

**Burnings Bewailed:  
Ebenezer Parkman's Sermon on Leviticus 10:6  
January 13, 1754**

In late 1753, the house of Alpheus and Elizabeth Newton of Westborough was destroyed by fire. An account of the fire, probably written by Ebenezer Parkman, appeared in the *Boston Gazette* and in other newspapers:<sup>1</sup>

*Westborough, Dec. 18, 1753. In the middle of the last Night, the House of Mr. Alpheus Newton of this Town, was burnt to the Ground; a large House with many Stores, English Grain, Beef, Cyder, Roots, &c. all consumed – nothing being sav'd – not so much as Cloaths, except that Mr. Newton catch'd up his Breeches, and Mrs. Newton her Petticoats; and thro' the divine Mercy their Lives were spar'd. 'Tis uncertain how the Fire began, in a back Room – but the first Discovery, [when?] the Moon was about an Hour high, was by the Room where Mr. Newton and his Wife lay being full of Smoak; but the Fire had so far prevail'd already in the other Parts of the House, that Endeavours to save any Thing was in vain, but what has en[illegible]'d the Fire. 'It is of the Lord's Mercies that WE are not consumed.'*<sup>2</sup>

On January 13, 1754, Parkman preached on Leviticus 10:6 prior to the collection of a contribution for the relief of the Newtons.

Note on the Transcription. This transcription follows the so-called “expanded” method. The thorn “y” is expand to “th,” and letters and abbreviations are brought down to the line and expanded unless the abbreviation is in common use today. Sentences end with a period; occasional punctuation is silently inserted for clarity; & and &c. are changed to “and” and “etc.” Words that Parkman crossed out have been silently omitted. Insertions, whose place is usually indicated by a caret within the text, are silently moved from the margin or bottom of the page or brought down from above the line.

The manuscript of the sermon is among the Parkman Family Papers at the American Antiquarian Society (Box 1, Folder 5). A digital image of the sermon may be found at <https://congregationallibrary.quartexcollections.com/Documents/Detail/ebenezer-parkman-sermon-leviticus-106-1754/110220>.

No. DCCXIX.

Burnings bewailed.

A Sermon on Lev. 10:6, latter part, Occasioned by the Burning of the House of Mr. Alph. Newton; and previous to a Contribution for his Relief.

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<sup>1</sup>*Boston Gazette*, Dec. 25, 1753, p. [3]; *Boston Evening-Post*, Dec. 31, 1753, p. [2]; *Pennsylvania Gazette*, Jan. 29, 1754, p. [2].

<sup>2</sup>Lam. 3:22, “It is of the Lord's mercies that we are not consumed, because his compassions fail not.”

The Burning was in the Night between the 24<sup>th</sup> and 25<sup>th</sup> of December 1753.<sup>3</sup>

The Contribution was on January 13<sup>th</sup> p.m. 1754 next following.

[1]

Lev. 10:6, those words – Bewail the Burning's which the Lord has kindled.

I Shall not fasten my Eye so much on the Occasion of these words at first, which respected Nadab and Abihu, as upon what has Occasioned my Selecting them at this Time, the late sorrowfull Desolation by Fire in this Neighbourhood. From them Let us Consider

First, that there are Burnings which the Lord has kindled. And then in the

Second place, that we ought to bewail them.

I. First, we are to consider etc.

In order to this, let us well note that there are Burnings both of Mercy and in Judgment. There is a Mixture of both, at the giving the Law, in [Exod.?] 19:18.<sup>4</sup> Compare Deut. 4:11.<sup>5</sup> Mercy in that the great Jehovah thus condescended etc. But Judgment in that it declared Gods holy Jealousie and that He would execute Judgment on etc.

Burnings in Mercy there were when the Sacrifices were consumed by Fire from Heaven. As we read in Lev. 9:24.<sup>6</sup> Again Judg. 6:21,<sup>7</sup> and at the Dedication of the Temple by Solomon, 2 Chron. 7:1 and 3,<sup>8</sup> and again when Elias Sacrificed, 1 K. 18:38, 39.<sup>9</sup> This Fire from Heaven consuming the Sacrifice was a Token that God accepted His people and servants therein as in the

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<sup>3</sup>Parkman's notation of the date was incorrect; he was perhaps using the date when the *Boston Gazette* published the account of the fire.

<sup>4</sup>Exod. 19:18, "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

<sup>5</sup>Deut. 4:11, "And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness."

<sup>6</sup>Lev. 9:14, "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."

<sup>7</sup>Judg. 6:21, "Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight."

<sup>8</sup>2 Chron. 7:1, "Now when Solomon had made an end of paying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house." 2 Chron. 7:3, "And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever."

<sup>9</sup>1 Kings 18:38-39, "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

last Cited Ch. may be plainly seen, v. 36.<sup>10</sup> We are told that That Fire which came from Heaven of which we read Lev. 9:24 and by which God confirmed the people touching the Doctrines and ordinances given by Moses, and the priests then committed to Aaron and his sons, was nourished upon the Altar until Solomons Time.

(2)

But what a Manifestation of Grace and Goodness that was to His Church and people at the infancy of the Gospel Dispensation when the Holy Ghost descended upon the holy Apostle in Cloven Tongues like as of Fire,<sup>11</sup> denoting the purifying, refining and Sanctifying Gifts and Graces of the holy Spirit which they Should receive. These Several Instances of Burnings which were in great Mercy and Favour, are not what our Subject respects, and are not to be bewailed; but on the Contrary demands Thanks and praise, and all proper tokens of holy Joy in God therefore. As you may See how the people conducted on the happy Occasions, in Lev. 9:24 and 2 Chron. 7:3.

We must therefore proceed to Consider

The Burnings in Judgment. For the Sacred Scriptures exhibit to us many of these. The Great and Glorious God is revealed in His word to be infinitely Holy and a Jealous Being, burning with Indignation against sin. Our God (says the Apostle in the Hebrew) is a Consuming Fire.<sup>12</sup> God has kindled the Fires of His Wrath against sin, innumerable Times and ways.

How dreadful the Judgment of God when He destroyed Sodom and Gomorrah and the other Citys of the Plain, by raining Fire and Brimstone out of Heaven<sup>13</sup> – Were not those Burnings which the Lord had kindled? O what an amazingly terrible Time! And how lasting the [*illegible*] Effects! — called the Vengeance of Eternal Fire. Jude 7.<sup>14</sup> Again This which our Text refers to of Nadab etc. with which compare that of the 250 who were Corahs Company, Numb. 16:35.<sup>15</sup>

Further, the 50 and another after it, with their Captains, Sent to the Prophet in 2 K. 1:10, 12.<sup>16</sup>

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<sup>10</sup>1 Kings 18:36, “And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.”

<sup>11</sup>Acts 2:3, “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.”

<sup>12</sup>Heb. 12:29, “For our God is a consuming fire.”

<sup>13</sup>Gen. 19:24-25, “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

<sup>14</sup>Probably a reference to Jude 1:7, “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

<sup>15</sup>Num. 16:35, “And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.”

<sup>16</sup>2 Kings 1:10, “And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.” 2 Kings 1:12, “And Elijah answered and said unto them, If I be a man of God, let fire come

See also Job 1:16<sup>17</sup> and thus has God threatned Ezek. 43:8<sup>18</sup> – See how the prophet Isaiah denounced Gods Judgments against Jerusalem in Ch. 30.33, and by Jeremy, both Jerusalem and Damascus, Ch. 17: 27<sup>19</sup> and 49:27.<sup>20</sup>

When God Sees meet to Order it so in his holy providence that our Dwellings or Substance are destroyed by the breaking out of Fire which lays them in Ashes, These are Burnings which etc.

(3)

And if it be asked How it appears that they are such as the Lord has kindled? I answer

1. His overruling Providence in General extending to Every Thing Great and Small.

2. His Ordering what is to us continuing our Penal Evil in Particular. We may Settle the Matter with our Selves as Job 5:6.<sup>21</sup> Surely Trouble arises not out of the Dust — But of these again.

II. Secondly, We are to bewail those Burnings. God has made it our Duty that we should — See the Text. It was indeed forbid the priests to mourn, even though the Sorrowful Stroke was more upon them than on others. But there was Some more Special Reason for this. See v. 7 and Q. Compare Lev. 21:10-12.<sup>22</sup> If any ask, what is implied in having the Anointing Oil on his A. Head? How is this a Reason why they Should not mourn? Answer. The anointing Oil was the Sign of their peculiar Separation from every Thing polluting and defiling – it was a sign of Honour and Dignity, for none but Kings and Priests were anointed; and thereby a Separation from all that was vile and debasing, or degrading. It was likewise a sign of Joy and Gladness, Ps. 45:7,<sup>23</sup> for us the Priests were not to go out of the Sanctuary or break off their Service, so neither

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down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.”

<sup>17</sup>Job 1:16, “While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.”

<sup>18</sup>Ezek. 43:8, “In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.”

<sup>19</sup>Jer. 17:27, “But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

<sup>20</sup>Jer. 49:27, “And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.”

<sup>21</sup>Job 5:6, “Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground.”

<sup>22</sup>Lev. 21:10-12, “And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord.”

<sup>23</sup>Ps. 45:7, “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

must they be Sorrowful but Serve the Lord with Chearfullness. Ezekiel the Prophet was under the like prohibition when visited by God with a most sorrowful Bereavement. Ch. 24:16-17.<sup>24</sup> But the whole House of Israel besides Should bewail the Burnings etc. The Ceremonial Law being now abolished which prohibited some and enjoined others, we are to consider what was therein of a moral and abiding Nature and Obligation. And this is extensive no doubt, to all persons whosoever, and the Duty incumbent reaches to other Cases besides that particular which is here exhibited in the divine Record. I point herein more especially to the Sad and sorrowful Cases of he Brunings which the Lord sometimes kindles to consume our Dwellings: which Burnings tis without Doubt our Duty to bewail. I will briefly say both Why and How. As to the Former.

The Reasons which Should prevail upon us and excite us hereto, are those following viz.

(4)

1. First, Because of the divine Frowns which are evident therein. It must be well noted and settled in our minds and Hearts that the Glorious God in His over-ruling Providence Superintends all Things, and more especially what is now more signal and remarkable among the Children of men; and more peculiarly among those who are professedly His own people. There are no afflictive Dispensations of providence which any persons suffer, but they are from God and we may be sure with some special Design. First, they are from God, for this is what He has taught and assured us of. Thus in Isa. 45:7, I form the Light and create Darkness: I make peace and create Evil. I the Lord do all those Things and again, Amos 3:6, Shall there be Evil in the City and the Lord hath not done it?<sup>25</sup> But Christ has more punctually still taught all his Disciples that the very Hairs of their Head are all numbered; and as not a sparrow falls to the Ground without your Father,<sup>26</sup> So He has much stricter Care of all his own Children that no Evil can befall them without Him. All is done by the Hand of God. Indeed He oft times takes Hold of Some Instrument which He uses as a second Cause therein. And when it is something Extraordinary then, after the manner of Men, He is Said to stretch out His Hand in the Execution of His Will. Thus in Isa 5:25,<sup>27</sup> For all this His Anger etc. but His Hand is stretched out still. But then observe,
2. Secondly, that as the Evils Suffered are from the Hand of God So what He does is with some special Design. What He works before the Children of men in general is that when men see what is done they may know and acknowledge Him to be God and that there is no other. Thus in Isa. 45:6, That they may know from the rising of the sun and from the West, that there is

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<sup>24</sup>Ezek. 24:16-17, "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

<sup>25</sup>Amos 3:6, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?"

<sup>26</sup>Matt. 10:29-30, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

<sup>27</sup>Isa. 5:25, "Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still."

none besides me; I am the Lord and there is none else. Therefore it follows in v. 7 forecited, I form the Light, I create Darkness.<sup>28</sup> It is (beyond Scruple) so now. What God does is for a Demonstration of Himself against the Infidelity and atheism in the Hearts of Man. The Favours we receive manifest His Goodness and Kindness; that we may Rejoice, and may praise Him our Common and universal Benefactor, Act. 14:17,<sup>29</sup> and on the other Hand, It is a sign and Token of His holy Displeasure when we are denied or deprived of them. It is called in Sacred Scripture His hiding His Face. Thus the Psalmist Ps. 104:29, Thou hidest thy Face, and they are troubled.<sup>30</sup> When we suffer affliction by the providence of God, This is Such a sign of his anger that it is therefore called His Rod, and Chastisement, 2 Sam. 7:14,<sup>31</sup> Lam. 3:1.<sup>32</sup> Now they that love another can't bear to see him angry without sensible Trouble. Those who are the true Children of God can't

(5)

see the Tokens of the Divine anger without great Grief. What is Trouble to Him, is to them. Besides the Wrath of God is very terrible, and again The Anger of God is always for sin; and that is always to be lamented and mourned over; that ever that Evil is Committed and the glorious God offended. Has there been such or such a distressing Visitation? We may be sure God afflicts not willingly nor grieves the Children of men. Divine Justice punishes Iniquity, and therefore are there those manifestations of the holy Frown of Heaven. We ought then to be inwardly moved and affected therewith – There is also

2. Another Reason why we should be grieved with the afflictive Dispensations which our Neighbours are under, viz.

Because of what they undergo.

Nature itself teaches us Sympathy. Common Humanity is touched immediately at seeing the Calamitys and Miserys of our fellow Men. Persons who are much abandoned to Vice yet are not destitute of this part of Goodness, Compassion to the distressed. They that are without Natural Affection are among the very worst of Mankind. They are extreemly vitiated and debased indeed. Nay, They know not even what is best for themselves. They are even unkind to themselves — for they don't seem to know that they themselves are liable to fall into Trouble likewise and may be stripped as they see their Neighbours. It is not usual for rich people, who give very little signs of Grace, but love their Wealth and are griping and Covetous yet when they see others of their own Tribe, of rich, fall under Misfortune (as they Speak) do presently fall to, to help them for they presently think, "I am liable to Disasters as well as they, and none knows how soon I may stand in need of their or others Help, as they now do of mine; and how Shall I

<sup>28</sup>Isa. 45:7, "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

<sup>29</sup>Acts 14:17, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

<sup>30</sup>Ps. 104:29, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

<sup>31</sup>2 Sam. 7:14, "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men."

<sup>32</sup>Lam. 3:1, "I am the man that hath seen affliction by the rod of his wrath."

either expect or beg it if I do not myself yield to them that want? I may justly be denied what I deny, and have therefore forfeited, though I perish?" These are the importunate pleadings of Humanity itself and which will not let us alone, till our affections flow, and our Bowels yearn towards the miserable. But are

(6)

We who profess Christianity (the best Religion in all the world) to rise no higher than the Heathen themselves will commonly practice? Does not our own Blessed Saviour much more injoin and demand this of all his followers that they should be merciful, that they Should love one another that whatsoever they would that men should do to you etc. And his holy Apostles have taught and required that we should be pitiful and Courteous, kindly affectioned one toward another: bearing one anothers Burdens and so fulfilling the Law of Christ. Not looking at our own Things, but concerning ourselves for one anothers Welfare. But in a special manner when any are by the holy and sovereign providence of God brought into Distress and Trouble it is expressly mentioned in St. Pauls Epistle to the Hebrews, Ch. 13:3, that we should remember them that are in Bonds as being bound with them and them which suffer Adversity, as being ourselves also in the Body. Even the Common, natural apprehension of our own liableness to suffer Disasters and Casualtys might be sufficient to induce us to pity and Sympathize with those who are under Gods holy visitation. But when we look upon the matter in a spiritual Light, and consider them as fellow members of the mystical Body of Christ, this lays us under a peculiar obligation and Inducement thereto. For as we have Opportunity we should do good to all, but more especially to the Household of Faith, of which we hope we are a part; and ought and must be supposed, to have a most Singular Love and Delight in the [saints?] to whom (if we are truly the Lords) We are in near Spiritual Union. — Thus I have given you several Reasons etc. Others might have been mentioned — for the Spectacle is very affecting; and the Loss in the Community mayn't be inconsiderable. But what I have insisted on are the principal, and what may Suffice.

1. It remains that I shew you How we must discharge this Duty. And here in the First and main place, we ought to labour after an holy, reverential Fear of the Great and glorious God who has sovereignly ordered and done these Things. We must acknowledge it is His Hand; it is His sovereign Pleasure and it is not in our power to resist, nor is it our wisdom to dispute with Him. All men should fear and declare the work of God and wisely

(7)

consider of His Doings. Thus Moses told Aaron when the awful Judgment fell upon his sons in our Context. This is it that the Lord Spake saying "I will be sanctified in them that come nigh me, and before all the People I will be glorified."<sup>33</sup> For they Should be brought humbly to [men?] and acknowledge God and pay their profoundest Homage to Him. And their Fear and reverence of the Glorious and Almighty sovereign Should be manifested by hearkening to His Commands, which are that we should repent, Believe on his son Jesus Christ and Obey His Gospel. This holy Fear of God Should be accompanied with all those other religious Tempers and affections which become us His [unworthy?] Creatures who are absolutely dependent upon

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<sup>33</sup>Lev. 10:3.

Him, under infinite Obligations to Him but continually offending against Him. As particularly There ought to be Devout Gratitude for the sparing Mercy of God to ourselves and Ours; who were obnoxious and liable to suffer the Anger of God as well as [otherways?]. Again, with humble Prayer to God for preservation from the many Evils and Dangers to which we are every Day and Night exposed; and for Grace to be given to us to make a proper Use of God's Goodness to us and ours.

Furthermore, These must be accompanied with humble Faith in God and Dependence upon His good Providence to guard, defend, deliver and supply us at all Times as we shall need; and everlastingly to Save us through Jesus Christ. But there must be

Moreover, a strict Care to practice Righteousness and Mercy towards one another. For this is the End of Gods Judgments that we may learn and awake to Righteousness. Isa. 26:9.<sup>34</sup> God also expects we should shew Compassion to the Miserable. Job 6:14, To him that is afflicted, Pity Should be shewn:<sup>35</sup> and herein Shew our Regard to God Himself who has required it. For the Time of Affliction is a Time of Trial not only with the persons more immediately visited, but God hereby tries them that are round about to see how they will conduct towards the distressed –

2. But this leads me into a Second Head I propose to offer in exhibiting the Manner of discharging the Duty our Text calls for; which is by Relieving those who are more immediately under God's holy Correction, and in particular who are burnt out. This may be not only in Conversation

(8)

to Comfort the Spirits with friendly, affectionate Expressions; But we are to evidence our sincerity by kind, charitable and bountiful Deeds for the supply of their Necessity. Hear what St. John says to us in 1 Ep. 3:18,<sup>36</sup> My little Children Let us not love in word, neither in Tongue, but in Deed and in Truth, for read the words of the 17 v. whoso hath this worlds Goods and seeth his Brother in need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him? And how terrible the Case where there is not Mercy shewn or when there is only a profession of Kindness without fulfillment, for so saith St. James that he shall have Judgment without Mercy that hath shewed no Mercy.<sup>37</sup> If a Brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled notwithstanding ye give them not those Things which are needful to the Body, what doth it profit?<sup>38</sup>

Those Things Should now stir us up to our present Duty, and direct us in the right Discharge of it. God has Seen meet to kindle such Burnings among us as were very affecting; and We ought to Bewail them. This we Should both as we see herein the divine Displeasure and

<sup>34</sup>Isa. 26:9, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

<sup>35</sup>Job 6:14, "To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty."

<sup>36</sup>1 John 3:18, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

<sup>37</sup>James 2:13.

<sup>38</sup>James 2:16.



as our Neighbours are hereby brought suddenly into great Calamity. We ought all of us to be tenderly touched herewith and Christianly disposed towards the sufferers. And here I cant but take this Opportunity to testifie my hearty Approbation of the Custom which people have of joining together generously to assist and Supply those who by the sudden and awful Providence of God are bereaved of House and Goods and Cloths and food and stores, and numberless other Comforts. And hope their Hearts are now Open to Contribute to the Relief of those our dispossessed Neighbours who are under the present Frown, Not that they are without Estate, but are in a present Distress. Allow me however to Caution<sup>39</sup> you that you do it not out of a wrong End; nor may you indulge a Secret Pleasure and Dependence upon what you do. Don't do it our of vain Glory and for human applause; don't do it merely out of Natural Compassion and Friendship – nor because you are afraid you shall Stand in need of the like. But labour after the Grace to do it with a sincere Eye and Aim at the Glory of God – Do it to them in the Name of the Lord;<sup>40</sup> as God's [receivers?]; and renouncing your own worthiness, rely only on the Merits of the Lord Jesus Christ for acceptance with God and the pardon of your many Defects in all you do. Let all be done

(9)

therefore with a Spirit of Prayer for Grace and acceptance with God and also for a Blessing to accompany what you give and do, and that the Dispensations of God may verily be Sanctified to them that, after all, God may be glorified and their Souls real and great Gainers by all.

Respecting those who have suffered by the late Fire, a few Things may be suggested to them; for it is incumbent on them to see that they be in a proper Frame and Exercise under the holy Hand of God – Such Should

1. First, See that they be true Children of God and Members of the Mystical Body of Christ. Then what God inflicts will be by vertue of the Covenant of Grace, in Mercy and Faithfulness. Otherwise it will be in wrath and part of Punishment as God Sends his Judgments on His Enemies. And unless they are united to Christ they have not the Benefit of Communion and Fellowship with true Believers, who are all one Body with Christ. Such should therefore see to it that they be regenerated Converted and Sanctified. Accordingly they ought
2. Secondly, to acknowledge the Hand of God and labour to be truely resigned to His Will. Job said, the Lord gave etc. You must indeed labour after that Grace whereby you may be enabled to answer God's Expectation from you in all respects as becomes His own Servants – I must therefore press it upon you that you Enter into serious Consideration – Humble yourself under the mighty Hand of God. Beg of God to be reconciled to you through Jesus Christ. Do your utmost in repenting and forsaking your sins. Attend diligently and impartially to all that you know to be your Duty, and determine in the strength of Divine Grace to live and walk

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<sup>39</sup>Parkman inserted a pointing finger in the left margin at this point in the text.

<sup>40</sup>Col. 3:17, “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.”

agreeable to the will of God. Take off your Hearts from all Transitory objects: rather Choose the Good part that can never etc. Lay up Treasure in Heaven,<sup>41</sup> a Building of God etc. etc.

(10)

To Shut up the Discourse,

It may not be amiss if we are by these Things put in mind of the General Conflagration or Burning of the world of which the Prophet Malachi Spake Ch. 4:1<sup>42</sup> and St. Peter most plainly in 2 Ep. 3:7.<sup>43</sup> And from hence also we should be led to a proper Thought of the Eternal Burnings — They are what the Great God has kindled in Hell: in That Lake which Burns with Fire and Brimstone; prepared for the Devil and his Angels, and for all the ungodly — for God will rain upon them the Floods of His wrath; Snares, Fire and Brimstone, and an horrible Tempest.<sup>44</sup> Consider what St. Paul writes in 2 Thess. 1:7-8,<sup>45</sup> Those are Burnings that are to be deeply bewailed — namely, that ever any of God's Creatures etc.: that even man etc. but especially that even We our Selves had done that which should incense and provoke the glorious God to such terrible Wrath; and that we have brought ourselves into so much Danger thereof by our Sins. O Let us lament and mourn bitterly for sin which is the Sad Cause of all!

Now May God of his infinite Mercy grant to us all respectively the Grace rightly to improve these Things to His Glory!

Amen.

[Unnumbered page]

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<sup>41</sup>Matt. 6:20, "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

<sup>42</sup>Mal. 4:1, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

<sup>43</sup>2 Pet. 3:7, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

<sup>44</sup>Gen. 19:24, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."

<sup>45</sup>2 Thess. 1:7-8, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

To promote a Spirit for Contribution Prov. 19:17.<sup>46</sup> Read 1 Tim. 6:17-19.<sup>47</sup> Heb. 6:10-12.<sup>48</sup> Ps. 40:1<sup>49</sup> – Ch. 13, 16.<sup>50</sup>

#When we receive from God out of His rich and undeserved Bounty, we Should return Him a portion of it as a Duty of Piety and Charity. And it is a sign a man has not engaged God in getting an Estate, if he is not willing He should have His portion out of it when it is gotten. See Mr. Burkit on Heb. 6:2.<sup>51</sup>

Qu. Why Should So much be said about it?

A. Because though God So insists for it, and encourages it in His Word, yet nothing are Men more loth to come to.

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<sup>46</sup>Prov. 19:17, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

<sup>47</sup>1 Tim. 6:17-19, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

<sup>48</sup>Heb. 6:10-12, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises."

<sup>49</sup>Ps. 40:1, "I waited patiently for the Lord; and he inclined unto me, and heard my cry."

<sup>50</sup>Ps. 40:13, "Be pleased, O Lord, to deliver me: O Lord, make haste to help me." Ps. 40:16, "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified."

<sup>51</sup>Probably William Burkitt (1650-1703), *Expository Notes, with Practical Observations, on the New-Testament of our Lord and Saviour Jesus Christ*.... (4<sup>th</sup> ed., London, 1709). Heb. 6:2, "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."