



T H E  
G O S P E L - M A G A Z I N E,

F O R A U G U S T, 1770.

N U M B E R 56.



C H R I S T I A N D I V I N I T Y.

Extracts from the Rev. Mr. Deering's Lectures on  
the Epistle to the Hebrews, continued. Preached  
in London, in the Year 1576.

L E C T U R E X I I.

“ Wherefore, in all things, it behoved him to be made  
“ like unto his brethren ; that he might be merciful, and  
“ a faithful high priest in things concerning God, that he  
“ might make reconciliation for the sins of the people.  
“ For in that he suffered, and was tempted, he is able to  
“ succour them that are tempted.” Heb. ii. 17, 18.

“ Therefore, holy brethren, partakers of the heavenly  
“ vocation, consider the apostle and high priest of our  
“ profession, Christ Jesus.” chap. iii. 1.

T

HE apostle, as I said, shewed in these  
last verses, what profit accrues unto us in  
that Christ became man ; for so he was  
made a merciful and faithful high priest.  
The means of this faithfulness was,  
for that he having experience of our  
temptation, had the more compassion on us to deliver us.

Here we are first taught that Christ became a faithful  
high priest for us, because he was man like unto us ; so

that whosoever denieth our Saviour Christ to have a natural body like unto ours, he also denieth that he is either a merciful or faithful mediator for us: for so it pleased God to instruct him according to his manhood, that by experience and feeling he should learn to have pity on others: he calleth him merciful in respect of the affection of his mind, which was full of compassion towards us: he is called faithful, in respect of his constancy, who would never leave us, till he had brought us into eternal life. In all this we must learn how to do good unto our brother in affliction; and these two things in our Saviour Christ we must carefully keep, if we will walk after his similitude. We must join unto all our doing, a love and compassion to our brother in his want, and a constancy in well deserving, that our love be not wearied with pain and labour; for without love, whatsoever I do, it is nothing: no, not though I gave, as St. Paul saith, "all the goods I have unto the poor." 1 Cor. xiii. 4. And I pray you, is not this the law of God: Love thy Brother as thyself; wherein all our duty is taught us between man and man? What then, though I do no murder, or steal not, or speak not evil, though I help the safety of my brother's life, though I maintain his estate, though I bring him increase of goods, though I care for the purity of his body, though I maintain his good name; except I have in all this an inward love and affection to do it to him, with such a heart as I would have another do the like to me; and to be grieved with all his hurt, as though I myself sustained it: except, I say, some measure of this love and compassion be in my doing, my doing hath none account in the sight of God. Mark this, dearly beloved, and teach it your children: and I would our fathers knew it well, that boast so much of the good works of the old world. There is no good work under the sun, but that which is done in love and compassion of mind: and were their works such whereof they brag? The prophet plainly saith, all my goods

goods can bring nothing unto thee, O Lord; and how doth the Lord himself reject such vain thoughts of our hearts, when he saith, "If I be hungry I will not tell thee;" and such other like speeches in the fiftieth Psalm, commanding expressly, if we will do good with meat, drink, cloth, gold, silver, &c. bestow it upon the needy brethren; for God taketh no such gifts at our hands. And therefore, dearly beloved, all these good works of which you have heard so much boasting before God, they are as nothing, and there is no goodness in them; for neither is there any mercy in such doings, and, without it, it is impossible to please God in thy doing. And thus we see their works, even their greatest works, and of supererogation, when you have weighed them well, they are found lighter than straw.

Another property is here attributed to Christ, that he was faithful; that is, constant and unmoveable in his love, till he had finished our reconciliation: A lesson unto us, that love should not faint within us, nor we be weary with the labour and travel of it; for true it is, love is not an idle affection, to say, I would he were well, or God help him; but love is painful to help in time of need, and well-willing, that no pain can weary it. So St. Paul saith, eternal life is given to them which look for it, in continuance of well-doing; and in another place, he bid-deth not be weary of well-doing, for we shall reap the fruit of it, and not be weary; a thing, dearly beloved, confessed of all men, yea, the very Gentiles knew it, that all my well-doing is nothing worth, if at last I would leave my brother in misery, and not help him still; but it is a thing practised of very few, when I have once or twice travelled in my brother's cause, not to be weary, but to help him still: this corruption of the world let us take heed of it, and correct the frowardness of our own nature. Tell me, I pray, if I saw a man like to be drowned in the midst of the Thames, what if I came unto him, and

brought him nigh to the shore, and then left him drowning by the bank-side, what good did I to him? sure no more than he that looked on, and let him alone in the midst: only I made him languish with a vain hope, whereby his death was the bitterer. And tell me, thou fainting weary friend, if Christ should have done so with thee, how great had been thy misery? If he had endured for thee the pain of his birth, the travel of his life, the affliction of his flesh, the reproaches of men, the temptations of the devil, and then had left thee in bondage of death which thou couldest not escape, what hadst thou been the better? Let us learn then to be faithful as he was faithful, and endure to the end in well-doing. I speak this with grief, to see the world, how every man is left in his righteous cause; fair words and goodly countenances are not hard to get, but a faithful heart to deliver the just out of trouble, I have seen it in Christ; I have not else found it in one. Yet this I am sure of, he that is faithful in this behalf, he is like unto Christ, and Christ liveth in him. And thus far of the last verses of this second chapter.

Now let us come to the third. "Therefore holy brethren, partakers of the heavenly calling, consider the  
 "Apostle and high priest of our profession, Christ Jesus."  
 Now the apostle forbears to make any further description of the person of Christ, whereof we have heard, and beginneth a more particular declaration of his offices; and first, how he is our prophet, to the fourteenth verse of the next chapter. And let us now learn to be fruitful hearers; and this exhortation let it make us wise, that carefully and diligently we may hearken and learn the mystery of the Lord Jesu in which we be saved: that we may have the testimony in ourselves, that we be the children of the New Testament.

Therefore, holy brethren, &c. let us mark diligently every word in this excellent exhortation: for they are not only a wise persuasion, to move us to care and diligence in learning;

ning; but the exhortation is so gathered out of the former doctrine, that this one sentence is a plain exposition of all the doctrine taught before, from the eleventh verse to the end of the chapter. He said first, Therefore, or for this cause; as if he would say, seeing it is so with us, seeing God hath received us into this grace; seeing such an excellent prophet is given unto us; let us hear him. So in the first word, he sheweth, that this exhortation is according to his former doctrine.

Then he calleth them holy, alluding to that he spake in the eleventh verse, "He that sanctifieth, and they that are sanctified are one;" to teach us that we be holy, that we are one with Christ, and that by his Spirit sanctifying us, we be received into his fellowship. He calleth them brethren, repeating that he taught in the eleventh and twelfth verse, that Christ hath taken our nature, and we are even as his brethren, fellow-heirs with him in the kingdom of his Father; and that this is the meaning of brethren, the words following declare, "Partakers of the heavenly calling:" These words shew what brotherhood he speaketh of; that is, a heavenly brotherhood which we have with Christ: for Christ the Son of God, who hath brought down heavenly gifts, hath imparted himself unto us, and made us fellows with him in these heavenly blessings: First, revealing his Father's will, then defending us from our enemies; and at last presenting us faultless before God, abolishing the devil and the fear of death, of which heavenly gifts he spake in the 12th, 13th, 14th, and 15th, verses. After he addeth, "The apostle and high-priest of our profession:" In these words he teacheth what offices he had before attributed to Christ in the text alledged; first, that he is our prophet, calling him by the name of Apostle; that is, the messenger of God, to teach us our profession, verse 12. Then that he is our priest, to present us before God, as verse 13. And although, as I have often told you, his kingdom is also manifestly

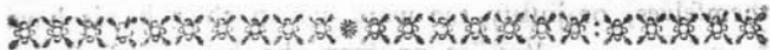
nifestly proved by what is said before ; yet by this place I gather, that the apostle hath especially and of purpose only taught this, that Jesus Christ, God and man, is only our prophet and priest, to declare and work our salvation, exhorting us now to learn carefully so great a mystery.

Now let us consider further this exhortation, to see what profitable things we have to learn in it. Where we are first called holy brethren, we may see in these words a good image of the church of Christ : brethren, as is said, noteth our unity with Christ our head, by the participation of his Spirit ; so the church is a people grafted into Christ, that is, made members of Christ, and sanctified with his Spirit. This is our knowledge of the church, which is true and catholic ; it is not in any observation of time, of place, of person ; but where this brotherhood is a people joined to the Lord Jesus, and sanctified by him, there is the church. To talk of any places it is great folly ; Christ will not have his church to be known by country or kindred, or respect of persons ; but only by this, that they are grafted in him, and made a holy brotherhood. And here let us learn what is true holiness, even to be made partakers of the holiness that is in Christ ; for he hath sanctified himself for us, and is made unto us our sanctification of God, without whom we are flesh and blood : the cogitations of our hearts bent to evil, and all our righteousness as a defiled cloth. For if the angels, that are greater than we in all power and excellency, cannot justify themselves in his sight ; what can we do, as Eliphaz saith, that dwell in houses of clay, whose foundation is in the dust, and who shall be destroyed before the moth ? The Lord hath no need of our works, nor they shall ever come in account before him ; for if one man could do all that all flesh hath ever done, yet still he might say, he were unprofitable. The great justice, fortitude, temperance, liberality, and all other virtues,

virtues, which so abounded in some of the Gentiles; what have they to glory in them? Nothing at all before God, except they say, as Paul witnesseth of them, When we thought ourselves wise, we were very fools. And why was all their doing nothing worth? Because they sought their righteousness in themselves, and were not of the brotherhood of Christ, to seek all their holiness in his person. Even thus, dearly beloved, and none otherwise, it is with all justiciaries in the world, whether they be Gentiles, or whether they be Papists, in their righteousness they are defiled, and in their wisdom they are made foolish; if they seek their holiness in themselves, or justify the work which their hands have brought forth. And let no man, be he ever so holy, if he were as good as Paul, exempt himself; for Paul himself confesseth this with us, That whatsoever he could do, he would account it but as dung, that he might have the righteousness, not that which was of himself, but that which was by faith in Jesus Christ; that he might be of this brotherhood, and, as he saith, that he might be found in him. This is the true rule of holiness; otherwise to talk of our grandfathers and fathers, what good works they have done, it is to shew forth our own ignorance in the faith of Christ. For what have our fathers done, but Socrates, Aristides, Scipio, Fabricius, and a thousand among the Gentiles did as much? or, if they had done never so much, if they had given all their goods to the poor, and their bodies to the fire, what then? except they had been brethren with Jesus Christ, one with him, and sought for their righteousness by faith in him, they had no holiness in them. And I marvel how this being so plain, so many yet can be deceived to love still that idolatrous nation, which teacheth them to glory in their own works: and let no man think we slander them, or that they give not this glory to their own works; for their own words testify against them, they have named it distinctly,

tinctly, *Opus operatum*, a work wrought of itself, without grace, without Christ, without faith, *Opus operatum*, the thing done, it is meritorious; did ever pagan attribute more to themselves? Then we may boldly conclude against them, and our Saviour Christ shall be our warrant, they are not of God, because they seek their own glory.\* And let us give glory unto God, to acknowledge all our holiness to be in this brotherhood, as we be one with Christ, and Christ with us, whom God hath given a sanctification unto us.

[To be continued.]



## B I O G R A P H Y.

An Extract of the life and ministry of the late Rev. Mr.  
WILLIAM GRIMSHAW.

**I**T is a pleasure to every grateful mind, to have by them some memorial of a deceased benefactor. But never is this pleasure more sensibly felt, than when a minister, who has been instrumental, through the grace of God, in doing good to souls, is taken from them. Highly esteemed in love as such a one must be for his work's sake, when he can no more be heard, the particulars of his life and conversation are read with peculiar satisfaction. To gratify in this manner, very many persons, who will ever acknowledge themselves indebted to Mr Grimshaw, for their knowledge and comfort in the christian religion; and to give others more particular information, who had the highest esteem for him from a personal acquaintance, or from good report, the following sketch of his life and ministry is laid before the reader. The

\* Is not this the very drags of the divinity of this day? Is not this the very curse which the generality of priests and people who call themselves of the church of England are fallen under?

The Rev. Mr. William Grimshaw, was born in the year of our Lord 1708, September 3, at a place called Brindle, six miles south of Preston, in Lancashire; and educated at the schools of Blackburn and Heskin, in the same county. At which early time, the thoughts of death and judgment, the torments of hell, the glories of heaven, and the sufferings of Christ, made some little transient impression upon him; owing in part to the religious care taken of him by his parents. In the eighteenth year of his age, he was admitted a member of Christ's college in the university of Cambridge. Here bad examples deplorably prevailed to seduce him, who had hitherto been taught the fear of the Lord, only by the precepts of men; and having no root in himself, the torrent of impiety in college, carried him away so far, that for the space of more than two years, he seemed utterly to have lost all sense of seriousness; which had no revival, till the day when he was ordained deacon in the year 1731. On this day he was much affected with a sense of the importance of the ministerial office, and the diligence which ought to be used in the discharge of it. Yet these convictions were but as the chaff scattered away by the wind of temptation, though for a little time they were sheltered by an acquaintance with some religious people at Rochdale, who met together once a week, to read, and sing, and pray. But upon his removal very soon after to Todmorden, not far distant from the town of Rochdale, instead of acting up to the good motions he had felt in his soul, and which had been encouraged by his pious new acquaintance, he went no more amongst them; he conformed to the thoughtless world; he followed all its diversions, satisfying his conscience with doing his ministerial duty on a Sunday, according as the law directs, and never attending to what the word of God required of him.

About the year 1734, and in the 26th of Mr. Grimshaw's life, God was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmondon. This immediately became visible by his reformation. For he left off all his diversions; his fishing, card-playing, hunting, &c. He now began to catechise the young people, to preach up the absolute necessity of a strict and devout life; to visit his people, not in order to drink and be merry with them as before, but to exhort and press them to seek the salvation of their souls, and to enforce what he had delivered to them from the pulpit.

At this period also, I find, he began himself to pray in secret four times a day. A blessed practice, which there is reason to believe he never left off. The God of all grace, who had now prepared his heart to pray, soon also gave the answer to his prayer: not in the way indeed in which he expected; not in a complete victory over his corrupt nature, or in the joy of a conscience bearing him witness, that in simplicity and godly sincerity he was walking before him; but by bringing upon him very strong and painful convictions of his own guilt, and helplessness, and misery; by discovering to him what he did not suspect before, that his heart was deceitful and desperately wicked; and what was more afflicting still, that all his duties, and labours, and goodness, could not procure for him pardon, or gain him a title to eternal life. Very painful apprehensions therefore now seized his mind, of what must become of him. In the midst of which, he was often ready to accuse God, as dealing hardly with one, who was now no more a profane or careless liver, but seeking in earnest to obey him. In this state of great trouble, he continued more than three years, not daring to acquaint any one with the distress he suffered, lest they should report he was mad, or melancholy. But by these lasting and deep convictions, being delivered at length from the dominion of  
pride,

pride, and made willing to receive salvation as a brand plucked out of the burning, the day of his consolation, and knowledge of Christ infinitely precious to his soul, drew near. The bible began now to appear quite a new book. He now found the rich import of those scriptures, which declare the sacrifice and righteousness of Christ to be the whole justification of a sinner before the bar of God; which promise remission of sins to believers on his name, sanctification as the blessed fruit of this believing here, and glory hereafter.

‘ I was now, says he, willing to renounce myself, every degree of fancied merit and ability, and to embrace Christ only for my all in all. O what light and comfort did I now enjoy in my own soul, and what a taste of the pardoning love of God!’

As he was thus taught of God from his own experience, so his preaching in the year 1742 began to be clear and profitable. He dwelt much in representing the nature and excellencies of christian faith, and salvation by Christ alone. All this time he was an entire stranger to the people called Methodists, and whom afterwards he thought it his duty to countenance, and to labour with them in his neighbourhood. He was an entire stranger also to all their writings, except a single sermon upon Gal. iii. 24. and a letter to the people of England, published by the Rev. Mr. Seagrave, in which he was surprized to find the divinity, in all material points, of the very same kind with what he now saw with his own eyes in the word of God, and from which all his peace had flowed. Instructed in this manner, Mr. Grimshaw came to the people and church at Haworth, May 26, of this year. And very soon the good effects of his preaching became visible. Many of his careless flock were brought into deep concern for the salvation of their souls, and were filled with peace and joy through believing. And as in antient times, before preaching was reduced to such refinement, and alas! to such a cold and languid exercise,

exercise, that we generally scarce observed a fixed attention to the minister in the pulpit; his people felt excited in their hearts deep sorrow for sin; and the whole congregation have been often seen in tears, on account of their provocations against God, and under a sense of his goodness in yet sparing them, and waiting to be gracious unto them.

This lively, powerful manner of representing the truths of God could not fail of being much talked of, and bringing, out of curiosity, many hundreds to Haworth church: who received so much benefit by what they heard, that when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together.

Mr. Grimshaw was now too happy himself in the knowledge of Christ, to rest satisfied, without taking every method he thought likely to spread the knowledge of his God and Saviour. And as the very indigent constantly make their want of better cloaths to appear in an excuse for not coming to church in the day-time, when their want would be visible to the whole congregation, he contrived for their sakes, a lecture on Sunday evenings, though he preached twice in the day before. In which lecture a chapter or a psalm, after the primitive custom of the christian church, was expounded. God was pleased to give great success to these attempts, which animated him still more to spend and be spent for Christ's cause. So that the next year he began a method, which was continued by him ever after, of preaching in each of the four hamlets under his care three times every month. By which means the old and infirm, who could not attend the church, had the truth of God brought to their houses; and many, who were so profane as to make the distance from the house of God a-reason for scarce ever coming to it, were allured to hear, and received with joy the word of life. By this time, the great attention and labour with which he instructed

his own people; the circumspection and holiness of his conversation, and the lasting benefit which very many from the neighbouring parishes had obtained by attending his ministry; all concurred to bring upon him many earnest intreaties to come to their houses, who lived in neighbouring parishes, and expound the word of God to souls as ignorant as they were themselves, before they had heard instruction from his lips. As the purest benevolence was the only motive to this request, so all, who knew Mr. Grimshaw are assured (and what others think or say, matters not) nothing but love to the souls of men, and a desire of proving a blessing to them, engaged him to preach, as occasions offered, in other parishes. So that whilst he was one of the most diligent in overseeing, and providing abundantly for all in his own flock, he annually found opportunity of instructing near three hundred times large companies, and sometimes large congregations besides.

And for a course of fifteen years, or upwards, he often would preach every week, fifteen, twenty, and sometimes thirty times, besides visiting the sick, and other occasional duties of his function. It is not easy to ascribe such unwearied diligence, and all amongst the poor, or at least very obscure people, to any motive but the real one. He thought his tongue should never lie still in guilty silence, whilst he could speak to the honour of that God who had done so much for his soul. And whilst he saw sinners perishing for lack of knowledge, and no one breaking to them the bread of life, he was transported by love to pity them, and, notwithstanding the selfish reluctance he felt within, to give up his name to still greater reproach, as well as his time and strength to the work of the ministry.

During all this intense and persevering application to what was the whole delight of his heart, God was exceeding favourable to him. During the space of sixteen years, he was only once suspended from his labours by sickness, though he  
dared

dared all weathers, upon the bleak mountains, and used his body with less compassion, than a merciful man would use his beast. His soul at various times enjoyed very large manifestations of God's love, that he might not faint; and he drank deep into his Spirit. His cup ran over; and at some seasons, his faith was so strong and hope so abundant, that higher degrees of spiritual delight would have overpowered his mortal frame.

In this manner Mr. Grimshaw employed all his powers and talents even to his last illness. And his labours were not in vain in the Lord. He saw an effectual change take place in many of his flock; a sense of evil and good, and a restraint from the commission of sin, brought upon the parish in general. He saw the name of Jesus exalted, and many souls happy in the knowledge of him, and walking as becomes the gospel of Christ. Happy he was himself, in being kept by the power of God so unblameable in his conversation, that no one could prove he, in any instance, laid heavy burdens upon others, which he refused to bear himself. Happy in being beloved for several of the last years of his life, by every one in his parish; who, whether they would be persuaded by him to forsake the evil of their ways, or no, had no doubt that Mr. Grimshaw was their cordial friend, and in every labour of love their servant to command. Hence at his departure a general concern was visible through his parish. Hence his body was entered with what is more ennobling than all the pomp of solemn dirges, or of a royal funeral: for he was followed to the grave by a great multitude, who beheld his corpse with affectionate sighs, and many tears; who cannot still hear his much-loved name without weeping for the guide of their souls, to whom each of them was dear as children to their father.

His behaviour, throughout his last sickness, was all of a piece with the last twenty years of his life; from the very first attack of his fever, he welcomed the approach of death.

His

His intimate experimental knowledge of Christ, abolished all the reluctance nature feels to a dissolution; and triumphing in him, who is the resurrection and the life, he departed April 7th, in the 55th year of his age, and the 21st of eminent usefulness in the church of Christ.

Now to the Lord who sendeth forth labourers into his harvest, furnishes them with all their gifts and grace, and gives them all their success; to Him alone, for this and every minister and servant departed in the true faith and fear of his name, be all the praise and glory for ever and ever. Amen.



GOSPEL MYSTERIES unveiled: Or practical explanations of the Parables and Similitudes contained in the Four Evangelists, by way of Dialogue.

THE PEARL OF GREAT PRICE.

Continued from page 359.

“ The kingdom of heaven is like unto a merchant-man  
“ seeking goodly pearls; who, when he had found one  
“ pearl of great price, went and sold all that he had  
“ and bought it.” Matt. xiii. 45, 46.

RENATUS. YOU have set forth to me the infinite preciousness of our Lord Christ, as God-man, which important truth I trust the Holy Spirit will deeply impress on my understanding and conscience; be pleased next to open to me in what respects he is the most high God.

EVANGELIST. I shall endeavour to prove that Jesus Christ is God of the same essence with the Father, or God by nature, and did in his divine person exist from everlasting; and this will be made to appear from plain texts of scripture, and arguments taken therefrom.

The first scripture is John i. 1. ‘In the Beginning was the Word;’ that is the first step. ‘And the word was with God,’

God,' is a second. 'And the word was in the beginning, with God,' is a third. 'And the word was God,' is a fourth. He might have included them all in this sentence, The word was God, with God in the Beginning; but he puts it into several positive assertions, and even begins with the lowest, namely, his existence, the Word was, and that in the Beginning; and then he afterwards tells us what he is, i. e. a person distinct from God the Father "he was with God." and yet was God, co-essential with the Father.

REN. Blessed be the Lord for such a glorious all sufficient Saviour, who is infinite love united to infinite power! May the Holy Spirit make this inestimable pearl above all precious to my soul, and enable you to give me a right conception of his existence, and transcendent worth and excellencies.

EVANG. This I will in the next place attempt to do; and, in treating of the eternal existence of the deity of Christ, hope to be able to convince you that he is a person who did actually exist before he came into the world in our assumed nature; and that he hath existed during the whole time of this world, both in the beginning of it, and before the world was, even from eternity. Christ the Sun of righteousness is not the bare manifestation of God (as some have erroneously asserted) but a person that existed with God, yea, and was God before that manifestation of God made by him in this world. He is not only the bringing in or manifestation of life and immortality which was in God, but he himself was that eternal life which was with the Father, as distinct from him, and was manifested to us, 1 John, i. 2. So that life and immortality is made manifest by his appearance, as of a person that brings it, and manifests it with the manifestation of himself, 2 Tim. i. 10. and who is said to manifest himself to us as well as the Father, John xiv. 21.

2. Our Lord was a distinct person from the Father, in that he existed before he came into the world: Wherefore when he came into the world, he saith, "A body hast thou  
" prepared

“prepared me,” Heb. x. 5. And again he saith, “Lo I come to do thy will, O God,” ver. 7. Here is a person distinct from the Father, a [me] and an [I], and distinct also from the human nature he was to assume, which he calls a body prepared for him. By thus speaking to God, he is a person knowing and understanding what he was about to do.

3. We find him to exist before John Baptist. Though John was conceived and born some months before him, John bore witness of him, and cried, saying, “This was he of whom I spake, he that cometh after me is preferred before me; for he was before me; John i. 15. As God, he was before John; as man, he came after John.

4. He existed before the prophets: Job saith, “He knew that his Redeemer lived;” Job. xix. 25. not that he should live, but that he did then live or exist when he spake those words: He saith not, he shall live; he speaks of the Redeemer’s life without any distinction of time past or to come; he liveth, he being God is forever, or liveth from eternity; he is the prince of life, and therefore existed then and from everlasting. Isaiah saw him; “Woe is me, I am undone, for mine eyes have seen the King, the Lord of Hosts.” vi. 5. That this was Christ, is evident, saith the Holy Ghost, speaking of Christ. Those things said Isaiah when he saw his glory, and spake of him.” John xii. 4.

5. He existed in the times of Moses: “Neither tempt Christ, as some of them did,” 1 Cor. x. 9.

6. He existed before Abraham, as he himself testified, “Before Abraham was, I am,” John viii. 57. So God spake to Moses: “I am that I am; before the day was, I am;” also in Isa. xiii. 13. ‘I am’ signifieth the eternity and uninterrupted being of Christ’s divine person and existence.

7. He was before Noah: for this is he who preached by Noah to the old world, or to those who were disobedient then, whose spirits are now in prison.

8. He existed before the world was made: "Thou, Lord, hast laid the foundation of the earth, and the heavens are the works of thy hands;" Heb i. 10. for how could he make all things at the beginning, if he himself was not before all things did exist? The following testimonies are likewise given of Christ: "The Lord possessed me in the beginning of his ways, before his works of old: I was set up from everlasting, or ever the earth was; when there was no depth, I was brought forth, when there were no fountains abounding with water, before the mountains were settled, before the hills was I brought forth, then was I by him as one brought up with him, and I was daily his delight," &c. Prov. viii. 22, &c. And in Micah v. 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

How fully doth the prophet Isaiah shew that there was a blessed council held, and a compact or covenant between the Father and Son, about the redemption of God's elect? And Paul shews that this council was held before the world began, 2 Tim. i. 9. and that we had in Christ a promise of eternal life before the world was made, Tit. i. 2. Indeed can any person think, that the whole contrivance or platform of our salvation was not laid in eternity between the Father and the Son, &c?

Hereby it undeniably follows, that Christ, the second person in the Trinity, did exist from everlasting, and that there was a promise made to him, and to us in him, before the world began.

Another text that proves Christ is God by nature, is that of Paul, Rom. xi. 5. "Whose are the Fathers, and of whom as concerning the flesh Christ came, who is God over all, blessed for ever, Amen." Also Phil. ii. 6. "Who being in the form of God, thought it not robbery to be equal

“equal with God,” &c. So Col. i. 17. “And he is before all things, and by him all things consist, and he is the head of the body, the church.—God manifested in the flesh,” 1 Tim. iii. 16. “He is the brightness of the Father’s glory, and the express image of his person,” Heb. i. 2, 3.

REN. You have very clearly shewn me the infinite worth, dignity, and excellency of the pearl of great price, our Lord Jesus Christ, from scripture proofs: be pleased to confirm this wholesome doctrine by a few more arguments from thence.

EVANG. Blessed be the Lord the Spirit of wisdom for revealing these comfortable truths to your soul and mine: I trust the same infallible Teacher will enable me further to prove, that our dear Lord hath all the incommunicable names of God most high given to him, and is therefore of the same essence with the Father.

1. He is called most mighty: “Gird on thy sword, O most mighty,” Ps. xlv. 3.

2. He is called “the First and the Last.”

3. He is called “the only wise God:” “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen,” Jude xxv.

The title Saviour in the New-Testament is peculiarly given to our Lord Jesus Christ, not excluding God the Father, nor the Holy Ghost.

4. He is called “the mighty God, Isa. ix. 6.

5. He is called “the Holy One:” “Thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.” Ps. xvi. 10

6. He is called “the Saviour;” nay, our *only Saviour*. 2 Pet. i. 1, 11, &c.

7. He is called Jehovah; “Jehovah our righteousnes.”

8. He is called “the everlasting Father,” Isa. ix. 6.

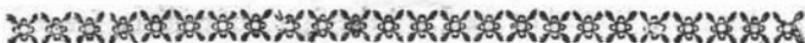
9. He is called, “I am,” John viii. 58. “Before Abraham was, I am;” that is, what I am, I will be; and was from everlasting or a self existence as to his deity.

10. He is called "God over all, blessed for evermore," Rom. ix. 5.

11. He is called the true God; "And ye are in him that is true, even in his son Jesus Christ; this is the true God and eternal life," 1 John v. 20.

Now what mere creature, or created being, did God ever give such titles unto, or call by such names, which are peculiar to himself alone?

[To be continued.]



## CASUISTICAL DIVINITY.

Three DIALOGUES between a BELIEVER and an INQUIRER;

In which is set forth the freeness and fulness of salvation by Jesus Christ as revealed in the gospel; to encourage poor doubting souls to faith in Christ Jesus, as the ground and foundation of all other graces.

### D I A L O G U E I.

"What I tell you in the dark, that speak ye in the light, and what ye hear in the ear, that preach ye upon the house tops," Matt. xii. 27.

INQUIRER. **G**OOD morrow, neighbour; how do you to-day?

BELIEVER. Blessed be my God and father, I am in good health of body, and at liberty in my soul. How do you do? I hear of some cross providences in your family: I wish you a sanctified use of them.

INQ. Indeed it is a bad world we live in now-a-days; a poor honest man has hard trials to make all things meet.

BEL.

BEL. Happy is he who hath a better dependence.

INQ. Pray have you any dependence upon any friend or relation?

BEL. Yes, I am wholly dependent.

INQ. Upon whom, pray?

BEL. My father.

INQ. And are you the eldest son?

BEL. No; I have an elder brother, into whose hands my father hath committed the care of all things, Gen xxxix. 8.

INQ. And are you not afraid your brother will cheat you?

BEL. No: for he is found faithful, Heb. iii. 2.

INQ. Pray what security have you that you shall have your portion when you come to age?

BEL. My father hath given his word, that during my minority all my wants shall be supplied; and that when I come to age, there is a mansion and an inheritance for me, Phil. iv. 9. John xiv. 2. 1 Pet. i. 4.

INQ. Pray have you any more brothers and sisters?

BEL. Yes; more than I know of, or can number, Rev. vii. 9.

INQ. But since there are so many of you, unless your father's estate be very large, your part will be very little.

BEL. Little as it may seem to you, I would not part with my little for all the lands I ever saw.

INQ. Why, pray have you ever seen your lot?

BEL. Yes; I now and then get a view through the prospect glass that is fixed upon Mount-Unchangeable, for the use of my father's family; and the sight is so very delightful, that I long for the time when an abundant entrance shall be ministered unto me, 2 Pet. i. 11.

INQ. But suppose you should die before you come to age, who would get your part, since a minor cannot bequeath his patrimony?

BEL.

BEL. That cannot be; for the life of every one of us is infured; and what I am going to mention you will think odd, but it is true; and that is, as soon as I myself, or any of my brothers and sisters fetch their last breath in this world, that very moment we are at full age, although we should not have been born above an hour; or if we have borne the burden and heat of the day, it makes no difference in our family, for all are sure to have their portion, John x. 28, 29.

INQ. But is there no person or relation, in whose power it is to turn your father's kind intentions away?

BEL. No; if they could have been turned away from any, they would have been from me, for I was the frowardest child of them all; and, indeed, the best of us have that in them that is sufficient to turn his love away, if it could be done; but his love is stronger than death, Cant. viii. 6. Indeed we have an ill neighbour, who is always finding fault with us before our father, and with great truth too: he is called the accuser of the brethren Rev. xii. 10. But our elder brother always pleads in our behalf, Heb. vii. 2, so that there can be no breach made.

INQ. Truly, I think in such circumstances your boasted inheritance is in a very precarious situation; and I think, according to an eye of reason, there are so many obstacles in the way, that your safe arrival is only a bare probability; nay, sometimes it seems impossible.

BEL. Why, truly, I think so myself sometimes, 1 Sam. xxviii. 1. but it is when I am not well; the fever is strong upon me at that time, and my senses are touched; but when my sight is somewhat better, I see it is impossible I should miscarry, Heb. vi. 18.

INQ. I think you are not upon such sure ground; for you say, you have nothing but his word to trust to.

BEL. Yes, I have his oath joined to his word, though his word abideth for ever; and I have the first fruits of my inheritance

inheritance here to support me in my journey; and besides all this, my elder brother has bound himself to bring us all safe home, 2 Cor. iv. 14.

INQ. Pray do you see your Father often?

BEL. I am never out of his sight. Psalm xxxiv. 15. but he is often out of mine, owing to the badness of my eye-sight in some measure; though he cannot be seen by any, but those to whom he is pleased to reveal himself by the Son, Matt. xi. 27.

INQ. Pray, where is his place of abode?

BEL. He filleth all space: there is not a place you can name, but he is there: in heaven he dwells essentially; in his children, communicatively; in earth, providentially; and in hell, in terrible vengeance.

INQ. By what name is he known to you?

BEL. By that name which is full of sweet significancy,  
LOVE. 1 John iv. 16.

INQ. Pray, how long has he been known to you by that name?

BEL. Not long, for though he is made known by that name many times in the records of truth; and in all his dealings towards us: yet, while we are under the power of unbelief, we conceive him to be rather an angry master, than a loving Father. Gal. iv. 1—3.

INQ. You say, you conceive of him as an angry master; pray, what have you done to him, that makes you think he is angry?

BEL. Because I know I deserve nothing at his hands; having broken his righteous law, and incurred the penalty annexed to the breach thereof, which is no less than eternal banishment from his presence, and eternal punishment in the prison which is appointed for his enemies.

INQ. And hath he of his mere mercy accepted you to favour, notwithstanding your offences?

BEL. Not without a satisfaction to his injured justice;  
for

for though he is full of mercy, yet he is inflexibly just, and will by no means acquit the guilty.

INQ. You say you are restored to favour through a satisfaction made to justice: pray how was that satisfaction made, and who made it? yourself, or some other person?

BEL. Not myself; for I was born an alien, without a farthing either of real or personal estate, and my debt was ten thousand talents; so that the satisfaction was made for me by another person. That is an answer to the first part of the question; and the satisfaction was a pure and perfect obedience to that law, which it was quite impossible for me to obey, by reason of my inability, and which I had broken, and for which breach he endured all the wrath and curse that was my due in his own body; and in so doing wrought out an everlasting righteousness, insomuch that my father said, "he was well pleased."

INQ. This was a great act of love; pray, who was this most excellent person?

BEL. My elder brother.

INQ. He hath given such proofs of his love to you, that it would be an act of base ingratitude not to believe his word.

BEL. Base and ungrateful as it is, I have been guilty of it, and am, and shall be guilty of it every day I live; and what is astonishing, he hath, and doth, and will pardon me. But what would you think, if I tell you, that you yourself are in a worse condition than this?

INQ. Am I? If so, I am worse than ever I imagined.

BEL. There lies your misery, in that you are at this time an alien from the commonwealth of Israel, a stranger to the covenants of promise, without hope, and without God in the world. My dear friend, it is in mercy to your soul, that I tell you this truth, and you will find

And it abundantly manifested in the word of God. Eph. ii. 12.

INQ. If this is a truth, it is a truth but little understood; for I never heard any talk in this manner before.

BEL. May be not, and the reason is plain; when we fell from God we fell into ourselves, and we have too too much of this in us, even after we have received the knowledge of the truth: and till then, the spring of all our actions is self-love: hence we naturally love to talk of any thing in conversation but Christ and him crucified; in all our actions of benevolence towards our fellow creature, self-complacency is the end and aim; and we are angry if we do not get that praise which we think is our due; and in all our religious duties we think to bring God indebted to us: so that self is the spring of all our actions, both civil and sacred, and so must continue because the stream cannot rise higher than its source.

INQ. Your observation is just; for the other day I went to see a poor neighbour, and gave him a trifle towards the relief of his necessities, and when he returned me thanks, I found the same temper in me you have just now named.

BEL. I am glad you have a witness within you to the truth of my observations; you have many more, but they are at sleep at present. But if ever God the Spirit call you from the grave of fallen nature, they will be awakened; which I pray God may be the case. And now I will tell you the cause of this yourself-complacency; it arose from pride; you falsely supposed all you had was your own; but in this you was mistaken, for you hold them only at the will of the Lord. View Job when in possession of all his affluence, and blessed with a numerous offspring; it was the Lord who gave, and when stript by various ways and means of his all, it was the Lord who had taken away; and the voluptuous rich, if they rightly under-

flood, would see themselves but stewards for God, and would consequently deal out their bread to the hungry, &c. instead of abusing the mercies they are made partakers of.

INQ. I am much obliged to you for your instructing conversation. I am going into the country this week, where I shall continue some time; I hope I shall often think on what has passed between us with pleasure and profit. So till I see you again I sincerely wish you well.

BEL. Before we part, suffer me to give you one word of advice, and that is what our Lord has done before me; namely, "Search the scriptures, which are able to make you wise unto salvation;" in the doing this to profit, pray that the Lord would open your eyes that you may see clearly, and open your heart to receive the truth in the love of it, and cause you to feel the power of it. Mean while my best wishes attend you. Farewel.

[To be continued.]

## MISCELLANEOUS.

### Evangelical Excitements to practical HOLINESS.

Continued from page 373.

THIRDLY, But more than this, you have obliged yourselves to this life of holiness by your own prayers. How many times have you lifted up your hands to heaven, and cried with David "O that my ways were directed to keep thy statutes: Order my steps in thy word, and let no iniquity have dominion over me?" Ps. cxix. 5. and 133. Were you in earnest with God when you thus prayed? Did you mean as you said? or did you only compliment with God? If your hearts and tongues agreed in this request, doubtless it is as much your duty to endeavour, as to desire those mercies; and if not, yet do all those prayers stand on record before  
the

the Lord, and will be produced against you as witnesses to condemn you, for your hypocrisy and vanity. How often also have you in your prayers lamented and bewailed your careless and uneven walkings? You have said with Ezra, chap ix. 6. "O my God I am ashamed, and even blush to look up unto thee." And do not your confessions oblige you to greater circumspection and care for time to come? Will you confess, and sin? and sin, and confess? go to God and bewail your evils, and when you have bewailed them, return again to the commission of them? God forbid you should thus dissemble with God, play with sin, and dye your iniquities with a deeper tincture.

Fourthly, and lastly, to add no more, you have often reprov'd or censur'd others for their miscarriages and falls, which adds to your own obligation, to walk accurately and evenly. Have you not often reprov'd your erring brethren? or at least privately censur'd them, if not duly reprov'd them, (for to these left-handed blows of secret censurings we are more apt, than to the fair and open strokes of just and due reproofs) and will you practise the same things you criminate and censure others for? "Thou that teachest another, (saith the apostle) teachest thou not thyself?" Rom. ii. 21. So say I, thou that censur'st or rebuke'st another, condemnest thou not thyself? Will your rebukes ever do good to others, whilst you allow in yourselves what you condemn in them? And as these reproofs and censures can do them no good, so they do you much evil, by reason of them you are self-condemned persons; and out of your own mouths God will judge you. For you need no other witness than yourselves in this case. Your own tongues will fall upon you. Your censures and reproofs of others will leave you without plea or apology, if you look not to your lives with greater care. And yet will you be careless still? Fear you not the displeasure of God, nor the wounding and disquieting your own consciences? Surely these things are of no light value with you, if you be christians indeed.

Thirdly, you are yet farther engag'd to practical holiness upon the account of your brethren, who are not a little

concerned, and interested therein. For if through the neglect of your hearts, your lives be defiled and polluted, this will be thrown in their faces, and many innocent and upright ones both reproached and grieved upon your account. This mischievous effect holy David earnestly deprecated, Ps. lxxix. 5, 6, "O God, thou knowest my foolishness, and my sins are not hid from thee; let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: Let not them that seek thee, be confounded for my sake, O God of Israel," Lord, thou knowest what a weak and foolish creature I am, and how apt to miscarry, if left to myself; and should I through my foolishness, act unbecoming a saint, how would this shame the faces, and sad the hearts of thy people? They will be as men confounded at the report of my fall. The fall of one christian is matter of trouble and shame to all the rest. And when they shall hear the sad and unwelcome news of your scandalous miscarriages (which will certainly be the effect of a neglected heart and life) they will say as David concerning Saul and Jonathan; "Tell it not in Gath, publish it not in the streets of Askelon, &c." Or as Tamar concerning Ammon, "and we, whither shall we cause our shame to go?" And for them, they shall be as the fools in Israel. Thy loose and careless life will cause them to estrange themselves from thee, and look shy upon thee, as being ashamed to own thee, and canst thou bear that? Will it not grieve and pierce your very hearts to see a cloud of strangeness and trouble over the countenances of your brethren? To see yourselves disowned and lightly esteemed by them? This very consideration struck a great favourite in the Persian court to the very heart; who having been governor to Sapore in his minority, thro' fear denied the Christian faith, and complied with the idolatrous worship of the king: and one day (saith the historian) sitting at the court-gate, he saw Simon the aged archbishop of Se-lucia, drawing along to prison for his constancy in the christian faith; and though he durst not openly own the faith he had basely denied, and confess himself a christian, yet he could not chuse but rise, and express his reverence to this holy

holy man, in a respectful and honourable salutation; but the zealous good man frowned upon him, and turned away his face from him, as thinking such an apostate unworthy of the least respect from him: this presently struck Ustazanes to the heart, and drew from him many tears and groans; and thus he reasoned with himself, Simon will not own me, and can I think but that God will disclaim me, when I appear before his tribunal? Simon will not speak unto me, will not so much as look upon me, and can I look for so much as a good word or look from Jesus Christ, whom I have so shamefully betrayed and denied? Hereupon he threw off his rich courtly robes, and put on mourning apparel, and professed himself a christian, and died a martyr. O it is a piercing thing to an honest heart, to be cast out of the favour of God's people. If you walk loosely, neither God nor his people will look kindly upon you.

Fourthly, and lastly, your very enemies engage you to this pure and holy life upon a double ground. You are obliged by them two ways, namely, as they are your bold censurers and your watchful observers. They censure you as hypocrites, and will you give them ground and matter for such a charge? They say, only your tongues are more holy than other mens, and shall they prove it from your practice? They also observe you diligently. Lie at catch, and are highly gratified by your miscarriages. If your lives be loose and defiled, you will not only be a shame to your friends, but the song of your enemies. You will make mirth in hell, and gratify all the enemies of God. This is what they watch for. They are curious observers of your goings. And that which makes them triumph at your falls and miscarriages, is not only that deep rooted enmity betwixt the two seeds, but because all your miscarriages and evils are so many absolutions to their consciences, and justifications (as they think) of their ways and practices. For look, as your strictness and holiness doth as it were cast and condemn them, as Noah, Heb. xi. 7. by his practice, condemned the world, their consciences fly in their faces, when they see your holy and pure conversations. It lays a damp upon them. It  
works

works upon their consciences, and causes many smart reflections. So when you fall, you as it were absolve their consciences, loose the bonds of conviction you had made fast upon them, and now there is matter of joy put before them.

O, say they, whatever these men talk, we see they are no better than we. They can do as we do. They can cozen and cheat for advantage. They can comply with any thing for their own ends; it is not conscience, as we once thought, but mere stomach, and humour, that made them so precise. And O what a sad thing is this! Hereby you as it were shed soul-blood. You fasten the bonds of death upon their souls. You kill those convictions, which for any thing you know might have made way to their conversion. When you fall, you may rise again; but they may fall at your example, and never rise more: Never have a good opinion of the ways of God, or of his people any more. Upon this consideration David begs of God, Psal. v. 8. "Lead me, O Lord, in thy righteousness, because of my enemies, or" (as the Hebrew my observers), make thy way straight before my face." And thus you see how your very enemies oblige you to this holy and pure conversation also.

Now put all this together, and see to what these particulars will amount. You have heard how God the Father hath engaged you to this pure conversation by his designment of your salvation. Rewarding your obedience. His pleasure in it. His promises to it. And his great confidence in you, that you will thus walk before him. The Lord Jesus hath also engaged you thereunto, by his death and sufferings, whereby you were redeemed from your vain conversations. The Spirit hath engaged you by telling you plainly how much you will grieve, and wrong him, resist and quench him, if you do not keep yourselves pure. Yea, you are obliged further by yourselves; your clear illumination, your high profession, your many prayers and confessions, your many censures and reprehensions of others, do all strengthen your obligation to holiness. Yea, you are obliged further to this holy life, by the shame, grief, and trouble

trouble your loose walking will bring upon your friends. And the mirth it will make for, and mischief it will do to your enemies; who will fall and break their necks, where it may be you only stumbled and broke your shins. They are justified, and absolved (as before you heard) by your miscarriages. And now what think you of all this? Are you obliged, or not, to this purity of life? Are all these bonds tied with such slip-knots that you can get loose, and free yourselves at pleasure from them? If all these things are of no force with you, if none of these bonds can hold you; may it not be questioned (notwithstanding your profession) whether any spiritual principle, any fear of God, or love to Christ, be in your souls or no? O you could not play fast and loose with God; if so, you could not as Sampson snap these bonds asunder at your pleasure.

2dly, As you are more obliged to keep the issues of life pure than others are, so God hath given you greater assistances and advantages for it, than others have. God hath not been wanting to any in helps and means. Even the heathen, who are without the gospel, will yet be speechless and inexcusable before God. But how much more will you be so; who, besides their light of nature, and the general light of the gospel, have, first, such a principle put within you; secondly, such patterns set before you; thirdly, such an assistant ready to help you; fourthly, so many rods at your backs to quicken you, and prevent your wandering; if, notwithstanding all these helps, your life be still unholy?

First, shall men of such principles walk as others do? Shall we lament for you as David once did for Saul, saying, There the shield of the mighty was vilely cast away, the shield of Saul; as though he had not been anointed with oyl? There the honour of a christian was vilely cast away, as though he had not been anointed with the Spirit? "You have received an unction from the holy one, which teacheth you all things," 1 John. ii. 20. Another spirit, far above that which is in other men, 1 Cor. ii. 12. And as this Spirit which is in you is fitted for this life of holiness, "for  
" ye

“ye are his workmanship created in Christ Jesus to good works,” Ephes. ii. 10. So this holy Spirit, or principle infused into your souls, hath such a natural tendency to this holy life; that if you live not purely and strictly, you must offer violence to your own principles and new nature. A two-fold help, this principle affords you for a life of holiness.

First, It pulls you back from sin, as in Joseph; “How can I do this great wickedness and sin against God!” And it also inclines you powerfully to obedience. It is a curb to sin, and a spur to holiness. It is impossible for all others to live spiritually and heavenly, because they have no new nature to incline them thereunto. And methinks it should be hard for you to live carnally, and sensually; and therein cross the very bent and tendency of the new creature, which is formed in you. How can you neglect prayer as others do while the Spirit by divine pulsations is awaking and rousing up your sluggish hearts with such inward motions and whispers as that, Psal. xxvii. 8. “Seek my face?” Yea, while you feel (during your omissions of duty) something within that bemoans itself, and as it were cries for food, pains and gripes you, like an empty stomach, and will not let you be quiet till it be relieved. How can you let out your hearts to the world as other men do; when all that while your spirit is restless, and akes like a bone out of joint? And you can never be at ease till you come back to God, and say, as Psalm cxvi. “Return to thy rest, O my soul.” Is it not hard, yea, naturally impossible to fix a stone and make it abide in the fluid air? Doth not every creature in a restless motion tend to its proper centre, and desire its own perfection? So doth this new creature also. You see how the rivers in their course will not be checked, but bear down all obstacles in their way. A stop doth but make them rage the more, and run the swifter afterwards.

There is a central force in these natural motions which cannot be stopt. And the like may you observe in the motions of a renewed soul, John iv. 14. “It shall be in him as a well of water springing up.” And is it not hard for you to keep it down, or turn its course? How hard did

Jeremy

Jeremy and David find that work? If you do not live holy lives, you must cross your own new nature, and violate the law that is written in your own hearts, and engraven upon your own bowels. Till you were converted, the flesh was predominant, and therefore it was impossible for you to live any other than a fleshly life; for every thing will act according to its predominant principle. Should you not therefore live a spiritual life? Should not the law of God, written in your hearts, be legible in your lives? O should not your lives be according to the tendency of your hearts? Doubtless, this is no small advantage to practical holiness. But,

Secondly, Besides this principle within, you have no small assistance for the purity of life by these excellent patterns before you. The path of holiness is no untrodden path to you. Christ and his servants have beaten it before you. The life of Christ is your copy, and it is a fair copy indeed, without a blot. O what an advantage is this, to draw all the lines of your actions according to his example! This glorious grand example is often prest upon you for imitation, Heb. xii. 2. "Looking to Jesus," he hath left "you an example that ye should tread in his steps," 1 Pet. ii. 21. His life is a living rule to his people, and besides Christ's example (for you may say, Who can live as Christ did? His example is quite above us) you have a cloud of witnesses. A cloud for its directive use; and these men of like passions, temptations, and constitutions with you, who have gone before you in exemplary holiness. The Holy Ghost (intending therein your special help and advantage) hath set many industrious pens to write the lives of the saints, and preserve for your use their holy sayings, and heavenly actions. He bids you "take them for an example," James v. 10. O what excellent men are past on before you! What renowned worthies have led the way! Men whose conversations were in heaven, whilst they tabernacled on earth. Whilst this lower world had their bodies, the world above had their hearts; their affections, their

actions, their designs were all for heaven. Men that improved troubles, and comforts; losses, and gains; smiles, and frowns; and all for heaven. Men that did extract heaven out of spirituals; out of temporals, out of all things; their hearts were full of heavenly meditations, their mouths of heavenly communications, and their practices of heavenly inclinations. O what singular help is this! Where they followed Christ, and kept the way, they are propounded for your imitation; and where any of them turned aside, you have a mark set upon that action, for your caution and prevention. Doth any strange or unusual trial befall you, in which you are ready to say, with the church, Lam. i. 12. "Was there ever any sorrow like unto my sorrow?" Here you may see "the same affliction accomplished in your brethren," 1 Pet. v. 9. Here is store of good company to encourage you. Doth the world and devil endeavour to turn you from your duty, by loading it with shameful scoffs or sufferings? In this case you may look to Jesus, who despised the shame; and to your brethren, who counted it their honour to be dishonoured for the name of Christ, as the original of the text, Acts v. 41. may be translated. Is it a dishonour to thee to be ranked with Abraham, Moses, David, and such as were the glory of the ages they lived in? Art thou at any time under a faint fit of discouragement, and ready to despond under any burden? O how mayest thou be animated by such examples, when such a qualm comes over thy heart? Some sparks of their holy courage cannot chuse but steal into thy breast, whilst thou considerest them. In them God hath set before thee the possibility of overcoming all difficulties; thou seest men of the same mould, who had the same trials, discouragements, and fears that thou now hast, and yet overcame all. How is thy unbelief checked when thou sayest, O I shall never reach the end, I shall one day utterly perish? Why dost thou say so? Why may not such a poor creature as thou art be carried through as well as they? Had not they the same temptations and corruptions with you? Were not they all troubled with a naughty heart, an ensnaring world, a busy devil, as well

as you? Alas! when they put on the divine, they did not put off the human nature, but complained and feared as you do, and yet were carried through all.

O what an advantage have you this way! They that first trusted in Christ had not such an help as you. You stand upon their shoulders. You have the benefit of their experiences. You that are fallen into the last times, have certainly the best helps to holiness. And yet will not you live strictly and purely? Will you put on the name and profession of christians, and yet be lofty in your spirits, earthly in your designs, neglective of duty; frothy in your communions? Pray, from which of all the saints did you learn to be proud? Did you learn that from Christ, or any of his? from which of his saints did you learn to be earthly and covetous, passionate or censorious, over-reaching and crafty? If you have read of any such evils committed by them, have you not also read of their shame and sorrow, their repentance and reformations? If you have found any such blots in their lives, it was left there designedly to prevent the like in yours. Oh what an help to holiness is this!

Thirdly, And this is not all. You have not only a principle within you, and a pattern before you, but you have also an omnipotent assistant to help and encourage you throughout your way. Are you feeble and infirm? and is every temptation, even the weakest, strong enough to turn you out of the way of your duty? Lo, God hath sent his spirit to help your infirmities, Rom. viii. 26, no matter then how weak you are, how many and mighty your difficulties and temptations are, as long as you have such an assistant to help you. Great is your advantage for a holy life, this way also. For,

First, when a temptation to sin presses sore upon you, he pleads with your consciences within, whilst satan is tempting without. How often hath he brought such scriptures to your remembrance, in the very nick of opportunity, as have saved you out of the temptation? If you attend his

voice, you may hear such a voice within you as that, Jer. xlv. 4. "O do not this abominable thing which I hate." What mighty strivings were there in the heart of Spira, as himself relates? He heard as it were a voice within him, saying, Do not write, Spira, do not write. To this purpose is that promise, Isa. xxx. 20, 21. "Thine eyes shall behold thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Here you have a twofold help to holiness, the outward teaching of the word, ver. 20. and the inward teachings of the Spirit, ver. 21. He shall say, This is the way, when ye are turning aside to the right hand or to the left. Alluding to a shepherd, who driving his sheep before him, whistles them in when he sees them ready to stray.

Secondly, When ye walk holily and closely with God in your duties, the Spirit encourages you to go on, by those inward comforts, feelings, and joys you have from him at such times. How often hath he entertained your souls in public ordinances, in private duties, with his hidden manna, with marrow and fatness, with incomparable and unspeakable comforts, and all this to strengthen you in your way, and encourage you to hold on?

Thirdly, When you are indisposed for duties, and find your hearts empty and dry, he is ready to fill them, quicken and raise them; so that oftentimes the beginnings and end of your prayers, hearing, or meditations are as vastly different, as if one man had begun and another ended the duty. O then what assistances for a holy life have you? Others indeed are bound to resist temptations as well as you; but alas, having no special assistance from the Spirit, what can they do? It may be they reason with the temptation a little while, and in their own strength resolve against it; but how easy a conquest doth satan make, where no greater opposition is made to him than this? Others are bound to hear, meditate, and pray as well as you; else the neglect of these duties would not be their sin: but alas, what pitiful work do they make of it! Being left to the hard-  
ness

ness and vanity of their own hearts; when you spread your sails you have a gale; but they lie wind-bound, heart-bound, and can do nothing spiritually in a way of duty.

Fourthly, and lastly, to mention no more, you have a further advantage to this holy life, by all the rods of God that are at any time upon you. I might shew you in many particulars the advantages this way also, but I shall only present these three to your observation at this time.

First, By these you are clogged, to prevent your straying and wandering. Others may wander even as far as hell, and God will not spend a sanctified rod upon them to reduce or stop them; but saith "Let them alone," Hof. iv. 17. But if you straggle out of the way of holiness, he will clog you with one trouble or another to keep you within bounds, 2 Cor. xii. 7. "Lest I should be lifted up, a thorn in the flesh, a messenger of satan was sent to buffet me." So David, Psalm cxix. 67. "Before I was afflicted, I went astray; but now I have kept thy word." Afflictions are used by God, as thorns by husbandmen to stop the gaps, and keep you from breaking out of God's way, Hof. ii. 6. "I will hedge up her way with thorns, and build a wall that she shall not find her paths." A double allusion. First, to cattle that are apt to stray: I will hedge up thy way with thorns. Secondly, to the sea which is apt to overflow the country: I will build a wall to prevent inundations. Holy Basil was a long time sorely afflicted with an inveterate head-ach, he often prayed for the removal of it; at last God removed it, but in the room of it he was sorely exercised with the motions and temptations of lust; which when he perceived, he heartily desired his head-ach again, to prevent a worse evil. You little know the ends and uses of many of your afflictions. Are you exercised with bodily weaknesses, it is a mercy you are so; and if these pains and infirmities were removed, these clogs taken off, you may, with Basil, wish for them again to prevent worse evils. Are you poor? why, with that poverty God hath clogged your pride. Are you reproached? with those  
those

those reproaches God hath clogged your ambition. Corruptions are prevented by your afflictions. And is not this a marvellous help to holiness of life?

Secondly, by your afflictions your corruptions are not only clogged, but purged. By these God dries up and consumes that spring of sin that defiles your lives, Isa. xxvii. 9. "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away sin." God orders your wants to kill your wantonness. And makes your poverty poison to your pride. They are God's physick to purge ill humours out of your souls. When they fall by the sword, and by famine, and by captivity, and by spoil, it is to try them and to purge them, and to make them white. Dan. xi. 33—35. They are both purges and lavatories to your souls. Others have the same afflictions that you have, but they do not work on them as on you; they are to you as fire for purging, and water for cleansing; and yet shall not your lives be clean? It is true (as one well observes upon that place of Daniel) Christ is the only lavatory, and his blood the only fountain to wash away sin. But in the virtue and efficacy of that blood, sanctified afflictions are cleansers and purgers too.

A cross without a Christ never made any man better; but with Christ, saints are much the better for the cross. Hath God as it were laid you out so many days and nights a whitening; and yet is not the hue of your conversation altered? Hath he put you so many times into the furnace, and yet is not your dross separated? The more afflictions you have been under, the more assistances you have had for this life of holiness.

Thirdly, by all your troubles God hath been weaning you from the world, the lusts, loves, and pleasures of it; and drawing out your souls to a more excellent life and state than this. He makes your sorrows in this life, give a lustre to the glory of the next. Whoever hath, be sure you shall have no rest here; and all that you may long more ardently for that to come. He often makes you "groan being burdened, to be cloathed with your house from hea-  
"ven,

“ven,” 1 Cor. v. 4. And yet will you not be weaned from the lusts, customs, and evils of it? O what manner of persons should you be for heavenly and holy conversations? You stand upon the higher ground. You have as it were the wind and tide with you. None are assisted for this life, as you are. Put all this together, and see what this second argument contributes towards your further conviction, and persuasion to holiness of life. Have you received a supernatural principle fitting you for, and inclining you to holy actions, resisting and holding you back from sin? Hath God also set before you such eminent patterns to encourage and quicken you in your way? Doth the spirit himself stand ready so many ways to assist and help you in all difficulties, and hath God hedged up the way of sin with the thorns of affliction to prevent your wandering, and yet will you turn aside? Will you offer violence to your own principles, and new nature? refuse to follow such leaders as have beaten the way before you? resist or neglect the gracious assistances of the blessed Spirit, which he offers you in every need, and venture upon sin though God have hedged up your way with afflictions? O how can you do such great wickedness, and sin against such grace as this!

Methinks, I need say no more to convince you, how much you are concerned to keep the issues of life pure, none being so much obliged to it, or assisted for it as you are. But when I remember that Joash lost the compleat victory over the Syrians, because he smote not his arrows often enough upon the ground, 2 Kings xiii. 18. I shall level one arrow more at this mark: for indeed that can never be enough prest, which can never be enough practised. And therefore,

3dly, It will yet further appear to be your high concernment to exalt holiness in your conversations, because of the manifold and great uses which God hath to make of the visible holiness and purity of your lives, both in this world and that to come. The uses God puts the conversation holiness of his people too in this world are these among others.

[ To be continued. ]

To

To the EDITORS of the GOSPEL-MAGAZINE.

Gentlemen,

As I was turning over some old manuscripts, I was much entertained at perusing the following letter, written from a gentleman on his death bed to his friend. It contains some pleasing ejaculations, which are not unworthy the observation of your readers. Though it has long laid in obscurity, think it will not disgrace your periodical publications of the gospel. Therefore solicit the favour of a corner in your next.'

I am, Gentlemen,

Your very humble servant,

A constant READER.

A copy of a LETTER from a gentleman on his death-bed to his Friend.

'Hope humbly then, with trembling pinions soar;  
'Wait the great teacher death, and God adore.'

POPE.

Dear Sir,

**B**EFORE you receive this, my final state will be determined by the Judge of all the earth; in a few days at most, perhaps in a few hours, the inevitable sentence will be past, that shall raise me to the heights of happiness, or sink me to the depths of misery. While you read these lines, I shall be either groaning under the agonies of absolute despair, or triumphing in fulness of joy.

It is impossible for me to express the present disposition of my soul, the vast uncertainty I am struggling with; no words can paint the force and vivacity of my apprehensions; every doubt wears the face of horror, and would perfectly

perfectly overwhelm me, but for some faint beam of hope, which darts across the tremendous gloom. What tongue can utter the anguish of a soul suspended between the extremes of infinite joy, or eternal misery? I am throwing my last stake for eternity, and tremble and shudder for the important event.

Good God! how have I employed myself? What enchantment has held me? in what delirium has my life been past? what have I been doing? while the sun in its race, and the stars in their courses, have lent me beams, only to light me to perdition. I never waked till now. I have but just commenced the dignity of a rational being: till this instant I had a wrong apprehension of every thing in nature; I have perused shadows, entertained myself with dreams; I have been treasuring up dust, and sporting myself with the wind. I look back upon my past life; and, but for some memorials of infamy and guilt, it is a blank, a perfect vacuity. I might have grazed with the beasts of the field, or sung with the winged inhabitants of the woods to much better purpose, than any for which I have lived: and O! but for some faint hope, a thousand times more blest had I been to have slept with the clods of the valley, and never heard the almighty Fiat, nor waked into life at his command!

I never had a just apprehension of the solemnity of the part I am to act till now. I have often met death, insulting, on the hostile plain, and with a stupid boast defied his terrors, with a courage as brutal as that of the warlike horse; I have rushed into the battle, laughed at the glittering spear, and rejoiced at the sound of the trumpet; nor had a thought of any state beyond the grave, nor of the great tribunal, to which I must have been summoned:

Where all my secret guilt had been reveal'd,  
Nor the minutest circumstance conceal'd,

It is this which arms death with all his terrors; esse I could still mock at fear, and smile in the face of the gloomy monarch. It is not giving up my breath, it is not being ever insensible, is the thought at which I shrink: it is the terrible hereafter, the something beyond the grave, at which I recoil. Those great realities, which in the hours of mirth and vanity I have treated as phantoms, as the idle dreams of superstitious brains; these start forth, and dare me to know in their most terrible demonstration. My awakened conscience feels something of that eternal vengeance I have often defied.

To what height of madness is it possible for human nature to reach! What extravagance is it to jest with death? to sport with eternal chains, and recreate a jovial fancy with the scenes of eternal misery!

Were there no impiety in this kind of mirth, it would be as ill-bred as to entertain a dying friend with the sight of a harlequin, or the rehearsal of a farce. Every thing in nature seems to reproach this levity in human creatures: the whole creation, except man, is serious: Man, who has the highest reason to be so, while he has affairs of infinite consequence depending on his short duration. A condemned wretch may with as good a grace go dancing to his execution, as the greatest part of mankind go on with such a thoughtless gaiety to their graves.

O my friend! with what horror do I recal those hours of vanity we have wasted together! return, ye lost neglected moments! how should I prize you above all the treasures of the East! let me dwell with hermits; let me rest on the cold earth; let me converse in cottages; may I but once more stand a candidate for an immortal crown, and have my probation for celestial happiness!

Ye vain grandeurs of a court; ye sounding titles, and perishing riches; what do ye now signify? what consolation, what relief can ye give me?

I have

I have had a splendid passage to the grave; I languish on soft and downy pillows, and am respectfully attended by my servants and physicians; my dependents sigh; my sisters weep; my father bends beneath a load of years and grief; my lovely wife, pale and silent, conceals her inward anguish; my friend, the generous Pylades, who was as my own soul, suppresses his sighs, and leaves me, to chide his secret grief.

But O! which of these will answer my summons at the high tribunal? which of them will bail me from the arrest of death? Who will descend into the dark prison of the grave for me?

Here they all leave me, after having paid a few idle ceremonies to the breathless clay; which perhaps may lie reposed in state, while my soul, my only conscious part, may stand trembling before my Judge. My afflicted friends, it is very probable, with great solemnity, will lay the senseless corpse in a stately monument, inscribed with,

Here lies the great——

But could the pale carcase speak, it would reply,  
——False marble, where?

Nothing—but poor and fordid dust lies here.

While some flattering panegyric is pronounced at my interment, I may perhaps be hearing my just condemnation at a superior tribunal, where an unerring verdict may sentence me to everlasting infamy; but I cast myself on his revealed mercy, through the infinite merits of the Redeemer of lost mankind.

Adieu, my faithful companion, until we meet in the world of spirits.

JOHN SCURRY.

## S E L F - R E C O L L E C T I O N .

**C**ONSIDER, O my soul, thou art both a creature and a sinner, the work of God's hand. He hath a right to all my faculties and members, founded in my very being; so when I have done all, I am but an unprofitable servant. I already owe to my Maker myself and all my services; and therefore, I can never make up any of my deficiencies; and were but one mite owing, I could not stand; all that I have and am belongs to him, which surely can never contribute to balance accounts with him, Psalm l. 10, 12.

When all my services and performances are set in the brightness of God's face, and examined by so critical an eye; my best duties will be found defective, and full of blemishes. All my righteousness will be as filthy rags, and my prayers and praises will be found full of iniquity; my devotions, when raised to the highest pitch of zeal for God, when warmest in my breast, will then be manifested to be cold, lifeless, and inactive, &c. so that these defects will be a part of my charge.

I cannot impose upon an omniscient Judge; I cannot divert him from a thorough search into all my crimes, or palliate any of my transgressions. No one will dare to interpose in my behalf, but I shall be forced to stand inexcusable and speechless.

O Lord, thou great and terrible God, before whom angels bow, and devils and the infernal hosts tremble, if thou shouldst make a strict enquiry into my life, and mark down all my offences; shouldst thou cloath thyself with thy justice, and arm thyself with thy vengeance, bring me a sinner to thy bar, and deal with me as thou mightest in righteousness, according to the severity of thine holy law; the horror of my past guilt would seize upon

upon my wretched soul; I could not be able to plead with thee, nor to answer the accusations brought against me, nor find any cloke for my sins, or method to escape punishment; "for every mouth will be stopped, and all the world shall be-  
 "come guilty before thee; and when thou enterest into judg-  
 "ment, no flesh living shall be justified." But, O Lord, is there not forgiveness with thee, that thou mayst be feared? Hast thou not declared judgment to be thy strange work, and mercy thy delight? Hast thou not laid help on one that is mighty to save? Hast thou not given thy only Son to die for us? O Lord, remember what thy Son has done and suffered, and behold me in the face of thine anointed.

To Jesus I fly, who is the rock of my salvation, and cast my sinful soul into the arms of mercy. Accept of me in and through him, and become reconciled, and remember me with thy covenant-love.

---

## ON DIVINE MEDITATION.

DISCOURSE III. continued from page 321.

"O how I love thy law! it is my meditation all the  
 "day," Psalm cxix. 97.

**W**ITH respect to the times for exercising this necessary duty, all seasons are alike pleasing to God, who by his spirit worketh in us both to will and to do; and no opportunities can be amiss to a gracious spirit. But there are some particular periods wherein our spirits are more heavenly and vigorous, and our thoughts more lively and better disposed for contemplation: as may be seen in the following instances.

I. The morning, after the body hath been composed by the sweetness of rest, is a fit time for meditation, when there is also a double reason for it.

1. Because

1. Because we should consecrate the first fruits to God. We should pitch our virgins thoughts upon him and upon spiritual things, before they are opened to the embracements of inferior objects. When you awake in the morning, you have many suitors that attend your thoughts. O that the Lord may grant you to awake after his likeness, being adorned with faith and love! Beware that it be not with you as it was in the inn of Bethlehem; strangers took up the rooms, and Christ was excluded, and put to a manger. Let not therefore vain worldly thoughts possess your souls in the morning, and drive God and Christ from thence; but rather honour the Lord with the first of your substance, and with the first of your thoughts and affections.

2. In the morning meditate upon this account, because by the divine blessing the influence of the duty will be visible in the succeeding parts of the day. That where-with a vessel is first seasoned, conveys a lasting savour and tincture to it. Thus the holy meditation of a true believer will leave an abiding tincture upon his heart all the day. As servants come to their masters in the morning, and receive rules from them for ordering their business in the day; so a gracious heart takes directions from the law of God betimes, and implores the assistance of the Spirit of wisdom, that he may manage all his concerns the following parts of the day in the fear of God, and with an eye to his glory.

II. Another season for meditation is the evening. For this we have the example of Isaac, recorded in scripture, that he went out to meditate at even-tide.

III. In the night season. When our bodies are reposed in the bed, our souls should then rest on the bosom of our beloved Immanuel by sweet meditation. It is our Lord's command, by his servant David, "Stand in awe, and sin not, commune with your own hearts upon your beds, and be still." And there is a double argument to excite you to this night meditation. Psalm iv. 4.

1. Because

1. Because our souls are then sequestered from the business of the world; they are retired from all the noise and tumult of things below; they are not distracted with the incursion of sensible objects; and are at such a time best fitted to reflect with humble gratitude on the great things our dear Redeemer has done for our souls. Secresy, silence, and rest, dispose for meditation; these we eminently enjoy in the night season, when we are excluded from company, motion, and business, and have leisure to consider with thankful joy the infinite mercy of our heavenly Father in and through his dear Son our Lord Jesus Christ.

2. Because when the curtain of darkness is drawn over the world, our hearts are apt to be filled with a religious fear of God; our souls being more composed in the night, we have at that retired season more awful apprehensions of him. The bed is an image and representation of the grave, wherein the bodies of the faithful shall sleep till they rise to a glorious immortality; on this therefore, as well as on other accounts, a man may be more serious and composed in the work. David says, "My reins also instructed me in the night season," that is, his inward thoughts did then read a lecture of divinity to him.

IV. The sabbath-day is particularly a season for meditation. It should be the temper and desire of every christian to be in the Spirit on the Lord's day. On that day, when our Saviour arose from the earth, our souls should ascend to him in heaven on the wings of faith and love.

The Lord's-day is a type of heaven, and contemplation is the work of heaven. The rest of the sabbath is but a scanty abridgment of the endless eternity the saints shall enjoy with God; and the employment of heaven is ecstasie contemplation. The sanctified spirits above are ever exercised in a steady view and consideration of God's infinite glory. How can they who dislike this duty, and are unacquainted with it, expect heaven? Let such take care that their

their indisposition to this duty be not a bar to keep them from blessedness, and deprive them of the rest appointed for the people of God. A gracious soul upon the Lord's-day may by meditation converse with God; he may discourse with the inhabitants of the invisible world, and may enjoy as much of God as this interposing veil of flesh and blood will admit. The only difference between a saint in heaven and a saint upon earth who meditates on God, is in respect of the degrees and manner of their fruition. Otherwise a saint on earth enjoys heaven in an especial manner on the Lord's-day, when every duty receives a special blessing, and consequently this profitable and heavenly one of meditation.

[To be continued.]

---

A DIALOGUE between EVANGELIST and a CHRISTIAN exercised with doubts concerning assurance of forgiveness of sins. [Continued from page 388.]

EVANGELIST. **M**Y dear friend, I come now to speak to your third question, and a very important one it is. How do any christians know or are assured that their sins are forgiven? A point this of the utmost importance. A point, which too many professors are utterly unconcerned about; while others are much deceived in. O that the Spirit of truth may lead us to speak of it agreeable to the lively oracles!

CHRISTIAN. O that my poor doubting soul may be edified in the right knowledge, and comforted in the sweet experience of this!

EVANG. I wish it from my heart. Know then, there is no true assurance can be obtained in this matter, but from the Holy Ghost, bearing witness with our spirits that we are the children of God. But here I must beg your patience, while I premise a word of caution against deception.

CHRISTIAN,

CHRISTIAN. I shall attend to it with pleasure; while I hope the Lord will make it profitable.

EVANG. Know then, and consider it well, that from the natural workings of self-love, self-complacency, and from the nature of the animal passions, being wrought up from various causes, besides the power of the truth and the influence of the Spirit of truth, many are deceived into a very strong confidence of their being assured of the forgiveness of their sins—they can tell you exactly the time when—the place where—the manner how (as they think) the Spirit of God gave them this particular knowledge and assurance. Some sweet impulse—some sudden beam of light—some strong impression—some secret whisper or suggestion—nay, some have gone so far, as to declare they received this assurance from an articulate voice speaking to them. Many such kind of instances I have met with, but time has discovered what kind of spirit they were under.

I well remember one instance of a professor, who told me of receiving such a full assurance in an instant. I could not perceive it was from any truth, declaration, or promise from the word of God, which was believed with joy, embraced with love, and rested upon with delight; but from feeling such a sweet and comfortable frame as gave a full assurance of forgiveness of sins, the favour of God, and eternal salvation. I urged the necessity of trying the spirits, and not being too confident but upon scripture grounds. On this I was exclaimed against, as though wanting to rob this person's heart of its assurance and comfort, and had this reply: If all the devils in hell were to attempt, they could not shake the soul's confidence and assurance. I left this matter. Time seemed to manifest that this was more of the warm fancy of nature, than of the grace of faith, in the belief of the truth. I leave this point with you. May the Lord help you to improve it!

CHRISTIAN, Amen. I thank you for it. Truly I think it is just as well to feel real distress, as to fall under real delusion, and to take up with imaginary, short-lived comforts from the fire of nature, instead of from the truths of the Spirit. Pray, now proceed to inform me, how do any christians attain to the knowledge and assurance of the forgiveness of their sins?

EVANG. This I have already spoken to in some sort. 1. It is from the word of God. Forgiveness of sins is therein revealed and promised through the blood of Jesus. 2. It is from this word being received and believed in the heart. 3. The Holy Ghost fills the soul with all joy and peace IN BELIEVING. If you expect the knowledge and assurance of your sins being forgiven in any other way than this, you will be sadly deceived, and disappointed of your hope.

CHRISTIAN. But doth not the Spirit bear witness with our spirits, that we are the children of God? Is it not said, "He that believeth, hath the witness in himself?"

EVANG. Yes. But what doth the Spirit bear witness to in the heart, think you? Verily to the truths of Jesus, which are written and revealed in the word; and when they are received and believed in the heart, then the holy Spirit bears an inward witness to them. Consider, my dear Christian, the office of the Holy Spirit. He is called THE COMFORTER. He executes this office upon the elect of God, and redeemed of the Lamb, in a rational, uniform manner, consistent with holiness and truth. He first testifies of Christ in the word. Secondly, he operates upon the heart, by illumination, conviction, and persuasion of "the truth as it is in Jesus." The Spirit brings the truth into the mind with such demonstration and evidence, that the sinner receives and believes the truth in the love of it; so that it becomes the ONLY hope of his soul and the joy of his heart. Christ is so glorified in his sight; so testified of to his heart and conscience, that he embraces

embraces him, trusts in him, relies upon him, as revealed in the word, for life and whole salvation. This is the faith of the gospel—the faith of God's elect—the faith of the operation of God the Spirit. This faith, I have evident reason to believe your soul is happily possessed of.

CHRISTIAN. O would to God I enjoyed the comfort of it in a way of assurance!

EVANG. Well, thus you see, as you are a partaker of precious faith, you have in a measure received the Spirit of adoption. Faith, in the Son of God, is an evidence in your heart of this. It is the evidence of things not seen. By faith, Jesus his atoning sacrifice—divine righteousness—all prevailing intercession, &c. dwells in your heart and mind, as evidently, as if they were before your eyes. You have hope in them, and hope of salvation from them ONLY. Have you not?

CHRISTIAN. Truly, I dare not, I cannot look to any thing else. But then the peace, the comfort, the joy of all this I want to know and feel.

EVANG. Here then, in the way of believing you must wait and expect the dear Comforter, to execute his office, as the WITNESSING Spirit.

CHRISTIAN. O, my dear Evangelist, that is the very thing I long for.

EVANG. A blessed longing it is. Remember that most true word, "Blessed are those who believe." You see here is blessedness pronounced upon believing, and such are also to be further blessed; "For there shall be a performance of those things which are promised." Luke i. 45. Now the Spirit is promised by our dear Lord to all his believing members. It is impossible for Jesus to lye. Your faith fixes upon his word; and hence hope is exercised in expecting it to be fulfilled. Now hence you see how your faith is to honour your Lord's word, while you are to hope and wait for the promised, witnessing Comforter.

ter. But how does the Holy Spirit execute this part of his office? You know the nature of a person bearing witness in court. It is to speak to, ascertain, and establish some truth, to the satisfaction of the court. What doth the Spirit bear witness to in the court of conscience? Verily, this is his testimony, that Jesus the Son of God, is the Saviour of sinners—that you a lost, undone, guilty, perishing sinner, have received and believed this truth in your heart, he now comes to give you the joy and comfort of it. Pray let me ask you, did you never find an inward testimony and consciousness, that you did really believe on the Lord Jesus in your heart, as your only Saviour and your only hope?

CHRISTIAN. Truly, I cannot deny but at times I think I have. But then I want that full assurance which brings that joy and comfort which many talk of.

EVANG. Ay, there is your error. In looking after that assurance, &c. you have not duly attended to the voice of the comforting testimony of the divine Spirit. O ever remember, as a Spirit of truth, he comforts the soul “in believing” the TRUTH; and as a Spirit of holiness, he fills the soul with joy in obeying the truth; that is, in walking and maintaining a holy fellowship with Jesus, choosing him, delighting in him as the soul’s richest portion, and greatest treasure. In this, and in no other way, doth the Spirit fill any soul with assurance of sins being pardoned through the blood of the LAMB—the soul being accepted in the righteousness of the LAMB, and eternal life and salvation in the full enjoyment of the LAMB. Thus, “He that believeth hath the witness in himself.” The witness of what? Truly, an inward testimony that the Son of God is come, and hath given him an understanding heart to know him that is true; and that the believer is in him who is true, even in his Son Jesus Christ. “This is the true God and eternal life.” 1 John v. 20. This is the knowledge, testimony, and assurance which the Holy Spirit brings to the heart and conscience. Hereby the believing

believing soul is made happy in the knowledge of his person, being accepted in the BELOVED Son of God; in his sins being pardoned in his blood; and his person ever made righteous in the sight of God, and in the assured hope of eternal life in the enjoyment of God. I might go on to adduce more scripture to this point. But that I might not puzzle, rather than edify you with too much on this subject, I shall stop here for the present, and beg you deeply to consider what has been said; while I intreat the Lord to give you a right understanding in all things.

CHRISTIAN. My dear Evangelist, from my very heart I thank you. To serious meditation, I hope to be enabled to add fervent prayers, for the teachings and witness of the Holy Spirit.

[To be continued.]

A REVIEW of a new Publication.

Methodistical Deceit; a Sermon preached at the Parish Church of St. Matthew, Bethnal Green, by Haddon Smith, Curate of the said Church, on the 29th of April, 1770.

ALAS! poor Mr. Smith. Unhappy hast thou been in the title to thy wares. Who would think, according to thy manner of wording thy title, but that thou thyself, even thou, wast a preacher of methodistical deceit? Why thou shouldst thus publicly avow thyself a preacher of *deceit*, we are at a loss to guess. But that thou really art so, thy Title proclaims it; and the body of thy discourse fully proves it.

As to Methodism, or the doctrines maintained by those who are called by that name, this preacher seems just as ignorant of, as he is of the doctrines of our church; the doctrines which are according to godliness. Doctrines,  
which

which we have seen opposed with some real shew of reason and argument; but this is very far from being the case here. Doctrines, which, though the Preacher has in a most solemn manner declared his assent and consent to, yet he is here—what shall we say, arguing against? no, rather barking against: or to adopt his own very pretty significant word, FULMINATING against. He seems to have taken the language of those described by the Psalmist, *Our lips are our own, who is Lord over us?* not conscience—not the authority of the church—not the avowed tenets she maintains in her Articles, Homilies, and Liturgy—not the thoughts of that awful day, when men must give an account of themselves to the Judge of all. For what are solemn subscriptions to articles, public declaration of assent and consent to them—sacred oaths to abide by them?—Alas! all are trifles—light as air—insignificant as straws—like Sampson's withs, which are broken as a thread of tow, when touched by the fire. So it appears, when what he calls Methodism is to be fulminated against.

Of all the low, mean, contemptible performances, we have ever seen, this is the most low, mean and contemptible. It really is ignorance at full breadth, and folly at full length. The Methodists have nothing to fear from such antagonists. We pity the souls who sit under such a ministry. Of them we may safely say, 'They are better sed than taught.' Of him we think, it is pity but he should continue himself to his own province, and so fulfil the scripture, "Let the dead bury the dead."

## P O E T R Y.

A Poem occasioned by the late conversion of a Pagan priest to the Christian faith, alluding to the narrative received by the society from their missionary in the Indies.

1.  
**L**ET not the transient view of this  
Content the mind that reads it;  
Grace, sovereign grace, display'd here  
is,

And not a soul but needs it.

2.  
Darkness the intellectual mind  
Has since the fall o'erspread:  
Behold, the natural man, how blind!  
How far from God misled?

3.  
Sad fruits of man's apostacy  
In heathen worship seen;  
How hellish their idolatry?  
Their homage how obscene?

4.  
See what an empire in the soul  
Has satan rais'd thro' sin?  
How lost the power to controul?  
See hell itself got in.

5.  
The image of the blessed God,  
Which first it had defac'd;  
The enemy of all that's good,  
Instead, for worship plac'd.

6.  
Britons, from you what hymns of  
praise  
Are for the gospel due?  
How dark were your forefathers  
days?  
What glorious light have you?

7.  
Hence, doubtless, your kind pity  
flows,  
For slaves still in these chains:  
Hence your concern to rescue those  
O'er whom thus satan reigns.

8.  
Go, missionaries, go, make known  
The one eternal God;  
And that besides him there is none,  
Creation speaks aloud.

9.  
Go in the great Redeemer's name,  
Hell's captives to release;  
Your call is, pardon to proclaim,  
Your embassy is peace.

10.  
Go, bring them to the fountain-head,  
Where springs the living stream,  
That gives new life unto the dead  
In trespasses and sin.

11.  
Send up, ye christian lands, your  
pray'rs,  
The Spirit may come down;  
That what's your comfort, may be  
theirs,  
A God in Christ made known.

12.  
Nay, all who this commission bear,  
Be zealous for their God;  
And may the Gentiles, ev'ry where,  
See their example good.

13.  
If scoffers spurn at being told  
Man must be born anew;  
What carnal minds cannot unfold,  
Enlighten'd will find true.

14.  
This the good Spirit must effect  
By his transforming pow'r;  
Despoil the foe, and him eject,  
That he possess no more.

15.  
Mysterious work! both when and how,  
Is form'd the new-create.  
Mysterious truth it is! but who  
The manner can relate?

16.  
How unconfin'd to tribe or place?  
How unrestrain'd in time?  
The Spirit acteth free, the grace  
Entirely is divine.

17.  
O Pandaram! what ailed thee?  
What tumult in thy breast,  
When no Pagoda thou could'st see,  
Could set thy mind at rest?

18.  
Thy moral conduct was esteem'd,  
Thy priestly office stood,  
And what infirmities were deem'd,  
By off'rings, thought made good.

19.  
Thou couldst not of thyself believe,  
These could not justify;  
Whence then the light thou didst re-  
Their worth to vilify? [ceive,

20.  
Surely an early work of grace  
Did in thy soul begin:

If back to youth its signs we trace,  
Good tokens even then.

21.

How soon in life an early care,  
With jealousy sprung up?  
How soon arose distrustful fear,  
Unsafe the Pagan hope.

22.

No pilgrimages any where,  
No penences of thine,  
Could rid away thy conscious fear,  
And give thee peace within.

23.

No vain lewd sacrifices could  
Accepted be of him,  
Who is that One supremely good,  
That can allow no sin.

24.

What strong convictions in thy soul?  
How keen their daily wound?  
No means whate'er could these con-  
troul,  
Till thou hadst Jesus found.

25.

His star appearing in the East  
Struck down a heav'nly beam;  
Light glanced on thy troubled breast,  
And shew'd the way to him.

26.

Think, reader, in distress at sea,  
Upon a rocky coast,  
What joy a haven 'tis to see  
In danger to be lost?

27.

This may be judg'd; but who can  
know,  
Except the soul distress'd,  
The more reviving joys that flow  
When harbour'd safe in Christ?

28.

Blest convert, tho' I know thee not,  
I greet thee in the Lord,  
That thou into his church art brought,  
And hearest there his word.

29.

I greet thee with unfeigned wish,  
That Jesus Christ reveal'd,  
May be to thee a source of bliss,  
Thy faith in him upheld.

30.

No worldly loss of wealth or friends,  
No trials of thy faith,  
But shall be blest to gracious ends,  
And be thy crown at death.

31.

Rejoice! the day is hast'ning on,  
His word assures us so;  
When he will gather into one  
His scatter'd church below.

22.

Hail! sure event. Hail!, glorious  
morn!  
Thy triumph will be great,  
When all, in ev'ry age new born,  
Shall universal meet.

## On the 23d PSALM.

1.

THE God of love my shepherd is,  
And he that doth me feed:  
While he is mine, and I am his,  
What can I want or need?

2.

He leads me to the tender grass,  
Where both I feed and rest;  
Then to the streams that gently pass;  
In both I have the best.

3.

Or if I stray, he doth convert,  
And bring my mind in frame;  
And all this not for my desert,  
But for his holy name.

4.

Yes, in death's shady black abode  
Well may I walk, not fear;  
For thou art with me, and thy rod  
To guide, thy staff to bear.

5.

Nay, thou dost make me sit and dine,  
Ev'n in my en'my's fight;  
My head with oil, my cup with wine  
Runs over day and night.

6.

Surely thy sweet and wond'rous love  
Shall measure all my days:  
And as it never shall remove,  
So neither shall my praise.

## JESUS OUR ALL.

1.

JESUS, our kinsman, and our God,  
Array'd in majesty and blood,  
Thou art our life; our souls in thee  
Possess a full felicity.

2.

All our immortal hopes are laid  
In thee our surety and our head;  
Thy cross, thy cradle, and thy throne,  
Are big with glories, yet unknown.

3.

O let my soul for ever lie  
Beneath the blessings of thine eye;  
'Tis heav'n on earth, 'tis heav'n above,  
To see thy face, to taste thy love!