

awful judgment in this life doth not answer God's threatenings, either in degree or in circumstances or in duration. If the greatest sufferings that ever are endured in this life should be eternal, it would not answer the threatening. Indeed temporal judgments belong to the threatenings of the law; but these are not answered by them; they are but foretastes of the punishment. "The wages of sin is death." No expressions of wrath that are suffered before men have filled up the measure of their sin are its full wages. But then God will reckon with them and will recompense into their bosoms the full deserved sum.

The use I would make of this doctrine is of warning to natural men to rest no longer in sin and to make haste to flee from it. The things which have been said under this doctrine may well be awakening, awful considerations to you. It is awful to consider whose wrath it is that abides upon you and of what wrath you are in danger. It is impossible to express the misery of a natural condition. It is like being in Sodom with a dreadful storm of fire and brimstone hanging over it just ready to break forth and to be poured down upon it. The clouds of divine vengeance are full and just ready to burst. Here let those who yet continue in sin in this town consider particularly:

Under what great means and advantages you continue in sin. God is now favoring us with very great and extraordinary means and advantages in that we have such extraordinary tokens of the presence of God among us; his spirit is so remarkably poured out and multitudes of all ages and all sorts are converted and brought home to Christ. God appears among us in the most extraordinary manner, perhaps, that ever he did in New England. The children of Israel saw many mighty works of God when he brought them out

of Egypt; but we, at this day, see works more mighty and of a more glorious nature.

We who live under such light have had loud calls, but now above all. Now is the day of salvation. The fountain hath been set open among us in an extraordinary manner and hath stood open for a considerable time. Yet you continue in sin, and the calls that you have hitherto had have not brought you to be washed in it. What extraordinary advantages have you lately enjoyed to stir you up! How hath everything in the town of late been of that tendency! Those things which used to be the greatest hindrances have been removed. You have not the ill examples of immoral persons to be a temptation to you. There is not now that vain worldly talk and ill company to divert you and to be a hindrance to you which there used to be. Now you have multitudes of good examples set before you; there are many now all around you who, instead of diverting and hindering you, are earnestly desirous of your salvation and willing to do all that they can to move you to flee to Christ: they have a thirsting desire for it. The chief talk in the town has of late been about the things of religion and has been such as hath tended to promote and not hinder your souls' good. Everything all around you hath tended to stir you up; and will you yet continue in sin?

Some of you have continued in sin till you are far advanced in life. You were warned when you were children, and some of you had awakenings then; however, the time went away. You became men and women, and then you were stirred up again; you had the strivings of God's Spirit; and some of you have fixed the times when you would make thorough work of seeking salvation. Some of you, perhaps, determined to do it when you should be married and settled

in the world; others when you should have finished such a business and when your circumstances should be so and so altered. Now these times have come and are past, yet you continue in sin.

Many of you have had remarkable warnings of Providence. Some of you have been warned by the deaths of near relations; you have stood by and seen others die and go into eternity; yet this hath not been effectual. Some of you have been near death yourselves, have been brought nigh the grave in sore sickness, and were full of your promises how you would behave yourselves if it should please God to spare your lives. Some of you have very narrowly escaped death by dangerous accidents; but God was pleased to spare you, to give you a further space to repent; yet you continue in sin.

Some of you have seen times of remarkable outpourings of the Spirit of God in this town in times past, but it had no good effect on you. You had the strivings of the Spirit of God, too, as well as others. God did not pass so by your door but that he came and knocked; yet you stood it out. Now God hath come again in a more remarkable manner than ever before, and hath been pouring out his Spirit for some months in its most gracious influence: yet you remain in sin until now. In the beginning of this awakening you were warned to flee from wrath and to forsake your sins. You were told what a wide door there was open, what an accepted time it was, and were urged to press into the kingdom of God. And many did press in; they forsook their sins and believed in Christ, but you, when you had seen it, repented not that you might believe him.

Then you were warned again, and still others have been pressing and thronging into the kingdom of God. Many have fled for refuge and have laid hold on Christ: yet you

continue in sin and unbelief. You have seen multitudes of all sorts, of all ages, young and old, flocking to Christ, and many of about your age and your circumstances; but you still are in the same miserable condition in which you used to be. You have seen persons daily flocking to Christ, as doves to their windows. God hath not only poured out his Spirit on this town, but also on other towns around us, and they are flocking in there as well as here. This blessing spreads further and further; many, far and near, seem to be setting their faces Zion-ward; yet you who live here, where this work first began, continue behind still; you have no lot nor portion in this matter.

How dreadful the wrath of God is when it is executed to the uttermost. To make you in some measure sensible of that, I desire you to consider whose wrath it is. The wrath of a king is the roaring of a lion, but this is the wrath of Jehovah, the Lord God Omnipotent. Let us consider, what can we rationally think of it? How dreadful must be the wrath of such a Being when it comes upon a person to the uttermost, without any pity, or moderation, or merciful circumstances! What must be the uttermost of his wrath who made heaven and earth by the word of his power; who spake and it was done, who commanded and it stood fast! What must his wrath be who commandeth the sun and it rises not, and sealeth up the stars! What must his wrath be who shaketh the earth out of its place and causeth the pillars of heaven to tremble! What must his wrath be who rebuketh the sea and maketh it dry, who removeth the mountains out of their places and overturneth them in his anger? What must his wrath be whose majesty is so awful that no man could live in the sight of it? What must the wrath of such a Being be when it comes to the uttermost, when he makes his

majesty appear and shine bright in the misery of wicked men? And what is a worm of the dust before the fury and under the weight of this wrath, which the stoutest devils cannot bear, but utterly sink and are crushed under it?

Consider how dreadful the wrath of God is sometimes in this world, only in a little taste or view of it. Sometimes, when God only enlightens conscience to have some sense of his wrath, it causes the stout-hearted to cry out; nature is ready to sink under it, when indeed it is but a little glimpse of divine wrath that is seen. This hath been observed in many cases. But if a slight taste and apprehension of wrath be so dreadful and intolerable, what must it be when it comes upon persons to the uttermost? When a few drops or a little sprinkling of wrath is so distressing and overbearing to the soul, how must it be when God opens the flood-gates and lets the mighty deluge of his wrath come pouring down upon men's guilty heads and brings in all his waves and billows upon their souls? How little of God's wrath will sink them! "When his wrath is kindled but a little, blessed are all they that put their trust in him."

Consider, you know not what wrath God may be about to execute upon wicked men in this world. Wrath may, in some sense, be coming upon them in the present life, to the uttermost, for aught we know. When it is said of the Jews, "the wrath is come upon them to the uttermost," respect is had, not only to the execution of divine wrath on that people in hell, but that terrible destruction of Judea and Jerusalem, which was then near approaching by the Romans. We know not but the wrath is now coming, in some peculiarly awful manner, on the wicked world. God seems, by the things which he is doing among us, to be coming forth for some great thing. The work which hath been lately wrought

among us is no ordinary thing. He doth not work in his usual way, but in a way very extraordinary; and it is probable that it is a forerunner of some very great revolution. We must not pretend to say what is in the womb of Providence, or what is in the book of God's secret decrees; yet we may and ought to discern the signs of these times.

Though God be now about to do glorious things for his church and people, yet it is probable that they will be accompanied with dreadful things to his enemies. It is the manner of God, when he brings about any glorious revolution for his people, at the same time to execute very awful judgments on his enemies.

"Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people."

"Say ye to the righteous, it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him."

"Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit."

We find in Scripture that where glorious times are prophesied to God's people there are at the same time awful judgments foretold to his enemies. What God is now about to do, we know not; but this we may know, that there will be no safety to any but those who are in the ark. Therefore it behooves all to haste, and flee for their lives, to get into a safe condition, to get into Christ; then they need not fear, though the earth be removed and the mountains carried into the midst

of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof: for God will be their refuge and strength; they need not be afraid of evil tidings; their hearts may be fixed, trusting in the Lord.

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SINNERS IN THE HANDS OF AN ANGRY GOD

[From a sermon on Deuteronomy xxxii, 35, preached at Enfield, Connecticut, July 8, 1741.]

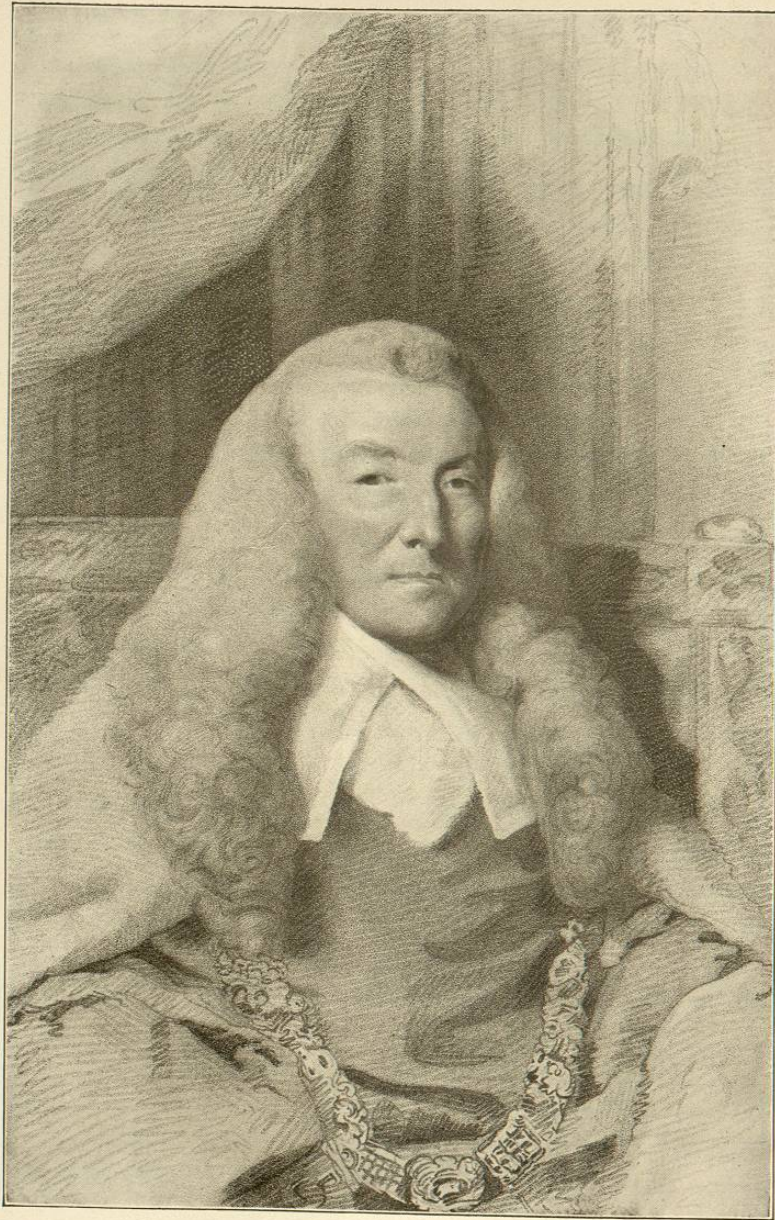
THE God that holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire abhors you, and is dreadfully provoked. His wrath toward you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear you in his sight; you are ten thousand times as abominable in his eyes as the most hateful and venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince, and yet it is nothing but his hand that holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night; that you were suffered to awake again in this world after you closed your eyes in sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up; there is no other reason to be given why you have not gone to hell since you have sat here in the house of God provoking his pure eye by your sinful, wicked manner of attending his solemn worship; yea, there is nothing else that is to be given as a reason why do you not this very moment drop down into hell.

O sinner! consider the fearful danger you are in; it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath that you are held over in the hands of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell; you hang by a slender thread, with the flames of Divine wrath flashing about it and ready every moment to singe it and burn it asunder, and you have no interest in any mediator and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment. . . .

It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity: there will be no end to this exquisite, horrible misery: when you look forward you shall see along forever a boundless duration before you, which will swallow up your thoughts and amaze your soul, and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages in wrestling and conflicting with this Almighty, merciless vengeance; and then when you have done so, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains, so that your punishment will indeed be infinite. Oh! who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is inexpressible and inconceivable: for "who knows the power of God's anger!"

How dreadful is the state of those that are daily and hourly in danger of this great wrath and infinite misery! But this

is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious they may otherwise be. Oh, that you would consider it, whether you be young or old! There is reason to think that there are many in this congregation now hearing this discourse that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have — it may be they are now at ease and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one in the whole congregation, that was to be the subject of misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight it would be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats of this meeting-house, in health, and quiet and secure, should be there before to-morrow morning!



LORD MANSFIELD

## LORD MANSFIELD

**W**ILLIAM MURRAY, first Earl of Mansfield, a celebrated British jurist and statesman who became lord chief-justice of England, was born at Seone, Scotland, March 2, 1705, and died at London, March 20, 1793. He came of a Jacobite family, the fourth son of the fifth Viscount Stormont, a peer of Scotland, and was educated partly at Perth, near his birth-place, and partly at Westminster and Oxford. After travelling in France for a time, he studied law at Lincoln's Inn, London, and in 1731 was called to the bar. He rose rapidly in his chosen profession, and within two or three years was conducting appeals at the bar of the House of Lords. In 1742 he entered Parliament as solicitor-general, and became one of the conspicuous figures in the parliamentary history of his time, having among other professional duties to conduct the prosecution of the Jacobite lords after the rising in Scotland in 1745. In 1754, he became attorney-general and two years later was made chief-justice of the King's Bench and raised to the peerage. In 1776, he was created Earl Mansfield, but retired from the chief-justiceship in 1789, and died four years later. As chief-justice, he was distinguished for his equity and integrity, but he was unpopular in his later years of office on account of his Tory leanings and his stiff adherence to the policy of coercing America. As a parliamentary speaker he was surpassed in his own time only by Chatham, to whose impassioned delivery his own clear enunciation, graceful gestures, and forceful arguments offered a strong contrast. He has been called "the founder of English commercial law."

### THE RIGHT OF ENGLAND TO TAX AMERICA

[This speech was delivered in the House of Lords, February 3, 1766, in answer to Lord Camden, who objected to taxation without representation.]

**M**Y LORDS,—I shall speak to the question strictly as a matter of right; for it is a proposition in its nature so perfectly distinct from the expediency of the tax, that it must necessarily be taken separate, if there is any true logic in the world; but of the expediency or in expediency I will say nothing. It will be time enough to speak upon that subject when it comes to be a question.

I shall also speak to the distinctions which have been taken, without any real difference, as to the nature of the tax; and I shall point out, lastly, the necessity there will be of exerting the force of the superior authority of government, if opposed by the subordinate part of it.

I am extremely sorry that the question has ever become