

Isaiah 2:15

He will make him that gives  
Neighbour drink, that gives  
his bottle to him, and makes  
him drunken also, that there  
mayest be on their Nether  
Isaiah 4. v. He will make them, that  
rise up early in the morning that  
they may sell Strong Drink,  
that continue in till Night, till  
Wine inflame them. - Verse 27  
He will make them that are wise to  
drink wine, and men of strength  
to mingle Strong Drink.

GOD, the Eternal Benefactor  
Father of all. Saw fit to give  
all this World, and he fill'd it  
with variety of every thing, both  
Animate and Inanimate creatures  
The moving Creatures upon the  
Face of the earth were innum-  
erable and various, both great  
and small. - And the fowls were  
without Number, and of all sort  
and the productions of the earth  
amazing in their variety, both to

The soft, and  
effluent virtues  
in the things to grow  
in the Earth - And variety of plants  
upon the face of the Earth - And  
the Lord made a garden also, and  
he must conclude that it contains  
the best choice and the most excel-  
lent things in the world. And the  
sea the fishes and all creatures  
out full of every kind of fish,  
great and small, - and the Luna  
and stars were first in the Hea-  
vens like Candles, The Sun the  
Moon and the Stars were made  
to give light to this World, -  
and when the Lord God, had been  
loyally and Richly furnished, this  
World, with every necessity of Life.  
Then last of all, he made man  
for whom he made this World, -  
he gave the Crown, the glory and  
the Excellency and the Beauty  
of the whole Creation. For God  
made him in his own Image  
and Likeness, breathed into  
him the Breath of Life and he  
became a living and immortal  
Soul, - and the Lord formed

of Hagan also out of the night  
and they two came to the  
rain that came down, they took  
a little lower the hedge, and  
the Lord placed in the garden  
and freely gave it to them and  
every one it except one tree  
which was in the midst of the  
garden, and they were not to  
eat of that, for in the day that  
they thought of it they should die  
and he must continue that while  
they stood in their innocency they  
knew every creature to be  
agreeable to gods mind. They  
glorified god in all things  
and they fully enjoyed god  
that was their happiness  
and had they continued  
in that state of holiness, they  
might have been happy to endless  
ages - But alas we find a man  
Catholy account, of them; when  
the Tempter came to our Mother  
with a lie; she put forth her hand  
stole the forbidden Fruit and  
eat of it, and gave unto her  
Husband also, and he eat of it

and they left all. They left  
the Joy of God, the  
Image of God, and all  
their Holiness and Innocency, all  
Light and Comfort, - they plunge  
themselves into all their Iniquity,  
into Sin and Unbelief, and all  
manner of Misery, both Temporal  
and Spiritual and Eternal.  
This is the miserable situation of  
mankind, he is now prone to all  
manner of Sin, - alas, what is man  
and what is man? The most noble  
Creature becomes the most igno-  
rant Creature, from being almost  
an Angel, is become a Devil. -  
He is now practicing all manner  
of Sin, - one amongst the worst  
ever committed, Drunkenness is one  
of the worst, yet it is growing so  
amongst all Nations. -

I shall now say some thing from  
the Texts I have read; some may  
think it strange, that I should take  
so many Texts to make one Discourse  
upon, I aim to speak to two sorts  
of People in particular -  
I shall now take notice of the  
first -

The wine that gives us Night  
and Drink &c. - These are the  
ful life of all these comforts,  
they have made for our support  
and comfort in life - but when  
we take them beyond the bounds  
of Temperance we use them  
lawfully, and sin against God  
the giver of all these comforts -  
and there is sin, both in commu-  
nicating and receiving these com-  
forts. As we see in our Text -  
A dreadful sin is done against  
him that gives Drink to his Neigh-  
bors, a bad intention -

2<sup>d</sup> For entering here to come  
 John. 13. 9. Psa. 89. 19. we must  
 go to X in the only way. John. 14. 6.  
 we must go to Christ at the only doorway.  
 Act. 4. 12.  
 we must go to Christ at the only doorway  
 of our hearts. — Job. 7. 29.  
 we must go to Jesus to have our hearts  
 cured. Matt. 1. 21. —  
 we must go to X to receive from the Father  
 of the Law. John. 1. 10. — 13.  
 we must go to X to obtain our life.  
 St. Luke. 24. 46. 47. Act. 10. 43. 45.  
 we must go to X to give us grace.  
 St. John. 1. 17. 17. 2 (or 12. 9) and life  
 we must go to X to obtain St. Spirit  
 John. 10. 10. John. 20. 21. John  
 14. 19. Lastly we must go to  
 calling on His name, on him, and  
 receive him of our own P. P. & K.  
 we are all C. —  
 3<sup>d</sup> by the P. P. & K. & C. —  
 the Son of God. John. 1. 12. 13.  
 if there then have St. John. 4.  
 Rom. 8. 14. 17. to what they  
 must do. 1. Tim. 4. 8. 1 Pet.

the 1st. Matt. 11. 28. (28 have we)  
 the 2nd. of Luke 14. 31. from the 1st. place  
 I shall endeavour to divide  
 those verses, to whom this generous  
 call, or invitation is addressed  
 2<sup>d</sup> place. I shall give four directions  
 how they must come.  
 3<sup>d</sup> place. I shall put the consequence of  
 that invitation in view of the great  
 reward they will receive.  
 4<sup>th</sup> place. I shall supply the supplies  
 of this call or invitation of Jesus  
 Christ the Saviour for all  
 5<sup>th</sup> place. I shall conclude the whole with some  
 few words of exhortation.

1<sup>st</sup> place. the call is to the Sinner  
 men, not devils, to those that are  
 now in the land of the living, not the  
 land of spirits. the call is to the  
 wandering, that are going past but  
 do not stop, to those that are  
 not more than to us. to those that are  
 labouring, not in heavy labour, but  
 in invitation is to those that will come  
 to Matt. 19. 11. the invitation is to  
 Matt. 9. 13. you the high  
 priest, and the call is to  
 all of the children of men  
 Lk. 27. 29. 31.