be called their God, having prepared for them the heavenly city, which will make up all losses. We are not here to launch out into the consideration of heaven under a notion of a city; but only shall,

I. Show in what respects the heavenly city is prepared for the pilgrims who have forsaken this world for God, looking for a better.

II. Lay before you the reasons of the point. And then,

III. Make some improvement.

We are then,

I. To show in what respects the heavenly city is prepared for the pilgrims who have forsaken this world for God, looking for a better. It is prepared.

1. In respect of eternal destination in the decree of election before the world was made; Matt. xxv. 34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Their forsaking of the world in time, is an evidence and fruit of their election from eternity. Their being called out of, and separated from the world lying in wickedness, is owing to that eternal free-love, which in the decree separated them from the rest of the corrupt mass of mankind. The seal of God upon them from everlasting, though undiscernible till the day of their conversion, is the cause of their departing from the tents of wickedness; 2 Tim. ii. 19, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquity." It is prepared,

2. In respect of purchase, by the sufferings and death of Christ. It is therefore called the purchased possession, Eph. i. 13. And the price of the purchase is his blood, Acts xx. 28, "To feed the Church of God, which he hath purchased with his own blood." Eternal happiness is the proper reward of Christ's works, not of ours. It had been in vain for any of the children of Adam to have looked for a better country than this world, had not the Lord Jesus, by his obedience and death, bought it for them. None of the pilgrims had ever got footing there, had it not become the land of our Immanuel by his own purchase. It is prepared,

3. In respect of possession taken of it already in their name, by our Lord Jesus entering into it, as a public person, at his ascension: Heb. vi. 20, "Whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec." As Christ died in their name, and so they died in him, the law having them all legally on the cross, when it had him there; therefore it is said, "They are crucified with Christ," Gal. ii. 20; so he rose again, and ascended into heaven, and took possession of it in their name. Thus they are actually and really, though not in their persons, but in the person of Christ, possessed of the city already: Eph. ii. 6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This Christ himself told to be his



errand in going away : John xiv. 2, " I go," said he, " to prepare a place for you."—It is prepared,

4. In respect of readiness to receive them in their own persons. They are made habitually ready for it, in respect of their state of justification and sanctification : Col. i. 12, " Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." And it is ready for them, of which we have two evidences.

(1.) A new gate is erected, and opened for their entry into the city. It may be called the pilgrims' gate, to distinguish it from that of the natives of the city. See it, Heb. x. 19, 20, " Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." All the pilgrims enter by it, and it was erected purposely for them. And it is always open, never shut : Rev. xxi. 25, " And the gates of it shall not be shut at all by day ; for there shall be no night there."

(2.) The notice is already there before them, that they are coming. The King's son has carried it thither : John xvii. 24, " Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world." And this his efficacious intercession removes all lets or hindrances out of the way.

We are now,

II. To give the reasons of the point—I take them up in these four.

1. Because the happiness of the city, if they were once come there, will more than balance all the hardships in their pilgrimage that they had to undergo for his sake. Why should he be ashamed to be called their God, be their lot in the world as bad as it can be ? The glory of the city will more than balance all the contempt, reproach, and disgrace cast on them for his sake. He will not be in their debt for lying among the pots on his account. The glory of the city will make them whiter than ever the world could make them black, Psalm lxxviii. 13, " Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold." The rest of the city will more than balance all that toil, pain, weary work, in doing or suffering which they had for God in the weary land. What though it cost them many a weary step ere they get thither ? If they were there, it will all be forgotten. Then they will for ever rest from all their labours, Rev. xiv. 13. Abraham's bosom will make the weary body and languid spirit fresh for evermore. The riches of the city will

more than balance all their wants and losses in this world, even though they should lose their very lives in the cause. Whatever their wants are now, there is enough before them in the city above. And God has more, ten thousand times more to give them, than they can lose for him: Rev. xxi. 7. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." The eternity of the city, and all that is in it, will more than balance the continuance of their hardships in this world, to whatever length holy Providence sees meet to spin them out: 2 Cor. iv. 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." However dark and long their night be, that morning cometh which will never be succeeded by another night.

2. Because they are not far from the city: They will soon be there: Psalm xc. 10, "The days of our years are threescore years and ten; and if by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." They are within a hand-breadth of the city, Psalm xxxix. 5. It is but through the wilderness, over Jordan, and they are at it. And they cannot complain then, they are so near home, however harsh their entertainment be in the way.

3. Because in the meantime there is a communication betwixt them and this city, so that the whole of what they need may come from it. Pilgrims need never go to the world's door. They always may have provision from this city for their wilderness-journey. Though the Israelites could neither have provision and supply from Egypt, nor Canaan, while they were in the wilderness, they wanted not, they got it from heaven.

*Lastly*, Because the very faith and hope which they entertain as to this city, is sufficient to support them under all their hardships, 2 Cor. iv. 17. 18. Faith believing the word of promise, and hope waiting for its accomplishment, bring down heaven to them till they go up to it; Heb. ix. 1, "Now, faith is the substance of things hoped for, the evidence of things not seen." Rom. viii. 24, "For we are saved by hope." Thus there is no reason he should be ashamed on his part to be called their God.

We now come,

III. To improve this point.—It serves,

*First*, To pour shame on the wisdom and way of the world. And this,

1. In that they reckon it wisdom not to quit a seen advantage for an unseen one, certainty (as they call it) for hope: Psal. iv. 6. "Who will shew us any good?" Therefore they embrace the pre-

sent world, tack about, and sail with every wind; making the way of the world, and their own ease, the mark by which to steer their compass, rather than the word and glory of God, and the dictates of conscience, according to the word. When they have done this, they reckon they have done wisely: Hosea xii. 7, 8. "He is a merchant, the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance." But either this is brutish folly, or God may be ashamed to be called the God of pilgrims in this world, who take quite another way, and look not at the things which are seen, but at the things which are not seen, 2 Cor. iv. 18. But God is not ashamed of pilgrims, therefore the men of the world are fools; and they will be seen to be so with a witness; for God's promise is better than the world's hand-payment. It pours shame upon the wisdom of the world,

2. In that they are ready to be ashamed of God's people, because of the hardships they are laid under in their pilgrimage through the world. This their way is their folly; for whatever their lot be God is not their God and portion. The world's esteem is little worth, but heaven's esteem of the saints never alters, whatever alterations may be in their outward condition. This point,

*Secondly*, Serves to instruct in several duties, those who profess to be pilgrims in the world, and to have taken God for their God, looking for a better world. Such as,

1. Be not ashamed of him, to be called his people; Mark viii. 38, "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Be not ashamed to own him, and avouch him to be your God. Whatever bears his image and the stamp of his authority, cleave to it confidently. Be not ashamed of any of his truths, ways, ordinances, whatever may be thought of them by the world, for worldly men are not the proper judges of these things, and cannot discern their real worth.

2. Be not ye a shame and dishonour to him, by your cleaving to the world, and the way of the world; Rom. ii. 24, "For the name of God is blasphemed among the Gentiles through you." Remember it is they who forsake the world, whom God is not ashamed to be called their God. If you go back again to your former lusts, you blot out your name out of that number, and rank yourselves among those who have their portion in this life. If he be your God, cast not dishonour on him, by hanging on about the door of the world, and your lusts, like them who have no other God to depend on. If you make as little conscience of your thoughts, your words, your

actions, and dealings with God or man, as the men of the world do, for all your profession, God will do with you as a man with bare which stick to his clothes, he plucks them off, and casts them into the fire.

3. Do not decline the hardest piece of the doing-work of religion for him. Engage in the whole without exception. Have respect to all his commandments, Psalm cxix. 6. The internal duties of religion must by all means be done by you, at the same time leave not the external undone. Mortification of your lusts, and watchings against them, in the faith of the promise, should be your daily work, and stick not at cutting off right hands, and plucking out right-eye ains. All this is but a very small thing in comparison of what he has prepared for you: Rom viii. 13, "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

4. Shift not the cross of Christ, but be ready to suffer for him as he may call you; 2 Tim. ii. 12, "If we suffer, we shall also reign with him; if we deny him, he will also deny us." No Christian sufferers for him shall ever be losers by him, lose what they will in the world. Narrow not your notion of suffering for Christ, to suffering of violence by persecutors. But remember, that though it may come to this, that you must either sin or have to suffer some hardships to keep your conscience clean, (and this you may meet with in the most peaceable times of the church); yet then the Lord calls you to suffer for him. And suffering hardships for your adherence to any duty of the ten commandments, out of love to God and his holy law, is as really suffering for Christ, as if you laid down your liberty or life in defence of the articles of your faith.

5. Walk like the expectants of heaven, citizens of the city above prepared for you by your God. This city will far more than compensate for your sufferings, for all the difficult and hard steps ye may have in your way thither.—Live by faith, and keep the promise in your eye;—the promise respecting the end of your journey, the far more exceeding and eternal weight of glory which awaits you, 2 Cor. iv. 17;—the promise respecting your throughbearing by the way; 2 Cor. xii. 9, "My grace is sufficient for thee, for my strength is made perfect in weakness." Carry meekly and patiently under all the hardships of the weary land, like the followers of Christ. Men do not fret and vex themselves, because the midges flee about them, when they travel in a hot summer-day. Christians need be as little surprised that they meet with one rub after another in the way through this wilderness; and because they

may be of long continuance, Christians should arm themselves with patience in the faith of a better world; Col. iii. 15, "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Be resolute to get through, and never to make truce with the world, come what will come, but press forward in the way of duty over all impediments, where the Lord points out your way; Matth. xi. 12. "And from the days of John the baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force."—Carry cheerfully and courageously, as knowing better times are coming: Heb. x. 34. "For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourself that ye have in heaven a better and an enduring substance."

*Lastly*, Spend the time of your sojourning in making ready and preparing for that city which the Lord has prepared for his people; Rev. xix. 7, "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." There was much cost and pains at preparing it for them; no wonder that pains be necessary in them to make ready for it. All the Lord's people are habitually, in respect of their state, prepared for heaven; but what they have to do is, to get themselves prepared actually, in respect of their frame; therefore labour to be dying daily to this world, and to get your hearts more and more weaned from it; that ye may be like ripe corn forsaking the ground.—Cherish quick and vigorous longings to be rid of the body of sin and death; maintain the battle against heart-corruptions constantly; and this will make you long for deliverance. Be watchful, as not knowing when your Lord cometh.—In a word, be much conversant in this city; solace yourselves with believing prospects of it; and see that your heart be there, for there unquestionably your heart must be where your treasure is, Col. iii. 1—5. Amen.