

# THE KINGDOM OF GOD

## GEORGE WHITEFIELD (1714–1770)

*One of the most unlikely friendships of the eighteenth century was Benjamin Franklin's with George Whitefield. Franklin was an exuberant materialist; Whitefield an enthusiastic spiritualist. Whitefield was the most visible and popular evangelist of the century, a dissenter against Enlightenment and all it seemed to stand for, and the embodiment of the Great Awakening. Yet Franklin was Whitefield's best American friend, and Whitefield was Franklin's only evangelical friend.*

*Whitefield preached the New Birth. John Bunyan's character Christian in Pilgrim's Progress (by far the most widely read book in the colonies after the Bible) said, "I was delivered from the burden that so heavily oppressed me." The New Birth was the shattering recognition of sin and the need for repentance; the experience of God's grace. As Whitefield moved from colony to colony on several visits to America from England, tens of thousands came to hear and see him act out the evangelical message, and to experience grace for themselves. Franklin once calculated that Whitefield could be heard by 20,000 people in the open air.*

*This selection represents the themes of Whitefield's preaching but cannot convey its power. His sermons were often given in "field meetings" since few churches could hold the crowds who flocked to hear him. Highly charged, emotional, and extemporaneous, they produced the experience of the New Birth.*

1741

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost—Romans 14:17

... There are two things which those who call themselves Christians want much to be convinced of, namely, First, what religion is not; second, what religion positively is. Both these are in the words of the text plainly taught, and,

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Henry C. Fish, ed., *History and Repository of Pulpit Eloquence* (New York: Dodd, Mead, and Company, 1856), I:333–48.

therefore, as God shall enable me, I shall endeavor, first, to explain what you are to understand by “the kingdom of God.” Secondly, I shall endeavor to show that “the kingdom of God is not meat and drink;” and thirdly, I shall show you what “the kingdom of God” positively is, namely, “righteousness, and peace,  
5 and joy in the Holy Ghost.”

First, I am to explain to you what you are to understand by “the kingdom of God.” By the kingdom of God, in some places of Scripture, you are to understand no more than the outward preaching of the Gospel, as when the apostles went out and preached that “the kingdom of God and the kingdom of  
10 heaven was at hand.”<sup>1</sup> In other places of Scripture you are to understand it as implying that work of grace, that inward holiness, which is wrought in the heart of every soul that is truly converted and brought home to God. The Lord Jesus Christ is King of His Church, and the Lord Jesus Christ has got a kingdom; and this kingdom is erected and set up in the hearts of sinners, when they are  
15 brought to be subject to the government of our dear Redeemer’s laws. In this sense, therefore, we are to understand the kingdom of God, when Jesus Christ said, “The kingdom of God is within you,”<sup>2</sup> in your hearts; and when He tells Nicodemus that “unless a man be born again he cannot see the kingdom of God”<sup>3</sup> he can have no notion of the inward life of a Christian. In other places  
20 of Scripture, the kingdom of God not only signifies the kingdom of grace, but the kingdom of grace and of glory also; as when Jesus said, “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;”<sup>4</sup> that is, either to be a true member of His mystical Church here or a partaker of the glory of the Church triumphant hereafter. We are to  
25 take the kingdom of God in the text as signifying that inward work of grace, that kingdom which the Lord Jesus Christ sets up in the hearts of all that are truly brought home to God; so that when the Apostle tells us, “The kingdom of God is not meat and drink,” it is the same as though he had said, “My dear  
30 friends, do not quarrel about outward things; for the kingdom of God, or true and undefiled religion, heart and soul religion, is not meat and drink.”

Secondly, by meat and drink, if we compare the text with the context, we are to understand no more than this, that the kingdom of God, or true religion, does not consist in abstaining from a particular meat or drink. But I shall take the words in a more comprehensive sense, and shall endeavor to show you on  
35 this head that the kingdom of God, or true and undefiled religion, does not consist in any, no, not in all outward things, put them altogether. And,

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<sup>1</sup>Matthew 10:7

<sup>2</sup>Luke 17:21

<sup>3</sup>John 3:3

<sup>4</sup>Matthew 19:24, Mark 10:25, Luke 18:25

First, The kingdom of God, or true and undefiled religion, does not consist in being of this or that particular sect or communion. Perhaps, my dear friends, were many of you asked what reason you can give for the hope that is in you, what title you have to call yourselves Christians—perhaps you could say no more for yourselves than this, namely, that you belong to such a church, and worship God in the same way in which your fathers and mothers worshiped God before you; and perhaps, at the same time you are so narrow in your thoughts that you think none can worship God but those that worship God just in your way. It is certainly, my dear friends, a blessing to be born as you are, in a reformed Church; it is certainly a blessing to have the outward government and discipline of the Church exercised; but then, if you place religion merely in being of this or that sect—if you contend to monopolize or confine the grace of God to your particular party—if you rest in that, you place the kingdom of God in something in which it does not consist—you had as good place it in meat and drink. There are certainly Christians among all sects and communions that have learned the truth as it is in Christ Jesus. I do not mean that there are Christians among Arians, Socinians, or those that deny the divinity of Jesus Christ—I am sure the devil is priest of such congregations as these; but I mean there are Christians among other sects that may differ from us in the outward worship of God. Therefore, my dear friends, learn to be more catholic, more unconfined in your notions; for if you place the kingdom of God merely in a sect, you place it in that in which it does not consist.

Again: as the kingdom of God does not consist in being of this or that sect, so neither does it consist in being baptized when you were young. Baptism is certainly an ordinance of the Lord Jesus Christ—it ought certainly to be administered; but then, my dear friends, take care that you do not make a Christ of your baptism, for there have been many baptized with water, as you were, who were never savingly baptized with the Holy Ghost. Paul had a great value for circumcision; but when he saw the Jews resting upon their circumcision, he told them circumcision was nothing, and un-circumcision was nothing, but a new creature. And yet most people live as if they thought it will be sufficient to entitle them to heaven to tell Jesus Christ that their name was in the register-book of such and such a parish. Your names may be in the register-book, and yet at the same time not be in the book of life. Ananias and Sapphira were baptized—Simon Magus was baptized: and, therefore, if you place religion merely in being baptized, in having the outward washing of water, without receiving the baptism of the Holy Ghost, you place the kingdom of God in something in which it does not consist—in effect, you place it in meat and drink.

But further: as the kingdom of God and true religion does not consist in being baptized, neither does it consist in being orthodox in our notions, or

being able to talk fluently of the doctrines of the Gospel. There are a great many who can talk of free grace, of free justification, of final perseverance, of election, and God's everlasting love. All these are precious truths—they are all connected in a chain; take away one link and you spoil the whole chain of Gospel truths.

5 But then I am persuaded that there are many who talk of these truths, who preach up these truths, and yet at the same time never, never felt the power of these truths upon their hearts. It is a good thing to have a form of sound words; and I think you have got a form of sound words in your Larger and Shorter Catechism. But you may have orthodox heads, and yet you may have the devil

10 in your hearts; you may have clear heads, you may be able to speak, as it were, with the tongues of men and angels, the doctrines of the Gospel, but yet, at the same time, you may never have felt them upon your own souls. And if you have never felt the power of them upon your hearts, your talk of Christ and free justification, and having rational convictions of these truths, will but increase

15 your condemnation, and you will only go to hell with so much more solemnity. Take care, therefore, of resting in a form of knowledge—it is dangerous; if you do, you place the kingdom of God in meat and drink.

Again: as the kingdom of God does not consist in orthodox notions, much less does it consist in being sincere. I know not what sort of religion we have got

20 among us. I fear many ministers as well as people want to recommend themselves to God by their sincerity; they think, "If we do all we can, if we are but sincere, Jesus Christ will have mercy upon us." But pray what is there in our sincerity to recommend us to God? There is no natural man in the world sincere till God make us new creatures in Jesus Christ; and, therefore, if you depend upon your

25 sincerity for your salvation, your sincerity will damn you.

Further: as the kingdom of God does not consist merely in sincerity (for nothing will recommend us to God but the righteousness of Jesus Christ), neither does it consist in being negatively good, and yet I believe, my dear

30 friends, if many of you were to be visited by a minister when you are upon a death-bed, and if he were to ask you how you hope to be saved, why, you would say, "Yes, you hoped to be saved, you never did man, woman, nor child any harm in your life; you have done nobody any harm." And, indeed, I do not find that the unprofitable servant did one any harm; no, the poor man, be only innocently wrapped up his talent in a napkin, and when his lord came to call

35 him to account, he thought he should be applauded by his lord, and therefore introduces himself with the word lo—"Lo, there you have what is yours." But what says Jesus Christ? "Cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."<sup>5</sup> Suppose it to be true that you had

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<sup>5</sup>Matthew 25:14–30

done nobody harm, yet it will not avail you to salvation. If you bring forth only the fig-leaves of an outward profession, and bring not forth good fruit, it will not send you to heaven—it will send you to hell.

And some of you, perhaps, may think I have not reached you yet, therefore I go further, to show you that the kingdom of God does not consist in a dry, lifeless morality. I am not speaking against morality—it is a blessed thing when Jesus Christ is laid as the foundation of it, and I could heartily wish that you moral gentlemen, who are for talking so much of your morality, I wish we could see a little more of it than we do. I do not cry down morality, but so far as this, that you do not rest in your morality, that you do not think you are Christians because you are not vicious—because you now and then do some good action. Why, self-love will carry a man to perform all moral actions. A man, perhaps, will not get drunk for fear of making his head ache; a man may be honest because it would spoil his reputation to steal. And so a man who has not the love of God in his heart may do moral actions. But if you depend on morality, if you make a Christ of it, and go about to establish a righteousness of your own, and think your morality will recommend you to God, my dear friends, you are building upon a rotten foundation, you will find yourselves mistaken, and that the kingdom of God is not in your hearts.

Again: as the kingdom of God does not consist in doing nobody hurt, nor in doing moral actions, neither does it consist in attending upon all outward ordinances whatsoever. A great many of you may think that you go to church, and receive the sacrament once or twice a year (though I do think that is too seldom, by a great deal, to have it administered) you may read your Bibles, you may have family worship, you may say your prayers in your closets, and yet at the same time, my dear friends, know nothing of the Lord Jesus Christ in your hearts. You may have a token, and receive the sacrament, and perhaps at the same time be eating and drinking your own damnation. I speak this because it is a most fatal snare that poor professors are exposed to—we stop our consciences by our duties. Many of you, perhaps, lead a lukewarm, loose life—you are Galilio-like;<sup>6</sup> yet you will be very good the sacrament-week; you will attend all the sermons, and come to the sacrament, you will be very good for some time after that, and then afterward go on in your former way till the next sacrament. You are resting on the means of grace all the while, and placing religion in that which is only a mean of religion. I speak from my own experience. I know how much I was deceived with a form of godliness. I made conscience of fasting twice a week, I made conscience of praying sometimes nine times a day, and received the sacrament every Sabbath-day, and yet knew nothing of inward religion in

<sup>6</sup>Junius Annaeus Gallio, see Acts 18

my heart, till God was pleased to dart a ray of light into my soul, and show me I must be a new creature, or be damned for evermore. Being, therefore, so long deceived myself, I speak with more sympathy to you who are resting on a round of duties and model of performances. And now, my friends, if your  
 5 hearts were to be searched, and you were to speak your minds, I appeal to your own hearts whether you are not thinking within yourselves, though you may have so much charity as to think I mean well, yet I verily believe many of you think I have carried matters a little too far; and why is this but because I come close to some of your cases? The pride of your hearts does not care to admit  
 10 of conviction, therefore you would fain retort on the preacher, and say he is wrong, whereas it is your hearts that are wrong all the while.

Others, again, perhaps may be saying, “Well, if a man may go thus far and not be a Christian, as I am sure he may, and a great deal further, you will be apt to cry out, ‘Who, then, can be saved?’” And O that I could hear you  
 15 asking this question in earnest! For, my friends, I am obliged, wherever I go, to endeavor to plow up people’s fallow ground, to bring them off from their duties, and making a Christ of them. There are so many shadows in religion that if you do not take care you will grasp at the shadow, and lose the substance. The Devil has so ordered the affairs of the Church now, and our hearts are so  
 20 desperately deceitful, that if we do not take a deal of care we shall come short of true religion—of the true kingdom of God in the soul. The great question then is, “Whether any of you are convinced of what has been said?” Does power come with the word? When I was reading a book entitled *The Life of God in the Soul of Man*<sup>7</sup> and reading that a man may read, pray, and go to church, and be  
 25 constant in the duties of the Sabbath, and yet not be a Christian, I wondered what the man would be at; I was ready to throw it from me, till at last he told me that religion was an union of the soul with God—the image of God wrought upon the heart, or Christ Jesus formed in us. Then God was pleased with these words to cast a ray of light into my soul; with the light there came  
 30 a power, and from that very moment I knew I must be a new creature. This, perhaps, may be your case, my dear hearers. Perchance many of you may be loving, good-natured people, and attend the duties of religion, but take care, for Christ’s sake, that you do not rest on these things.

I think I cannot sum up what has been said better than to give you the  
 35 character of the Apostle Paul. Are you a Christian, do you think, because you are of this or that sect? Paul was a Jew and a Pharisee. Are you a Christian because you are baptized, and enjoy Christian privileges? Then Paul was circumcised. Are you a Christian because you do nobody hurt, and are sincere? Paul was

<sup>7</sup>Henry Scougal (1650–1678), *The Life of God in the Soul of Man* (Edinburgh, 1677).

blameless before his conversion, and was not a Gallio in religion, as many of us are; he was so zealous for God that he persecuted the Church of Christ. But yet when God was pleased to reveal His Son in him, when God was pleased to strike him to the ground, and let him see what heart religion was, then Paul dropped his false confidence immediately; those things which he counted gain, which he depended on before, he now counted loss, that he might win Christ, and be found in Him; not having his own righteousness, which is of the law, but that righteousness which is by faith in Christ Jesus. It is time, my dear friends, to proceed to

Thirdly, the next thing proposed, namely, to show you what the kingdom of God, or true religion, positively is. I have told you what it is not; I shall now proceed to show you what it is. It is "righteousness, and peace, and joy in the Holy Ghost." But before I proceed to this, I must make a little digression. Perhaps curiosity has brought many here who have neither regard to God nor man. A man may be a member of the purest church, a man may be baptized, do nobody harm, do a great deal of good, attend on all the ordinances of Christianity, and yet at the same time may be a child of the devil. If a man may go thus far, and yet at the same time miss salvation, what will become of you who do not keep up a form of religion, who scarcely know the time when you have been at church and attending sermons, unless curiosity brought you to hear a particular stranger? What will become of you who, instead of believing the Gospel and reading the Bible, set up your corrupt religion in opposition to divine revelation? What will become of you, who count it your pleasure to riot in the daytime, to spend time in rioting and wantonness; who are sitting in the scorner's chair, and joining with your hellish companions, who love to dress the children of God in bear-skins? What will become of you who live in acts of uncleanness, drunkenness, adultery, Sabbath-breaking? Surely, without repentance, you will be lost—your damnation slumbers not. God may bear with you long, but He will not forbear always. The time will come when He will ease Himself of His adversaries, and then you will be undone for evermore, unless you come to Him as poor, lost sinners.

But I now go on to show you what true religion positively is; "it is righteousness," it is "peace," it is "joy in the Holy Ghost." And

First, the kingdom of God is "righteousness." By righteousness we are here to understand the complete, perfect, and all-sufficient righteousness of our Lord Jesus Christ, as including both His active and His passive obedience. My dear friends, we have no righteousness of our own; our best righteousness, take them altogether, are but so many filthy rags; we can only be accepted for the sake of the righteousness of our Lord Jesus Christ. This righteousness must be imputed and made over to us, and applied to our hearts; and till we get this righteous-

ness brought home to our souls, we are in a state of death and damnation—the wrath of God abides on us.

Before I go further, I would endeavor to apply this. Give me leave to put this question to your hearts. You call yourselves Christians, and would count me uncharitable to call it in question; but I exhort you to let conscience speak out, do not bribe it any longer. Did you ever see yourselves as damned sinners? Did conviction ever fasten upon your hearts? And after you had been made to see your want of Christ, and made to hunger and thirst after righteousness, did you lay hold on Christ by faith? Did you ever close with Christ? Was Christ's righteousness ever put upon your naked souls? Was ever a feeling application of His righteousness made to your hearts? Was it, or was it not? If not, you are in a damnable state—you are out of Christ; for the Apostle says here, "The kingdom of God is righteousness;" that is, the righteousness of Christ applied and brought home to the heart.

It follows, "peace." "The kingdom of God is righteousness and peace." By peace I do not understand that false peace, or rather carnal security, into which so many are fallen. There are thousands who speak peace to themselves when there is no peace. Thousands have got a peace of the devil's making; the strong man armed has got possession of their hearts, and therefore their goods are all in peace. But the peace here spoken of is a peace that follows after a great deal of soul trouble; it is like that calm which the Lord Jesus Christ spoke to the wind; "Peace, be still; and immediately there was a great calm;"<sup>8</sup> it is like that peace which Christ spoke to His disciples, when He came and said, "Peace be unto you"<sup>9</sup>, "My peace I leave with you."<sup>10</sup> It is a peace of God's making, it is a peace that can be felt, it is a peace that passes human understanding—it is a peace that results from a sense of having Christ's righteousness brought home to the soul. For a poor soul before this is full of trouble; Christ makes application of His righteousness to his heart; and then the poor creature, being justified by faith, has peace with God through our Lord Jesus Christ.

My dear friends, I am now talking of heart-religion, of an inward work of God, an inward kingdom in your hearts, which you must have, or you shall never sit with Jesus Christ in His kingdom. The most of you may have peace, but for Christ's sake examine upon what this peace is founded—see if Christ be brought home to your souls, if you have had a feeling application of the merits of Christ brought home to your souls. Is God at peace with you? Did Jesus Christ ever say, "Peace be to you"—"Be of good cheer"—"Go your way,

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<sup>8</sup>Mark 4:39

<sup>9</sup>Luke 24:36, John 20:19

<sup>10</sup>John 14:27

your sins are forgiven”—“My peace I leave with you, My peace I give unto you?” Did God ever bring a comfortable promise with power to your soul? And after you have been praying, and fearing you would be damned, did you ever feel peace flow in like a river upon your soul so that you could say, Now I know that God is my friend, now I know that Jesus is my Savior, now I can call Him “My Lord, and my God;” now I know that Christ has not only died for others, but I know that Jesus has died for me in particular. O my dear friends, it is impossible to tell you the comfort of this peace, and I am astonished (only man’s heart is desperately wicked) how you can have peace one moment and yet not know that God is at peace with you. How can you go to bed this night without this peace? It is a blessed thing to know when sin is forgiven; would you not be glad if an angel were to come and tell you so this night? 5 10

But there is something more—there is “joy in the Holy Ghost.” I have often thought that if the Apostle Paul were to come and preach now he would be reckoned one of the greatest enthusiasts on earth. He talked of the Holy Ghost, of feeling the Holy Ghost; and so we must all feel it, all experience it, all receive it, or we can never see a holy God with comfort. We are not to receive the Holy Ghost so as to enable us to work miracles; for, “Many will say in that day, we have cast out devils in Your name, and in Your name done many wonderful works.”<sup>11</sup> But we must receive the Holy Ghost to sanctify our nature, to purify our hearts, and make us meet for heaven. Unless we are born again, and have the Holy Ghost in our hearts, if we were in heaven we could take no pleasure there. The Apostle not only supposes we must have the Holy Ghost, but he supposes, as a necessary ingredient to make up the kingdom of God in a believer’s heart, that he must have “joy in the Holy Ghost.” There are a great many, I believe, who think religion is a poor melancholy thing, and they are afraid to be Christians. But, my dear friends, there is no true joy till you can joy in God and Christ. I know wicked men and men of pleasure will have a little laughter; but what is it but like the crackling of a few thorns under a pot? It makes a blaze, and soon goes out. I know what it is to take pleasure in sin; but I always found the smart that followed was ten thousand times more hurtful than any gratification I could receive. But they who joy in God have a joy that strangers intermeddle not with—it is a joy that no man can take from them; it amounts to a full assurance of faith that the soul is reconciled to God through Christ, that Jesus dwells in the heart; and when the soul reflects on itself, it magnifies the Lord, and rejoices in God its Savior. Thus we are told that “Zaccheus received Christ joyfully,” that “the eunuch went on his way rejoicing,” and that “the jailer rejoiced in God with all his house.”<sup>12</sup> O, my friends, what 15 20 25 30 35

<sup>11</sup>Matthew 7:22

<sup>12</sup>Luke 19:6, Acts 8:39, Acts 16:34

joy have they that know their sins are forgiven them! What a blessed thing is it for a man to look forward and see an endless eternity of happiness before him, knowing that everything shall work together for his good!—it is joy unspeakable and full of glory. O may God make you all partakers of it!

5        Here, then, we will put the kingdom of God together. It is “righteousness,” it is “peace,” it is “joy in the Holy Ghost.” When this is placed in the heart, God there reigns, God there dwells and walks—the creature is a son or daughter of the Almighty. But, my friends, how few are there here who have been made partakers of this kingdom! Perhaps the kingdom of the devil, instead of the  
10        kingdom of God, is in most of our hearts. This has been a place much favored of God; may I hope some of you can go along with me and say “Blessed be God we have got righteousness, peace, and joy in the Holy Ghost?” Have you so? Then you are kings, though beggars; you are happy above all men in the world—you have got heaven in your hearts; and when the crust of your bodies  
15        drops, your souls will meet with God, your souls will enter into the world of peace, and you shall be happy with God for evermore. I hope there is none of you who will fear death; fie for shame, if you do! What! afraid to go to Jesus, to your Lord? You may cry out, “O death, where is thy sting? O grave, where is thy victory?” You may go on your way rejoicing, knowing that God is your  
20        friend; die when you will, angels will carry you safe to heaven.

But, O, how many are here in this church-yard, who will be laid in some grave ere long, who are entire strangers to this work of God upon their souls! My dear friends, I think this is an awful sight. Here are many thousands of souls, that must shortly appear with me, a poor creature, in the general assembly of  
25        all mankind before God in judgment. God Almighty knows whether some of you may not drop down dead before you go out of the church-yard; and yet, perhaps most are strangers to the Lord Jesus Christ in their hearts. Perhaps curiosity has brought you out to hear a poor babbler preach. But, my friends, I hope I came out of a better principle. If I know anything of my heart, I came  
30        to promote God’s glory; and if the Lord should make use of such a worthless worm, such a wretched creature, as I am, to do your precious souls good, nothing would rejoice me more than to hear that God makes the foolishness of preaching a means of making many believe. I was long myself deceived with a form of godliness, and I know what it is to be a factor for the devil, to  
35        be led captive by the devil at his will, to have the kingdom of the devil in my heart; and I hope I can say, through free grace, I know what it is to have the kingdom of God erected in me. It is God’s goodness that such a poor wretch as I am converted; though sometimes when I am speaking of God’s goodness I am afraid he will strike me down dead. Let me draw out my soul and heart  
40        to you, my dear friends, my dear guilty friends, poor bleeding souls, who must

shortly take your last farewell, and fly into endless eternity. Let me entreat you to lay these things seriously to heart this night. Now, when the Sabbath is over, the evening is drawing near, methinks the very sight is awful (I could almost weep over you, as our Lord did over Jerusalem) to think in how short a time every soul of you must die—some of you to go to heaven, and others to go to the devil for evermore. 5

O my dear friends, these are matters of eternal moment. I did not come to tickle your ears; if I had a mind to do so, I would play the orator; no, but I came, if God should be pleased, to touch your hearts. What shall I say to you? Open the door of your heart, that the King of glory, the blessed Jesus, may come in and erect His kingdom in your soul. Make room for Christ; the Lord Jesus desires to sup with you to-night; Christ is willing to come into any of your hearts, that will be pleased to open and receive Him. Are there any of you made willing Lydias? There are many women here, but how many Lydias are there here? Does power go with the word to open your heart? and find you a sweet melting in your soul? Are you willing? Then Christ Jesus is willing to come to you. But you may say, Will Christ come to my wicked, polluted heart? Yes, though you have many devils in your heart, Christ will come and erect His throne there; though the devils be in your heart, the Lord Jesus will scourge our a legion of devils, and His throne shall be exalted in thy soul. Sinners, be ye what you will, come to Christ, you shall have righteousness and peace. If you have no peace, come to Christ, and He will give you peace. When you come to Christ, you will feel such joy that it is impossible for you to tell. O may God pity you all! I hope this will be a night of salvation to some of your souls. 10 15 20

My dear friends, I would preach with all my heart till midnight, to do you good, till I could preach no more. Oh that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ! Come, then, let me prevail with some of you to come along with me. Come poor, lost, undone sinner, come just as you are to Christ, and say, If I be damned, I will perish at the feet of Jesus Christ, where never one perished yet. He will receive you with open arms; the dear Redeemer is willing to receive you all. Fly, then, for your lives. The devil is in you while unconverted; and will you go with the devil in your heart to bed this night? God Almighty knows if ever you and I shall see one another again. In one or two days more I must go, and, perhaps, I may never see you again till I meet you at the judgment-day. O my dear friends, think of that solemn meeting; think of that important hour, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, when the sea and the grave shall be giving up their dead, and all shall be summoned to appear before the great God. What will you do then, if the 25 30 35 40

kingdom of God is not erected in your hearts? You must go to the devil—like must go to like—if you are not converted Christ has asserted it in the strongest manner: “Verily, verily, I say unto you, Except a man be born again, he cannot enter into the kingdom of God.” Who can dwell with devouring fire? Who can

5 dwell with everlasting burnings? O, my heart is melting with love to you. Surely God intends to do good to your poor souls. Will no one be persuaded to accept of Christ? If those who are settled Pharisees will not come, I desire to speak to you who are drunkards, Sabbath-breakers, cursers and swearers—will you come to Christ? I know that many of you come here out of curiosity: though you

10 come only to see the congregation, yet if you come to Jesus Christ, Christ will accept of you. Are there any cursing, swearing soldiers here? Will you come to Jesus Christ, and, list yourselves under the banner of the dear Redeemer? You are all welcome to Christ. Are there any little boys or little girls here? Come to Christ, and He will erect His kingdom in you. There are many little children

15 whom God is working on, both at home and abroad. O, if some of the little lambs would come to Christ, they shall have peace and joy in the day that the Redeemer shall set up His kingdom in their hearts. Parents tell them that Jesus Christ will take them in His arms, that He will dandle them on His knees. All of you, old and young, you that are old and gray-headed, come to Jesus Christ,

20 and you shall be kings and priests to your God. The Lord will abundantly pardon you at the eleventh hour. “Ho, every one of you that thirsts.” If there be any of you ambitious of honor, do you want a crown, a scepter? Come to Christ, and the Lord Jesus Christ will give you a kingdom that no man shall take from you.