

Franckesche Stiftungen zu Halle

The Lord-High-Admiral of all the Seas, Adored

Mather, Cotton

Boston, MDCCXXIII

Kapitel

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A Glorious CHRIST, Exhibited on the *WATERS*.

In a SERMON Preached, *June 7. 1723.* At the Request of a YOUNG GENTLEMAN taking a Voyage to Sea.

We read,

MATTHEW XIV. 25.

In the Fourth Watch of the Night, JESUS went unto them, walking on the Sea.

IN the Visions of the Disciple whom JESUS Loved, we see, Rev. X. 5. *An Angel stand upon the Sea and upon the Earth.* The setting of his Foot upon the Sea as well as upon the Earth, declares His taking Possession of the Sea as well as of the Earth, for the GOD of Heaven. We may see our SAVIOUR, who is the GOD of Heaven, taking Possession of the Earth, in the *Illustrious Miracles* wrought upon it; and very particularly in His multiplying the *Loaves*, which were the Fruits of the Earth. We shall now see our Lord also taking Possession of

of the Sea: He does this also, more than once, in the *Miracles* wrought upon that Liquid Element; we shall see Him now doing it, in His Miraculous *Walking on the Water*. Oh! Let none of those who pass through the Paths of the Sea, Deny or Decline His Dominion over them! Among the Wondrous Works, which declared our JESUS to be the SON of GOD, One was His *Walking on the Water* without sinking there. To suspend the Natural Principle of Gravity, so inseparable from all Body, shows the supernatural Power which He was possessed of.

WE are this Day to do Business in the Great Waters, and we are to see the Works of the Lord, and His Wonders in the deep. The Narrative in short is this; Our SAVIOUR, having sent His Disciples to the Lake of Tiberias, where a sudden Storm in the Night came upon them, He did from His Devout Retirements in an adjacent Mountain, take a Walk over the Water unto them; at which, they were first all extremely terrified, yet One of them at length, upon leave obtained, with some Faith, and yet some Fear, did walk upon the Water unto Him; and All of them were upon His approach delivered from the Storm they had been so much afraid of.

WE have some Observable Things before us.

The Firstst Observation.

THEY that Know a Glorious CHRIST will be loth to leave Him: To be away dis-

tance from our SAVIOUR is very grievous to them that have any *Knowledge* of Him. We read, Our Lord *Constrained His Disciples to get into a Vessel, and go away without Him*; It was a *grievous constraint* put upon them. To be at a distance from our SAVIOUR, is a Thing that gives no little Trouble to the Believer; whose Motto is always that, Psal. LXXIII. 28. *It is good for me to draw near unto GOD*. There are those *Exercises* and those *Ordinances*, wherein we draw near to our SAVIOUR. A Believer cannot be led, or kept from such Opportunities to draw near unto a Beloved SAVIOUR, without a *grievous Constraint* upon him. There are the *Galleries* wherein the King of Heaven is to be met withal. 'Tis *Grievous* unto the Believer to be debarred from those *Galleries*. There are the *Glasses*, wherein we may behold the *Glory of the Lord*. It is *grievous* unto the Believer to be hindred from the Use of those *Glasses*. There are the *Mountains* where we find so much of Heaven, that we say, *Tis good to be here*. It is *grievous* unto the Believer to be stopt from ascending into those Holy *Mountains*. Nothing but an *Irresistible Providence* of GOD, will put by a Believer, from the Things, wherein he may enjoy Interviews with His Glorious Lord.

BUT, how comes it then to pass, that the means of *Communion* with our SAVIOUR, are so much neglected, so much despised? Alas, My Neighbours, Your SAVIOUR does not
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Constrain you to keep at a distance from Him. All the *Constraint* that is laid upon you, is from your own *Sloth*, which thinks much of the pains to prepare for Him. Your SAVIOUR does not *Forbid*, no, He does *Invite* your Approaches unto Him. And, ah, why do so many continue in that *Unbelief*, which provokes that complaint of our SAVIOUR concerning them! Joh. V. 40. *Ye will not come unto me, that you might have Life!* You have no *Constraint* upon you, but what is laid upon you, by your Sins, your sinful Dispositions, that *separate between you and your GOD*: No *Constraint*, but what the *Destroyer* lays upon you, who has you in his Possession, and *leads you captive to do his Will*. Oh! that you might feel the Power of another *Constraint* upon you! An Eminent Believer could say; 2 Cor. V. 14. *The Love of CHRIST constrains us*. When you consider the *Love* of your SAVIOUR, in what He has done for you, & in what He is willing to do for you; and the *Love* which your SAVIOUR will entertain you, and even overwhelm you withal, when you *come unto Him*; will not this *Love constrain you to Come unto Him*?

Finally, O Children of GOD, why are you so loth to Dye, and go unto your SAVIOUR? Our *Absence from the Lord*, by our Pilgrimage and Residence in this *Valley of the shadow of Death*, so little is it of a *grievous Constraint* upon the most of us, that we never go to be *present with the Lord*, but by the *greatest constraint* in
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the World upon us. Oh! That our *staying* here might be more a matter of *Patience*, and our *going* hence more a matter of *Desire*, with us! Oh! Could we *Dye* more willingly, more easily, more joyfully! How can we look our SAVIOUR in the Face, if when we appear anon before Him, we must own, Lord, I had not come unto thee, if I had not been constrain'd unto it!

The Second Observation.

THEY that go to Sea, should have their *Sailing-Orders* from our SAVIOUR, whose is the Sea, for He made it. Our SAVIOUR sends His Disciples on board the Vessel, Orders them when to Sail; what *Course* to steer; what *Port* they should make for. *Going to Sea*, 'tis a Lawful Thing; tis a Useful Thing; tis a Needful Thing. It was often done by our SAVIOUR Himself. And there seems a *Prophecy* in the *History* of it. It *Prophefied*, That the *Gospel* and *Kingdom* of our SAVIOUR, should be very much propagated by the Improvement of *Naviga- tion* in our *Latter Days*. But then, Let them that go to Sea, be sure that it be what our SAVIOUR has called them unto. When the Employment whereto our SAVIOUR has led us, is the *Business* of the *Mariner*, or when we are induced unto any *special Business*, which must be transacted on the Waters; then going to Sea, is what our SAVIOUR, has call'd us to. As *Jacob*, on his Journey; could say, Gen. XXXII. 9. O God, thou saidst unto me, Return; and I will deal well with thee. So in a Voyage, we should see to it, that in the midst of *Perils by Sea*, and

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even if we see ourselves like to be devoured in the Deep, when it is *boiling like a Pot*, we may be able to say, Lord; *It was in Obedience to thy Order, that I came to be where these Dangers are attending of me.* He that *Runs to Sea*, against or without an Allowance from GOD our SAVIOUR for it, may be a *Jonas* aboard, & the whole may fare the worse for his being with them. We read of *Solomon*, That the *Servants of Solomon*, were with such as had *Knowledge of the Sea*, in the Navy. But, *A Greater than Solomon is here.* Oh! may all of us, who traverse the Sea, be the *Servants* of that Glorious Lord! May His *Orders* be kept in going aboard; yea, and may His *Orders* also be kept aboard; His *Orders* (all good *Orders* are so,) be exactly kept unto.

The Third Observation.

PRAYER is a good *Preface* to a *Voyage*; they that go to *Sea*, should *Pray* on the *Land* before they go. Our SAVIOUR goes up into a *Mountain* to *Pray*, & after this *He walks upon the Sea*. We should *Pray* over all our *Important Undertakings*; *Pray* to be *Directed*, *Pray* to be *Prospered*, in all our *Important Undertakings*: *Pray* with such an *Acknowledgment* as that; Jer. X. 23. O Lord, I know, that the *Way of Man is not in himself*; it is not in *Man* that walketh, to direct his steps. A *Voyage* to *Sea*, is on many accounts One of our *Important Undertakings*. When we undertake a *Voyage*, it should be with much *Prayer* to the Gracious GOD in whose *Hand are all our Ways*; That He would lead

us in the Way wherein He would have us to go; and that He would keep us from Evil that it might not grieve us in our Way. Sirs, You Request the Publick Prayers of the Faithful, when you are Bound to Sea; and you do well in Recommending yourselves to the Blessings of GOD, by the Prayers of His People. But, Oh! Will you not Employ your own Private Prayers, when you are Bound to Sea, that Goodness & Mercy may follow you in your Voyage? 'Tis but Reasonable. Nay, You forfeit the Benefit of the Public Prayers, if you neglect the exercise of your Private Prayers, on this Occasion. But then, if Prayers are to be used Before the Voyage, they are most certainly to be used Upon the Voyage; 'tis a thousand Pities, there should be any Prayerless Vessels. If GOD send out a great Wind into the Sea, & there be a mighty Tempest in the Sea and the Vessel is likely to be Broken or Foundred there, you will then be Afraid, & your Fear will put you upon Crying to GOD. But if you never address Heaven with your Prayers but in Bad Weather, which is often more a Season for Working than for Praying, what cause will you have to say like him of old? Ezr. IX. 6. O my God, I am ashamed, & blush to lift up my Face unto thee! How justly, how fitly, may the Holy GOD answer you as with a Whirlwind; I will deliver you no more; Go to the Idols which you have served! Masters, your Companies are your Families. You must continue in Prayers with them; have your Morning, & Evening Sacrifices with them. Why should you incur the outpoured Fury of GOD upon

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upon them as upon the *Families* that call not upon *His Name*! The Exhortation to this *MARINE PIETY*, is the more Vehemently to be inculcated, inasmuch as we see, the Almighty *GOD* pouring out the *Vials* of His *Wrath* upon the *Sea*, in most awful Dispensations. We see a dismal Fulfilment of that Word; *Isai. II. 16. The Day of the Lord of Hosts is upon all the Vessels.* The *Sea-faring* part of the World, is distinguish'd by tremendous Judgments of *GOD* upon them; and the *Terrors* of them that haunt the *Sea*, are of late exceedingly multiplied. Oh! had I a speaking Trumpet that could be audible enough, how loudly would I call upon our *Mariners*; Ah! Miserable People, will you never lay to heart the *Plagues* that follow you, because you are the workers of *Iniquity*, that call not upon *GOD*! Oh! Repent & Return to Him that smites you. — But, alas! They will not regard the *Works* of the *Lord*, nor the *Operation* of His *Hands*, nor any of the *Warnings* which the *Servants* of *GOD* so affectionately give unto them. Nor will the *Tears* with which we beseech them to consult their own *Happiness* have any other effect but this, That they will go on to *Scoff*, & *Curse*, & *Bely* the *Best Friends* they have in the *World*: And so, a *Righteous*, and a *Terrible GOD*, will go on to *Destroy* them *Wonderfully*!

The Fourth Observation.

WHATEVER *Storms* the People of *GOD* may Suffer here below, their *SAVIOUR* who has the *Ordering* of the *Storms*, does from Above Behold them all. The Vessel which had the Dis-

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ciples of our Lord aboard, was in the midst of the Sea, tossed with Waves by contrary Winds. But their SAVIOUR in the Mountain was aware of their condition, & came walking on the Water to them. The Name of the Church is that, *Isai. LIV. 11. O thou afflicted, & tossed with Tempest.* The Ark of GOD floats on a *Tempestuous Ocean.* Every particular Child of GOD must often meet with *Stormy Circumstances*; and be tossed with Waves, & feel contrary Winds, & by unhappy Accidents without, & by uneasy Temptations within, become ready to say, *Psal. LXXXVIII. 7 Thou hast afflicted me with all thy Waves.* But, O Tempestuated Ones, Be Comforted in this, Your SAVIOUR from Above takes notice of all your stormy Circumstances. Tho' He be out of your Sight, you are not out of His. Let not your discouraged Souls now say with *Jonah. Cha. II. 4. Then I said. I am cast out of thy sight.* Your SAVIOUR will step in Seasonably to relieve you! He will come in with seasonable Succours. Yea, your Extremity will be His Opportunity to Succour you. Let not Zion, nor any Children of Zion say, *My GOD has forgotten me.*

The Fifth Observation.

THERE is a World of Spirits, the Apparition whereof is what the Children of Men living in Flesh, have usually no little Horror at. The Disciples of our SAVIOUR, seeing Him in the Night walking upon the Sea, we read, *They were troubled saying, It is a Spirit; & they cried out for fear.* 'Tis here taken for granted, That a Spirit, which belongs to the Invisible World, that the

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Dead retire into, may *Appear*, & become *Visible* to the *Living Children of Men*. How these *Apparitions* become sensible to our *Eyes*, tis a thing unknown unto any? But *that* they may do so, is well known unto many. And when they do *Appear*, they commonly raise a *shuddering Horror* in the *Spectators*. *Angels* have *Appeared*; But when they have done so, tho' their *Aspect* be never so *Glorious*, & their *Habit* never so *Luminous*, & their *Message* never so *Gracious*, yet they carry what is *Awful* with them. We read, *Judg. XIII. 6. The Countenance of an Angel of GOD is very Terrible.* It were a rash Thing for us to ask for the *Appearance* of them unto us, for a *Communion* with whom, we are in our *present State* so little qualified. Much oftner have *Devils* appeared. But People are in cruel *Frights*, in *Frightful Sweats*; Their *Hair* stands; their *Blood* runs cold; They are almost scared out of their *Wits*, on such formidable Occurrences. 'Tis rather more so, when the *Ghosts* of the *Dead* visit us, & show themselves unto us. Most of all so, if they are the *Spectres*, of such as have their *Lodging* among the *Damned*. O my Friends, Beware, Beware, Lest you *Dye in your Sins*, and so must have your *Portion* among the *Devils* and the *Damned*. If a *Transient Apparition* of a *Spirit* belonging to the *Kingdom of Darknes* be so very *Horrible*, what will it be, to be shut up in the *utter Darknes* of a *doleful Prison*, with such *Evil Spirits*! To be *Lodged* and *Broken in the Place of Dragons*! Oh! Don't

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walk after the Prince of the Power of the Air; Don't associate yourselves with Evil Spirits, by doing of Evil Actions. Get and keep under the Conduct of your SAVIOUR. Cry out for fear, of being sent, where Evil Spirits will be your only Companions, and like fearful Rattle Snakes forever Crawling and Coyling about you.

The Sixth Observation.

THERE are mixtures of Corruption in the Best Men alive, and in the Best Things they do; But such is the Compassion of our SAVIOUR, as to Pity them, and Accept them, notwithstanding this Corruption in them. When our SAVIOUR by His Loving Speech to His Disciples, had assured them that it was He, who was now coming to help them, then Peter, who was commonly the most forward of any among them, immediately breaks forth into that strange Request, Lord, If it be Thou, bid me to come unto thee. A Request wherein we may find something to be Commended. For Peter to wish that, he might be with a dear SAVIOUR; this was Commendable! For Peter to apprehend his Great SAVIOUR able to keep him from drowning in the Floods; this was Commendable! For Peter to hope, that his Kind SAVIOUR would give His People to share with Him in His Glories; this was Commendable! But then, alas, how much was there to be Reproved in this Request! Peter's Affectation to be found in Extraordinary Circumstances; Was not this Reprovable? What

What necessity for what he desired? Was no *Vainry*, no *Vain-Glory*, at the Bottom of the Desire? Be sure, The *strong Presumption* that he had of his own *Weak Faith* holding out, this was *Reproveable*. And yet, our *Compassionate* SAVIOUR grants his Request, says unto him, *Come*; Allows him to *Come*; Strengthens him to *Come*; upholds him for a while in his *Coming*. Oh! how full of *Compassion* our SAVIOUR! To overlook our *Follies*, and not utterly Reject our *Prayers* for the *foolish mixtures* in them! The *Storm* goes on, the *Faith* of *Peter* for a while is very *Commendable*; holds out bravely. But anon, the *Failing* of his *Faith*, how *Reproveable*! 'Tis too feeble to weather the *Storm*. He began to have such *sinful Thoughts* in his Mind as to provoke the withdraw of the *Heavenly Influences* from him. *Sinful Doubts* began to find a Room in his Mind; *sinful Doubts* which are *sinking Things*; and, Lo, he begins to sink upon it. But for all this, the *Compassion* of our SAVIOUR appears in still upholding of him. Who is a GOD like unto thee, O Lord, who pardons Iniquity, and passes by Transgression! Because Mercy is what thou delightest in.

The Seventh Observation.

WHEN we are in hazard of *Sinking*, our Eye and our Cry to our SAVIOUR, is the only Method for our *succour* and our *safety*. *Peter* finds himself *sinking*; feels himself going down; cries out, Lord, *Save me*! The out-stretched Hand of a Powerful and Merciful SAVIOUR, wonderfully

wonderfully *saves* him. When we are at any time ready to sink, Let us cry out, *Lord, Save me.* And we shall see what our SAVIOUR will do for us: we shall be wonderfully saved out of our Distresses. But when is it that we are in hazard of *sinking*,? And, *How* are we to have our Eye, *How* to make our Cry, when this Hazard is upon us?

First. WE are in Hazard of *sinking*, when we have *Heavy Afflictions* lying upon us, and such as threaten to be too *Heavy* for us. *Afflictions* are *Heavy Things*. Even those which are in some respects *Light Afflictions*, yet are the Things that cause us to be in *Heaviness*. This *Heaviness* often *sinks* those that have it upon them. One in very grievous *Afflictions*, makes that moan, Psal. LXIX. 2. *I sink in deep mire, where there is no standing; I am come into deep Waters where the Floods overflow me.* We *sink* under our *Heavy Afflictions*, when we are not able to bear them; when we are *swallowed up with overmuch sorrow*: When that *sorrow which works Death* prevails upon us; and when we *refuse to be Comforted*, lose the Relish of the Comforts which our Good GOD bestows upon us. We *sink* when the *Tempest* grows to such a discomposing Degree, that we are like the *Mariners*, of whom we read, *Their Soul is melted because of Trouble; they are at their wits end*: And we lose our *patient Submission* to the Will of GOD; we lose our *Study* to bring forth the *Fruits* which the Things that are not *joyous but Grievous* do call for;
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we lose all Expectation to see a tolerable Issue of our Grievs, or Out-gate from them. Now certainly there is Hazard of our sinking in the Billows that are passing over us.

AND now, What is to be done in this case? Afflicted Believer, First, Lift up thy Eye to thy SAVIOUR. This is an Ancient Course; Psal. XXV. 15. *Mine Eyes are ever towards the Lord, for He shall bring forth my Feet out of the Net.* Thus, have thine Eyes ever towards the Lord, and He will not let thy Feet sink in the Waters of Adversity. Have an Eye, first, On the Promise of thy SAVIOUR. We are advised, Prov. XII. 25. *Heaviness in the Heart of Man makes it stoop; but a good word makes it glad.* When thy Heart stoops, & even sinks under thy Heaviness, Consult the Word of thy SAVIOUR. His Promise is a Good Word. Thou mayst in His Word find many a Promise that will suit thy Condition. O sinking Soul, Catch at some suitable Promise for thee; And especially, Catch at that Good Word, GOD will not suffer us to be Tempted, above what we are able to bear. And that Good Word, All things shall work together for Good unto them that love GOD. And that Good Word, Call upon me in the Day of Trouble, and I will deliver thee, and thou shalt glorify me. How canst thou sink, with such Good Words to buoy thee up? Let such Good Words be thy Delight, and thou wilt not Perish in thy Affliction. Have an Eye, next unto the Pattern of thy SAVIOUR. It was directed; Heb. XII. 1, 2. *Run with Patience, Looking unto*

JESUS. Truly, Our SAVIOUR was a *Sufferer*; yea, a *Man of Sorrows and acquainted with Grief*. O Soul ready to *sink* in *Sufferings*; Remember the *Sufferings* of thy SAVIOUR; How *Various* they were; How *Bitter* they were; How *Patient* He was under them. Let thy *Conformity* to Him, in the *Quality* of thy *Sufferings*, keep thee from *sinking* in them; and produce a *Conformity* to Him, in thy *Patience* under them. How can we *sink*, when we have our SAVIOUR associated with us? Have an *Eye*, Lastly, Unto the *Power* of thy SAVIOUR. It is He to whom we may say; Job XLII. 2. O Lord, I know that thou canst do every thing. If our SAVIOUR please to *stretch out His Hand*, He can, when He please, and how He please, put a *Period* to our *Sufferings*. He can *send from Above*; He can *take us*; He can *draw us out of many Waters*. Or, if He *stretch out His Hand*; He can enable us to bear after a becoming manner the *Thing that is Appointed for us*: He can keep our *Head above Water*, while He will yet keep us in it. O Soul going to *sink*; The *Hand* of thy SAVIOUR is the *Hand* that made the *World*; the *Hand* that holds up the whole *Fabrick* of *Nature*: The *Hand* which keeps up the *Pillars of Heaven*; the *Earth* also would be *dissolved*, were it not for this *Hand bearing up the Pillars thereof*. Who can *sink*, that has *Help in the Hand of the Lord, who made Heaven and Earth*!

BUT then, Secondly; With an *Eye* to thy SAVIOUR, lift up thy *Cry* unto Him. So we
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are taught of GOD : Jam. V. 13. *Is any among you afflicted ? let him Pray.* We read of such a thing as, *The Prayer of the Afflicted when he is Overwhelmed* ; That is to say, when he is just upon *sinking*, in his Calamity. Now, *O sinking Soul*, Now, if ever it should be said of thee, *Behold he Prays.* Pray, Oh ! Pray ; That the *Errands* of thy *Troubles* may be complied withal, and thou mayst be supported in them and rescued from them. The Servant of GOD could say, Psal. CXXX. 1. *Out of the depths have I cried unto the Lord.* Wouldest thou not *sink* in the *Depths* ? It must be prevented by thy *Crying* to the Lord. No Method like to that ! Fall on thy *Knees*, Keep on thy *Knees* ; This will keep thee from *sinking*. So One that was of a *ferrowful spirit*, follows the Method and *pours out a Soul unto the Lord* : Then is no more sad. So, One *walking in the midst of Trouble*, follows the Method, and gives this Report of the Success, *In the day when I cried, thou answeredst me ; Thou strengthenedst me with strength in my Soul.*

Secondly ; WE are in Hazard of *sinking*, when the view of our *Sins* fills us with *Fears*, and our *sinful Miscarriages* throw us into *fearful Apprehensions*. It is a Pathetic Moan ; Ezra. IX. 6. *Our Iniquities are increased over our Head.* It is a Metaphor taken from *Deep Waters*, in which Men are drowning and ready to Perish. Thou seest, *O Guilty Soul*, Thy *Trespass* is grown up unto the *Heavens*. The *The Number of thy Sins* is grown as great as
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that of the *Stars* in the *Heavens*. Upon this, thy *Iniquities* are gone over thy *Head*. Thou art *sinking* in the *Deep Waters* thereof. The *Guilt* of *Sin* being set home on the *Conscience*, makes the *Soul* to *sink*, in the *Black Sea* of *Despair*. A *Despairing Soul* is one *sinking* in a *Bottomless Pit*. The *Shriek* of the *sinking Soul*, is that ; Psal. XXXVIII. 4. *My Iniquities are gone over my Head ; as an heavy Burden they are too heavy for me.* 'Tis that, Psal. XL. 11. *My Iniquities have taken hold upon me, so that I am not able to look up ; my Heart fails me.* The *Soul* instead of going to a *GOD* who will have *mercy*, and will abundantly *pardon*, becomes afraid, that no such thing is to be hoped for. It concludes, *He that made me will not have Mercy on me, and He that formed me will shew me no Favour.* It concludes, *I have sinned Unpardonably, and I must be Damned unavoidably ;* It sinks into the *Belly of Hell* ; and may incur with *Jonah* there ; *The Waters compass me about, even to the Soul ; the deep closes me round about. I go down to the Bottoms of the Mountains ; the Bars of the Pit are about me forever.*

AND now, What is to be done in this case? O *Souls* horribly *sinking* in *Despondencies* ; First ; Your *Eye* must be to your *SAVIOUR*. It must not be with you, as it was with the *sinking Penitent*, that said ; Psal. XXXVIII. 10. *The light of my Eyes is gone from me.* No, Open your *Eyes* and look up, and see what is to be seen in your *Admirable SAVIOUR*. First, Have an *Eye* to the *Blood* of your *SAVIOUR*. Your
SAVIOUR

SAVIOUR has made Himself your *Sacrifice* And you are instructed; 1 John I. 7. *His Blood cleanseth from all sin.* Yea, and this *Blood* is a *Fountain set open for you.* The worst of us all may repair unto it. Secondly, Have an *Eye* to the Word of your SAVIOUR. Your SAVIOUR does *Invite* you all to *come* unto Him; yea, does *Beseech* you, that you would be *Reconciled* unto GOD. What a Word is that of His! John VI. 37. *Him that cometh unto me, I will in no wise cast out.* O snatch at the *Golden Cord* so thrown out unto thee. Thirdly, Have an *Eye* to the *Grace* of your SAVIOUR. A SAVIOUR who is, *The Good One.* A SAVIOUR so ready to have *Compassion* on them that have been *out of the Way*; A SAVIOUR who takes for His *Honour* what was once cast as a *Reproach* upon Him, *He receiveth Sinners.* To such a Saviour we may say, Psal. LXXXVI. 5. *Thou Lord, art Good, and ready to Forgive, and plentiful in Mercy to all them that call upon thee.* O Soul going down into the *Horrible Pit*; Thy Saviour will be as ready to *stretch out His Hand* unto thee, as ever He was unto *Peter*!

BUT, Secondly; Your *Cry* must be to your Saviour. And what shall your *Cry* be but that? Psal. CXVI. 4. *O Lord, I beseech thee deliver my Soul.* Yea, but at the same instant, and at this very instant, give up yourselves unto your Saviour; put yourselves into His *Glorious Hands*; Ask Him to *fulfil for you all the good pleasure of His Goodness.* Let this come into the *Cry*, Psal. CXIX. 94. *Lord, I am thine, Save me.*

Thirdly,

Thirdly, WE are in Hazard of *sinking*, when *Temptations* upon us to sin, are Violent, are Vehement, are a *Blast of the Terrible Ones*, and the *Tempter* is like to be too hard for us. He was not far from sinking, who could say, Psal. 18. 4. *The floods of Belial made me afraid.* Floods of *Temptations* to cast off the *Takes* of GOD & of Religion, are *Floods of Belial*. When we *sin*, we *sink*; Oh! how far from GOD, and from Heaven! To be *led away with foolish and hurtful Lusts*, is to be *Drowned in Perdition*. Sometimes our *Corruptions* within grow very Boisterous. Our irregular and inordinate *Passions* grow very furious. The *Floods* lift up their Voice; They make us deaf to the Dictates of Wisdom. They *sink* us down into all the *Darkness* that *Vile Affections* can bring upon us. They lay us in the *lowest Pit*, in *Darkness*, in the *Deeps*. The *Wicked One* may also fall upon us; *Devils* may be very impetuous, and throw in & repeat and renew those *Injections* which may hurry us on to sin, with *Impetuosity* hardly to be resisted. They may also employ the *Children of the Wicked One* as their Instruments, and keep them continually lying at us, to draw us into *Wickedness*. We are *sunk*, if they gain their point. And we may have cause to say, *My Feet were almost gone, my Feet had well nigh slipped*. We may have much ado to hold up against our *Temptations*, and keep our integrity.

AND now, What is to be done in this Case? O Souls upon the point of *sinking*: First, Your Eye must be to your Saviour: The Saviour who
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is Revealed and Offered unto you under that Endearment, Heb. 2. 18. *He knows how to succour the tempted.* And here, First, Your Eye to your Saviour must consider Him, as having Purchased for you a Victory over your Temptations. It is an Emphatical passage; Rom. XVI. 20. *The God of peace shall bruise Satan under your feet shortly.* Your Saviour was Bruised by Satan in the Day of His Temptations. These Bruises, and Vexing, & Sweating, and Bloody Tortures, given to your Saviour, have brought about your Peace with GOD. Hence 'tis, that the Tempter will be Bruised under the Feet of His followers. O plead the price thus paid for your Victory. Secondly, Your Eye to your Saviour must consider Him, as giving you an Example, for an encounter with Temptations. We may thus apply that; 1 Pet. II. 21. CHRIST Suffered, leaving us an Example, that we should follow His steps. What was the way taken by our SAVIOUR when He suffered cruel Temptations? His way was, to Reply, *It is written.* When Tempted unto any Evil Thing, fly to what is written. Lay hold on what is written. Hold up what is written; so you will be strong, and overcome the wicked one. Thirdly, Your Eye to your SAVIOUR must consider Him as on the Throne of GOD, Able & Willing to Command from thence Deliverances for you. One who was no stranger to Temptations could say, Psal. 18. 6, 16. *In my Distress I cried unto my God; He delivered me from my strong Enemy.* This, This, will upon Trial be your Experience.

BUT

BUT then, Secondly. Your Cry must be unto your SAVIOUR. And what shall your Cry be but That! *Isai. XXXVIII. 14. O Lord, I am Oppressed, undertake for me. Yea, never give over, but Cry to GOD in the Battie.* Make an Incessant Cry unto your SAVIOUR, like him who surrounded with Enemies, cried out, *Lord! I know not what to do, but mine Eyes are unto thee.* You shall anon say, *Psal. LVI. 9 When I cry unto thee, then shall my Enemies be defeated.*

TO have done. Behold a Contemplation and a Consolation, which they who propose to *Sail upon the Water*, may do well to carry with them, and Live upon it there.

‘O My SAVIOUR, I behold Thee *Walking on the Water*; and I Rely upon thee, to *be with me*, when I am *Sailing on the Water*. O fulfill to me that gracious Promise, *When thou passest through the Waters I will be with thee.* Wait thou *be with me*, and protect me from the Mischiefs, by reason whereof *Sailing is now Dangerous!* Wilt thou *be with me* and Preserve my Life, when I come into a *Change* of Circumstances by which my Health may be endangered! But shall I not also *be with thee*, when I am carried by a Vessel, where I must be a *Stranger!* O! Let me always *be with thee*, by having the *precious Thoughts* of thee ever filling of me; and by Remembring *thine Eye* is always upon me. My SAVIOUR, Let not the *Many Waters* quench my Love unto thee, nor the *Floods* drown it, but greatly Quickened it, when doing *Busin^s* on the *Great Waters*, I shall see thy Works, and the Wonders of thy Goodness unto me there.

FINIS.