

TH
B,
N.



Class 2

Book _____

No. 662 Case 24

PRESENTED TO THE

Hesperian Literary Society

By _____

Theos Kai Themis.

TRINITY COLLEGE, N. C.



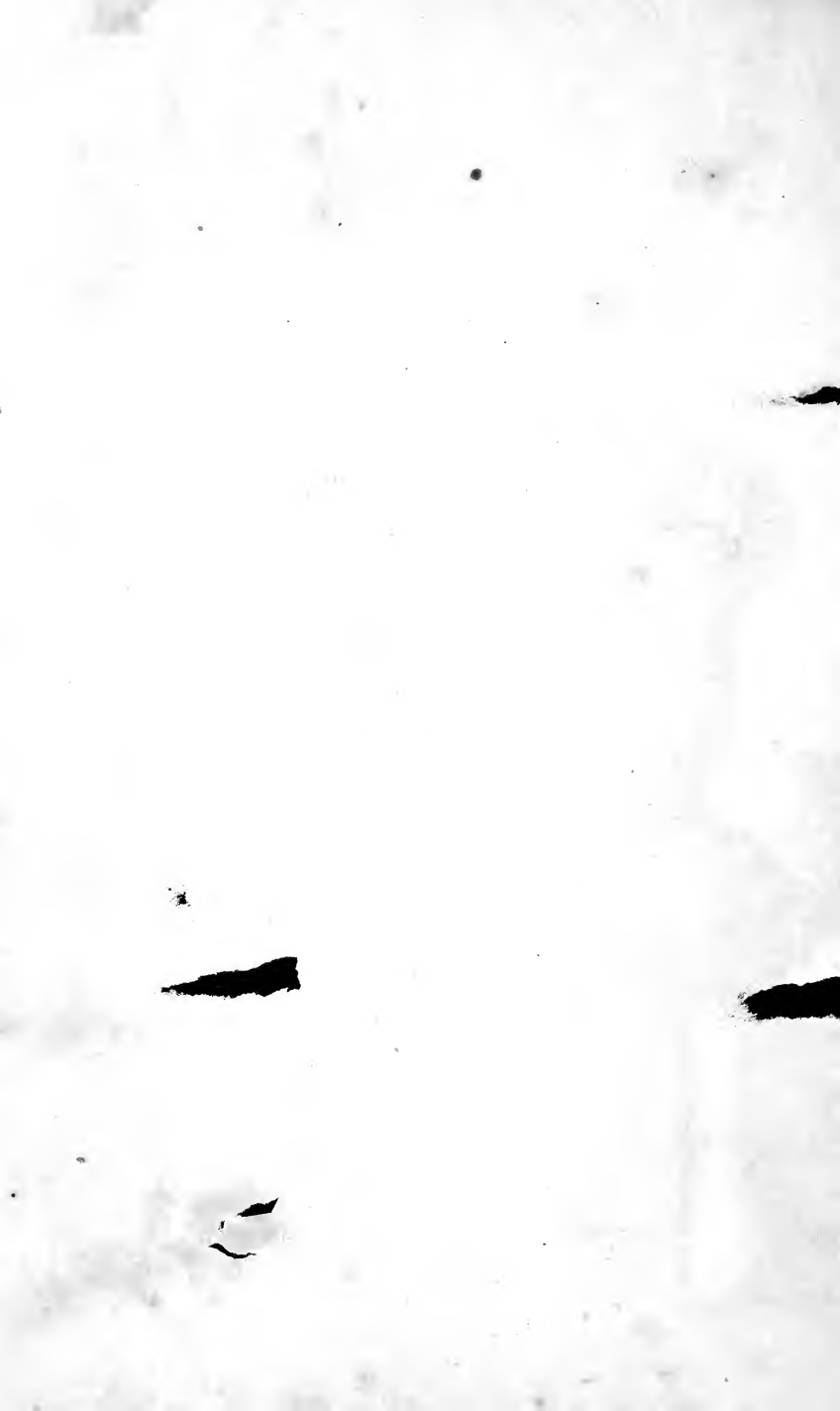
PRESENTED BY

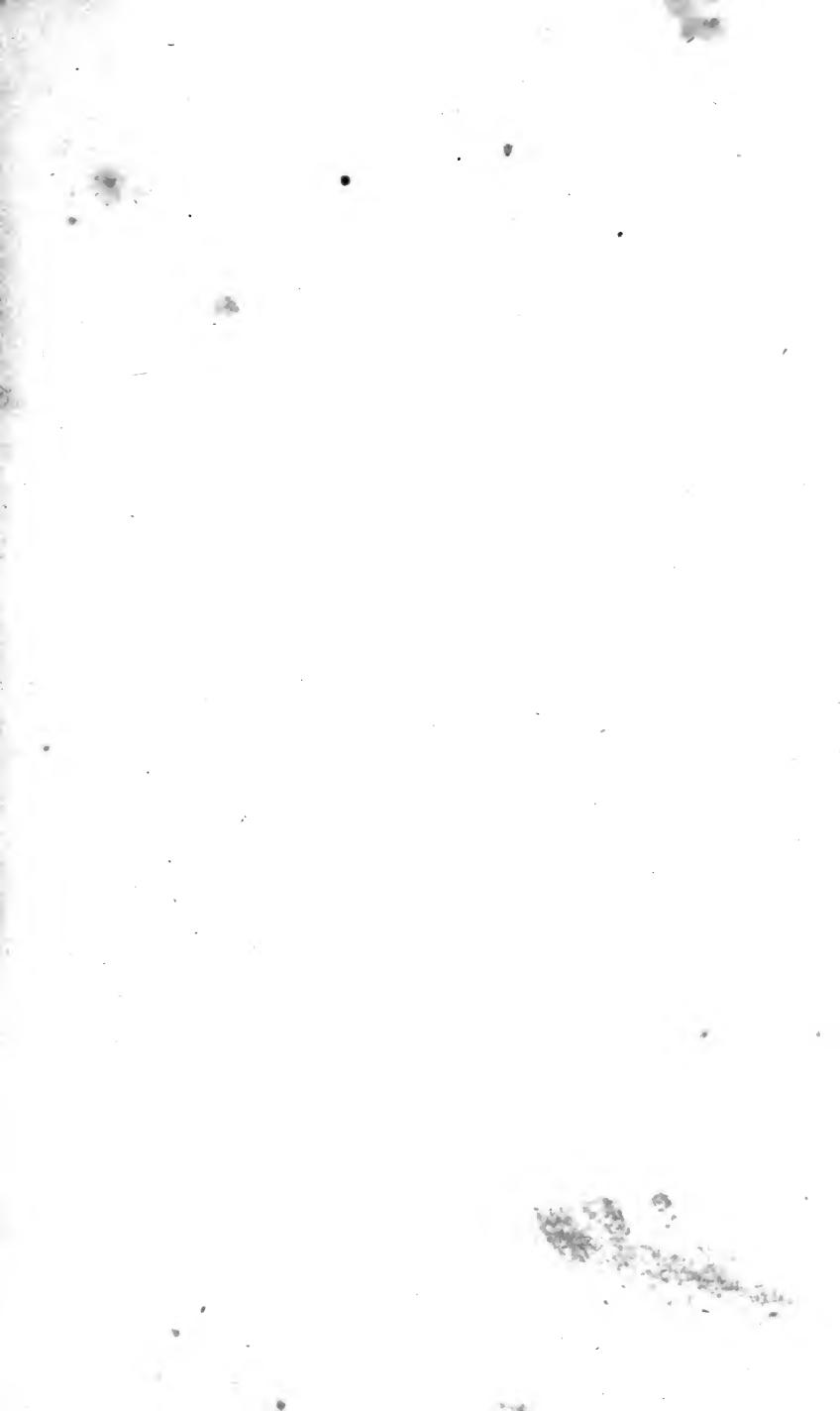
TO

Theological Society,

TRINITY COLLEGE, N. C.

Case..... Shelf.....











EARNEST ENTREATIES

AND

APPEALS TO THE UNCONVERTED:

WITH

PERSUASIONS TO RELIGIOUS DUTIES.

BY

MRS. LUZENE CHIPMAN.

RALEIGH:

STREAM POWER-PRESS OF THE "WEEKLY POST."

1852.

BV4921
.C5

In Exchange
Duke University
JUL 12 1933

MVG 12 Ja 39

P R E F A C E .

THE authors object in publishing this little work, is to urge the blessed principles of Truth, on the minds of those who may read its pages; for how can I conceal that gift or grace of God, and be faithful to Him, that requireth it at my hands. I cannot expect it to receive the applause of the public, in general, on account of its plain and humble style; there is no beauty nor elegance of language, to attract the ear; there is no new subject brought to light; it is no other than the principles of true Godliness, as revealed by the Gospel of the Son of God. My design is to call the attention of the children of men to the inward principle of life, which is spiritually revealed in the great work of our salvation, which reveals the hidden mystery of the appearance of Christ's grace or spirit, to every one that believeth.

Dear reader, to have this little book brought before the public eye, has been a matter of deep and humbling reflection, knowing my limited education and inability to write in a style that would meet the approbation of the community at large; and of course must undergo the contempt of the critic's eye, and

the ridicule of the vain, therefore, I have for years kept it concealed; I have been in doubt, and distress has covered my mind. I strove to excuse myself, because my services were called for by the public in another way, and the care of a family occupied all my time; but this I found to be of little avail, this concern still followed me, and caused me many sleepless nights; I must encourage believers in their christian duties, and tell sinners their career must lead to death.

I am aware that many dislike, and exclaim against, writings of this kind, and^s pronounce them the height of enthusiasm, or a dream of fancy; because they call men to a reformation of life, to self-denial, watchfulness and prayer, and to a holy resignation and dependence upon God, for the illuminating and sanctifying influence of the holy spirit. Be this as it may, I am resolved, with the assistance of the Quarterly Conference, to offer it to the public, and pray God for His blessing, that it may be the means of some good; that His spirit may enlighten those who are in darkness, that they may be set free from the bonds of sin and iniquity, and from the power of the destroyer, and brought to the excellent knowledge of Christ their Redeemer.

L. C.

CHAPTER 1.

REFLECTIONS ON CHRISTIAN EXPERIENCE.

ACCORDING to the historical account of the creation of man, he was in possession of the image of God, upright and holy ; for, after God had finished his wonderful works, and looked with delight from the seat of his holiness, upon the grandeur of the newly accomplished work, not an error in all its structure, not a blemish had soiled the noble character of man, innocence flowed through every avenue of his soul, and the graces of his heart were like the dew drops of hermon ; all was peace within, the garden truly was a paradise ; tranquillity reigned throughout the heavenly realm ; none of those unhallowed traits had ever crossed his mind ; envy, hatred, covetousness and revenge, were strangers to his bosom. God pronounced them good, and very good ; but, alas ! this happy pair, though adorned with the heavenly image, fell from their primeval state, and the glory that shone with such luster around their brows now disappeared, and a thrilling shock of fear now pierced their souls. "Adam, where art thou?" was the voice that penetrated his ear, in the cool of the day ; "I was afraid and hid myself." How changed was the aspect of things, all spiritual knowledge of God was lost, and the awful forebodings of the terror of the law, now rested upon them ; no sweet intercourse with their Creator could be obtained, but driven from the garden, to seek protection they knew not where, and procure sustenance from the tillage of the earth by the sweat of their brow. But, Oh ! the condescension and mercy of God, a promise is still held out, that the seed of the woman should bruise the serpent's head, and in

that seed all the families of the earth should be blessed. Here was the blessed covenant made to man, a reconciliation proposed, through the mediation of Christ, which was the son that was born, the child that was given, whose name should be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of peace. But such is the depraved state of the human heart since the fall, unbelief has taken hold of his mind, and corrupted all of his affections; he knows not how to come to God, he has not faith in the fullness of Christ, although the Prophets have declared him to be the Messiah, he that should redeem Israel. If the Messiah had come in the grandeur and pomp of an earthly king to increase man's earthly felicity, and erect a temporal kingdom; with the greatest anxiety he would have complied with the terms. But the Apostle clearly discusses this subject, and proves that the end of all ceremonies and shadows is to direct them to Christ, which is the substance, and that Christ's kingdom is a spiritual kingdom; and a fitness in man for this kingdom must be a spiritual work.

God promised the Israelites a happy state in the land of Canaan, a release from trouble and sorrow, which should teach us to look for that heavenly Canaan, that spiritual rest, where our eternal happiness shall be complete. The Gospel promises are the foundation of the believers comfort, that elevates his affections and bars up the mind in all his applications, and prompts him to duty; his eye is fixed upon that treasure that God has in reserve for the faithful. "Come unto me all ye that labor and are heavy laden, and I will give you rest"; I will give you a crown of glory. What tidings of joy to a way-worn pilgrim, a seat at God's right hand; how these promises should excite in us a fervent zeal for God's glory and loveliness in all our christian duties, patience in tribulation, learning in every state therein to be content, honoring God in prosperity or adversity, the stay and hope of all our future

joy, before whom we must shortly appear, and be called into a strict reckoning for our stewardship, whose sentence will be an everlasting and unchangeable one, whose ways are judgment and truth, and will give to every one according to their own merit. Then, may we be wise and know the day of our visitation, and choose God in Christ, for our portion.

Oh! may the carnal mind in us be subdued, and our affections weaned from earthly things. Set your affections, (was the Divine command) on things above, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for, where your affections are, there will your heart be also. Then if we love the world more than God, we are idolators, and cannot enter in through the gate into the city; our feet are strangers to the path that leads to life, and we wander as sheep that have strayed from the fold of Christ; our delight is not in the law of the Lord, and therefore, although there is a promise left us, yet we shall come far short of entering into that rest, through negligence and unbelief. The christian here may realize, in some degree, from his own experience, the joy of the redeemed, yet he is often made to cry out, like the Queen of the South, 'the half has not been told.' I appeal to you reader, if you have washed your robe in the fountain that was opened for sin; can you not set your signet, that the love of God passeth all understanding; and you are made to gaze in wonder and delight, by faith, on the happy state and endless enjoyment of the Saints of God, each receiving a full and complete reward for all his labors; according to our capacity shall our measure be, when both soul and body shall be re-united after the resurrection; and this mortal shall put on immortality, and those happy spirits shall continue to expand in the enjoyment of the love and presence of the Lord. Sister, is it you that are pondering over these lines, while the hand that wrote it lies folded beneath the shroud. Angels and

all the redeemed are enjoying that reward, that God has in reserve for them that love him. And shall man, that noblest being of all God's creation, come short of his high vocation; shall we seek to dwell with the glorified apostles that wait around His throne; then may we choose God for our portion, and the giver of all our happiness. But man, since the fall, seeks not after God; His fear is not before his eyes, his feet are in the broad road that leads to death; that new and living way, that was offered through the veil, by the blood of Christ, is passed unperceived; though the staff from Calvary's summit may wave the flag, engraved by the purple tide upon its snow-white folds: "REDEMPTION FOR FALLEN MAN!" And shall all this be unperceived and unheeded? will he still make rapid strides to eternal ruin, or will he not halt, will he not turn and cast a wistful look? Is there not a desire that flashes, like electricity through the soul, to learn the motive of this inscription, its end and excellency.

Here conviction is riveted upon the sinners heart; he sees the goodness of God, he has a true knowledge of the distance he is from him; he sees that the road he is in, leads to hell. No wonder a penitent cries, "I am undone," when he discovers his danger, that he has lost his soul and his God. O! sinner stop! Reader, is it you that have turned your back, and will not look upon this inscription? will you not be convinced that Christ offers you pardon and an acquittal from sin?

They that are whole need not a physician, but they that are sick, you certainly are diseased; yea, from the crown of the head to the sole of the foot, full of bruises; you need a physician. We are not sufficient of ourselves to administer a remedy, but our sufficiency is in Christ: "Without me," said he, "ye can do nothing." There is an inward principle or spiritual life that moves upon the soul of man; a spiritual work is begun in the heart; he is like the faithful servant, he improves the grace already given him, and seeks

for greater ; his soul panteth after righteousness, as the hart after the water-brook. Thus we must strive, if we would advance in the divine life, for "strait is the gate and narrow is the way that leads to life, and few there be that find it." Man will seek to enter in, and shall not be able ; they seek to enter in by their own works, not by, and through, the righteousness of Christ ; "For," saith Christ, "I am the door, by me if any man enter in, he shall find pasture ; but he that entereth not by the door, but climbeth up some other way, is a thief and a robber." He desires to rob Christ of his honor, and ascribe the glory to himself ; thus, the kingdom of heaven suffereth violence ; the promise is to them that endure to the end, that shall be saved. Our carnal nature, which is enmity against God, must be subdued ; our desires that are in opposition to his will must be controlled, that we can say "not my will, but thine O God be done."

Alas, how far have we departed from apostolic purity. The Lord revealed his will to the Apostles, commissioned them with tidings of mercy to the children of men. Has not the same light fallen on our path ? Has he not shown us our duty and we did it not ? Shall we from Pisgah's top have a sight of Canaan, and never tread the blissful soil where our dearest interests are at stake ? May the pearl be as precious to us as it was to the merchant in the gospel, who rested not till he had sold all he had and bought it. May the veil or gloom that covers our minds be removed, and we see our way to the portals of bliss, as Stephen saw the glory that awaited him, though expiring under the hands of his persecutors, that he should be released from toil and conflict and persecution, and swallowed up in eternal joy. What could he not endure for such reward—bright scenes of glory bursting still in view, Jesus whispers it is enough, come happy soul thy reward is nigh—a victory triumphant, a glory won, he is now heir to the crown of life, which

the Lord, the righteous judge will give to his faithful.

Fear not him that hath power to kill the body and inflict torture, though the most extreme, was the stimulating language of the dear Redeemer, to his tried and persecuted disciples, which nerved the soul, and kindled afresh that heavenly zeal, that swelled their throbbing hearts. May we not arrive at the same christian perfection? Have we not the same means of grace, to arrive at the highest degree of christian experience, enjoying a sweet and constant communion with the father of spirits: all the powers of the mind and heart, engaged in God's free, yet unmerited grace. Oh! happy change, when we shall drop these tenements of clay, and both soul and body bask in the full enjoyments of His presence; before whom angels bow, and cast their glittering crowns, when we shall join in the melodious and heavenly anthems of ascribing glory to God and the Lamb that has redeemed us.

We are a people truly blessed with every means of grace, every gospel promise given for our encouragement, and shall we bring an evil report of the goodly land? Are we not through God's grace, freely able to go up and possess it? The way is marked out by the blood of Christ, which makes it a high and a holy way, a way for the redeemed to walk in. They that are redeemed from sin, and have the sword of the spirit girt close about them, they can travel on secure and without fear, for nothing unclean shall enter there, or none can harm you through all your christian journey's end, although you are persecuted, yet the way is pleasant, "For my yoke is easy and my burthen light." Here is comfort for the tried soul, when he looks by faith, to the hills from whence our help comes. O! then brothers and sisters, seek that wisdom that is from above, "for whether there be prophecies they shall fail, whether there be tongues they shall cease, whether knowledge it shall vanish away"; for we shall shortly have done with all things temporal, done with the

Church Militant and all its ordinances, though our souls have oftentimes been refreshed and we strengthened in remembrance of Christ's love for us, and that we may drink anew with him in his heavenly kingdom. Ordinances then shall cease, and the knowledge of things here below, shall vanish away, for the harvest is gathered and the laborers called home; but where, Oh! where, shall the ungodly and the sinner appear? Their hope forever gone, doomed to reckless despair, which is justly merited, and which will be the position of all the neglecters of Christ's grace, for none that is unholy, or defileth, or maketh a lie, shall inherit the kingdom. Christians may have to weep and lament, while the world rejoice, but their sorrow shall be turned into joy, and it is a joy that the world cannot give, neither take away; a glory awaits them that the sinner cannot indure, because his desires are so corrupt, and so unholy, he hath no relish for heavenly joys, he hath no peace in the presence of God's children, it is a place he cannot endure, for he dislikes to hear tell of those joys that eye hath not seen nor ear heard; that the human heart hath never conceived, that God hath laid up or prepared for them that love him; they are hid from the eye of the ungodly: his heart delights not in understanding them; there must be a change, a fitness for those sublime enjoyments. It matters not how delicious and rich the food is that is spread before us, if we have no relish nor appetite for it, the stomach loathes the sight, so the sinner in like manner, rejects heavenly instruction, because he has no relish for it; but if the powers of the stomach are properly arranged, the food is delicious, and the system nourished and strengthened; so if the heart is made susceptible of divine instruction, how delightful the lectures, how pleasant a repast for the soul, how joyous to talk of that glory that awaits the people of God; yet our capacities are so limited, our knowledge of things so dark, our expressions so simple and plain, we often

feel discouraged. But why, Oh! why, sister should we pine; if it did not appear even to the holy men, the beloved disciple what we should be, but that when Christ should appear, we should be like him; enough, Oh! my soul, enough to be like Christ, accepted and beloved of God; honored and welcomed by angels.

The great Creator can, at one view behold the vast universe, and the millions of human beings are present before him. His eye hath pitied, and the banner of his covenant hath spread over all: "Come unto me all ye ends of the earth and be ye saved." Tell a wanderer from God, whose delight is in sin, what belongs to his peace; tell him the comforts of religion, the joy and peace of mind that the child of God has, he believes it not, he cannot understand it, it is hid from his eyes, for the natural eye cannot discern the things of the spirit; neither is grace enjoyed only by grace; but to the christian that lives near to God, it is encouragement, for he has a knowledge of divine things, and by grace he can speak of the blessedness of the saints beyond this veil of tears; his mind dwells on the Savior's promises, which brings him near to God; he cries out, "Oh, the joys held out by the Redeemer to every believer! "Father I will that those whom thou hast given me, be with me where I am that they may behold my glory which thou hast given me." Is not this enough to fill the soul with life and joy? They may feast thereon, as the hidden manna, and to them Christ will give the fruit of the tree of life, and make them pillars in the temple of God, and they shall go no more out.

Brethren be not dismayed, though the world persecute you and cast out your name as evil, God will place on you a new name, and the name of our God, which seal will make you an heir to the city of God, which is the New Jerusalem, where you will have a seat with him at the table of the Lamb, and commune with those that have come up through great tribulation, and have

washed their robes and made them white in the blood of the Lamb, who are before the throne of God, and serve him day and night in the temple, and the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God will wipe away all tears from their eyes. Did not God tell Israel that he would be their God, and they should be his people; that he would even dwell with them in the tabernacles of men; and his servants should serve them, and that they should see his face, and his name should be in their foreheads. These are scriptural sayings, and founded on truth, for every promise shall be yea, and amen; and will in due time be fulfilled, for the Lord will come to gather his elect, and to reward his faithful. Rejoice then ye faithful, for the lines have fallen to us in pleasant places; yea, we have a goodly heritage, if God is for us, who shall be against us; if he is at our right hand we shall not be moved. Therefore, my heart is glad, for thou wilt teach us the way of life, and lead us into all truth; for in his presence is fullness of joy and at his right hand are pleasures forever-more.

How inexpressible and unbounded has God's love been towards us, that we, even you and I may have fellowship with him, even dwell in him and he in us. May we indulge in such a thought? the blessed bible tells us we may and forbids us not. It would have been the height of presumption in us, to have approached God, if Christ had not suffered for our offences, and received the stripes wherewith we are healed. But he hath spoken, and shall he not make it good, all that will come to him through Christ shall be saved. Be of good cheer brethren, the prophet tells us, that it is better to be a doorkeeper in the house of God, than to dwell in the tents of wickedness. Moses said, he had rather suffer afflictions with the people of God, than enjoy the honors and wealth of Egypt. He had an eye to the recompense of reward, not the reward of man, but of God, made an heir of his kingdom, and the spouse of his Son, who is one with the Father.

This body shall return to dust, from whence it came; it shall be quickened and changed, for flesh and blood cannot inherit the kingdom of God; it must be a spiritual body—this mortal shall put on immortality—God will give a body as pleaseth Him. Christ is the first fruits of them that sleep, even so in like manner shall we be raised from the tomb, and soul and body re-unite. Herein is Christ glorified in the salvation of both soul and body; as both soul and body suffered for sin, so shall both partake of the everlasting benefits of that suffering. Christ by his death purchased redemption for soul and body, otherwise he could not have been a full and complete Saviour; the anthems of praise could not have reverberated through that blissful realm, ‘Thou art worthy Oh, Lord, to receive glory and honor and power, for thou hast redeemed us, both soul and body to God, by thy most precious blood, out of every kindred, nation, tongue and people.’ And while the anthems of praise dwell on the tongues of the redeemed, the soul will expand and receive new joys and still greater delights, while they continue to praise Him day and night, saying: “Holy, Holy Lord God Almighty, who was, and is, and is to come,” what a wonderful and noble creature is man; reflect on his sensitive powers, his understanding how great; it can measure the earth and define its revolutions; acquaint itself with the sun, moon and stars, and have a fair knowledge of their eclipses. But is this all? Nay, verily, there is a summit still greater for man to arrive at; he can know the great, “I am,” the mighty God that rules universal nature, that calms the raging billows; he can know Him in the forgiveness of all his sins; experience His justifying and saving power here in this present life, and in the life to come dwell with Him in the realms of unceasing delight. Oh! the depth of the riches, both of the wisdom and goodness of God; how unsearchable are his judgments, and his ways past finding out. He hath created man and endowed him

with understanding, and the plan of his better interest spread before him, that he might even through the veil behold the Son of Righteousness, and be made to say with Peter, 'It is good to be here,' it is pleasant to wait upon the Lord; Oh! that I might ever dwell in his presence. The Lord hath promised his people supporting grace in the day of trial and suffering, and though they walk through the fiery furnace, he will be with them. Believe then in God. Christ saith believe also in me, for here is knowledge of his supporting grace—the knowledge of things visible must cease, that a more glorious and perfect knowledge may succeed;" for we know now only in part, but when that which is perfect is come, then that which is in part shall be done away, for now we see through a glass darkly, but then face to face. Our knowledge shall be perfect, and we shall know even as we are known; for it is life eternal to know God, and Jesus Christ whom he hath sent. Every faculty of the soul will be animated in this blessed knowledge, and gaze with wonder and astonishment upon the son of God.

Oh! brother, sister, call to mind the past, and reflect what thou hast been; yea, from the mount of faith, look into the depth of woe thou hast escaped; compare the past with present favors, and it will raise in the soul new transports of delight, and wake up the most anxious enquiry: did the happiness I enjoy cost the life's blood of the dear Redeemer. Oh! astonishing favor, amazing love and condescension, that I a sinner without merit, miserable, blind and naked, should by believing, attain unto. Is this a phantom? is it a dream that is forgotten at opening day? NO! It is a glorious truth, founded upon Scripture. Well may it be termed "good news—tidings of peace and great joy to all nations." Weary soul be refreshed, thy help is near; thy sufferings will soon be over, thy watchings and fasting and labors will be lost in glory; for God is love, and he that dwelleth in love dwelleth in God and God

in him. Although we are made often to mourn over our daily defects and short comings, and cry out, Oh ! that I could love him more—his goodness is enough to melt us down in the depths of humility ; he loved us while we were enemies and sinners against him. What a touching scene was it to see Joseph weeping over his brethren, until his lamentation was heard throughout the King's dominion ; but how much more affecting to see the immaculate Lord in condescending mercy weep over Jerusalem when near its ruin. Oh, sinner his love reaches to the ends of the earth, and encircles the whole race of man. Our regard one for another is changeable, but his love is not so, for with him there is no variableness nor shadow of turning. Then let not the things of this world gain our affections, but O may we be firm, (and even challenge tribulation, persecution, famine, nakedness, peril or sword,) that nothing can separate us from the love of Christ. Yes, truly the believer may be thus established fully in his mind, ' that neither life nor death, nor angels nor principalities, nor powers, nor things present nor things to come, shall be able to separate them from the love of God, which is in Christ Jesus our Lord.' Did not the Apostle arrive at this happy state, and remain firm through many stripes? That love attracted his attentions and charmed the soul, and made him cry out, "no wonder angels desired to look into the depth of the mystery, for it surpasseth all knowledge." Oh, the breadth and length and depth and height of that love—it knows no bound.

"It's strains the whole creation reach,
So plentiful is the store ;
Enough for all, enough for each,
Enough for evermore."

"The gift of God is the white stone which no man knoweth save he that receiveth it." Is not this the

Comforter that leads unto all truth, and brings the believer to the fountain of living waters, that they may thirst no more ; that it may be a well of living water, springing up in them to eternal life, that they may receive the same glory that the Father gave the Son, and sit with him on his throne, even as he is set down with his father on his throne.

Is it not recorded in holy writ, that “ weeping may endure for the night, but joy cometh in the morning.” O! happy morning, when the Son of Righteousness arises with healing in his wings, and the humble, drooping soul filled with joy—and a voice from heaven saying, “ thy sins are all forgiven, arise and go in peace ;” herein the Lord is glorified in his saints, and admired in all them that believe. With what delight does He see a prodigal returning, even afar off, for herein he sees the travail of his soul, and is satisfied ; with what affection does he run and meet him, and with what compassion does he embrace him, and put the best robe on him, even the robe of his own righteousness, and kills the fatted calf, that they may eat and be merry.

CHAPTER II.

REMEMBER THY CREATOR IN THE DAYS OF THY YOUTH.

BELoved brothers and sisters, could I address you on this all-important subject, in a way that would attract your attention, I would be amply rewarded for all my labors. Could one speak to you from the dead, and tell you the happy state of the blessed, would you believe? The language of heaven is, "you have Moses and the prophets, hear them." Young people my message is of vital importance, will you receive it, or will you reject it? It may be my dying address to you; O! give your heart to God in early youth, and follow the dear Redeemer, and walk in wisdoms ways; How fleeting do the moments pass; they that are gone, are gone for ever; and of how little importance are the things of this transient world, to you who have an eternal world to gain or lose; your happiness, your eternal all. O! let a sister's appeal reach your heart; I feel duty binds me to press this matter close to your heart; it is your eternal welfare that is so dear. How many years have you already wasted, as the prodigal, in riotous living, and have had no serious thoughts on this important subject; God has long waited for your return, and claims your obedience to His law; Christ has shed his blood for you: you may reject this call of mercy, and disbelieve the truths of the Bible; you may laugh me to scorn, and call me an enthusiast; but death and eternity will soon rush upon your thoughtless vision; when too late, you will see your error when you have lost your soul, your Saviour and God. Truth! how forcibly the living know that they must die; yet how few lay this matter to heart: those

that have come up through great tribulation, know the value of religion ; every saint in glory knows its worth. Have not the impenitent gnashed their teeth in bitter anguish of soul, while reflecting on their loss ; there is no repentance beyond the grave ; O ! then, trifle not with your soul it is your peace ; I much desire. I am convinced, without religion you cannot be happy here, nor happy, when time to you must be no more. How often have you been addressed by the minister from the sacred desk, on this all-important matter, and urged to prepare for death and judgment ; and you hear, as though you heard it not, and the most serious and impressive calls, as if they were mere formal things ; but, I beg you to read this ; as for you, it is a solemn message from God through this organ of clay. On a dying bed, if you refuse my testimony, the reflection of such slighted opportunities, will be as the gnawing of the worm that never dieth.

O ! think now, reflect while you have the opportunity, while in health and vigor, you shortly will be done with time forever, and your body returns to dust, and probably your name forgotten on earth ; yet that immortal principle or spirit, must live through the annals of vast eternity, in a state of happiness or misery ; how happy will you be if you have followed the dear Redeemer ; but if you have rejected all his mercies, everlasting punishment must be your portion ; and your sensitive powers will be more acute, and every opportunity brought to your remembrance ; calls of mercy are not forgotten then, there they may appear too, as trifles now ; those things that you prize so high, that occupy all your time, will be less than vanity, and you would give all, and ten thousand time as much more, for the offers of salvation, that you have refused. Oh ! then hear ; I beseech you to hear, for now is the day of salvation. O ! may the holy spirit incline your heart to receive the word of life. We are here in a world of enemies that are combined to obstruct our path, and

prevent our reaching the mansions of bliss. Let us not go forward thoughtless of the prize that awaits us on our entrance on that unseen world; it is only a momentary stay here, and we pass through a short span of time, as strangers and pilgrims on earth, into an eternal world, to receive our just reward (if for sin,) into an endless night of the deepest gloom and sorrow, where the worm dieth not, and the fire is not quenched; or to joys unspeakable and full of glory. If you were placed upon a bark, upon the broad bosom of the ocean, helpless and wretched, and expecting every moment to be engulfed by its proud waves, and I in reach to save you and snatch you from destruction's whirlpool, and should pass on careless and unconcerned whether you were saved or lost, would you not cry out, O! cruel wretch, that will see me sink and perish here! Your case is ten-fold worse: you are exposed to the wrath of an offended God, as you sail over the ocean of time, and your bark is now wrecked, and one more dashing wave may sink you not only to death temporal, but to an eternal death, where the smoke of your torment will ascend forever and ever. Oh! then, think me not over anxious for your peace and happiness, but read this little volume, this message of love, I beseech you with prayer, and may that God who has access to every heart convince you by his spirit to treasure up its contents, could you feel the need of a Saviour, or be convinced of the worth of your soul, you would not censure me for being over anxious for your happiness in that state of endless bliss. Nay, you would say I was not earnest enough, when speaking to you on a subject of such vital consequence.

Reader, it may be that you may laugh at my anxiety, and all my prayers and entreaties may be in vain.—And shall it be so? God forbid! O! will you slight your Saviour, and make your own destruction sure? Will you be your own worst enemy; your murderer, more cruel than satan himself could possibly be, for

he will only tempt you to sin, but you will rush headlong through the strongest opposition into eternal woe, through the most appalling entreaties of your friend, and the blood of the blessed Jesus. But may I not hope better things? O! look without delay unto God and be saved, for he is now waiting to be gracious. May the sorrows of the Saviour, his sufferings and death for sinners, melt your hard heart and lead you to repentance.

Christ has through his suffering consecrated for us a new and living way, even through the veil, which is to say, his flesh by which we who are aliens, may with boldness draw near with full assurance of faith, for it was for our sakes he came into the world, suffered, died, arose, and ascended to heaven, and in his absence he has promised to send the comforter that will lead us into all truth until he shall come to gather up his jewels, to receive his people to himself, that where he is they may be also. Shall we beloved, who were defiled with sin, be received into his glory?

The word of God declares that the imagination of man's heart is evil from his youth; his thoughts are evil and that he is continually drinking in sin as the ox drinketh in water. We see through the gospel glass the provision that is made for his recovery; the remedy is just at hand, the physician of souls stands to apply the balm that is for the healing of the nations: come and apply, and God will bestow the blessed influence of his grace. Oh! Saviour, thou hast received gifts for men: bestow them on those that read this volume, and by it awaken some youthful sinner to fall at thy feet. O! grant this petition if it please Thee; that the object of this volume by the blessed influence of thy spirit, may be carried out; that many who read may see the way to the Saviour, and have their names written in the book of life.

Youth is a very acceptable time to serve the Lord. Reader you may be young in years, yet gone far from

God by wicked works, and he may cut you down as a cumberer of the ground. Reflect, if this sentence were executed, where must your portion be? Where hope and mercy can never reach you. O! may you be sensible of your sins, and bewail your folly; that you may live that life, which on a dying bed will afford peace; God hath spared you in mercy, and perhaps for a great purpose: treat not His goodness with contempt, but may your life henceforth be devoted to Him, for he alone can teach you the way of salvation.

Be in earnest, I beseech you, with yourselves, for, though youth and vigor may sparkle in your eye, your days may be numbered, your time on earth may be short, your eyes may be closed in death, and your soul called to meet that slighted and insulted God. Oh! be wise: without a change of heart you cannot see God in peace. Then come to Him, that He may wash away your sins in his attoning blood; may your youthful hearts be inclined to wisdom's way, and approach the Lamb of God, that taketh away the sins of the world.

Oh! Saviour, let the enlightening influence of Thy spirit accomplish what is failed to be written, for without Thee, all our efforts are vain: Thou alone can have access to the hearts of the children of men.

CHAPTER III.

IS THERE NO BALM IN GILEAD? IS THERE NO PHYSICIAN THERE? WHY THEN IS NOT THE HURT OF THE DAUGHTER OF MY PEOPLE RECOVERED?—*Jeremiah* viii.—22.

THAT we are morally diseased, is almost universally acknowledged. Did I say almost? It is universally acknowledged that we are defiled with sin, and no soundness in us; from the crown of the head to the sole of the foot, full of wounds, bruises and putrifying sores. It has been very wisely observed, that to have a knowledge of our situation, or our disease, is half the cure. May we not, with propriety, apply this spiritually: suppose our friend or brother seriously ill of a fatal disease, and so deluded as to think it a slight attack, and consequently refuse the means that would restore health, how soon would death, the coffin, and the grave, change the state of them, when too late; but delusions of this kind are very rare. But alas! alas! how awful are the delusions that are common amongst us: how mischievous, and dangerous; how dreadfully fatal are the diseases of the soul. The distempers of the mind, might well be compared to wounds, bruises, &c.

In Matthew, ix.—12, Christ saith, "They that are whole, need not a physician, but they that are sick." The diseases of the soul are numerous, yet they may all be included under one general head; which is unbelief. Atheism, deism, and every grade of infidelity or idolatry, are deadly diseases; pride, envy, hatred and malice, are dangerous diseases; and, if a remedy is not speedily resorted to, will inevitably prove destruc-

tive. Reader, do you labor under the hateful influence of any of these? You may imagine yourselves moral and honest, and that your sins are small, that they are youthful sports and pastimes; your follies shew forth the deep corruptions of that vile heart, which is totally hid from your view.

My friend, whoever you are, you are in danger of dying eternally, of that mortal plague, and yet you flatter yourself, as if your sins are small, all is well. I tell you, you are exposed to the wrath of a justly offended God. And are you sitting at ease, folding your arms, saying, "peace, peace," and destruction at the door?

Awful as these diseases may appear, yet, thank God there is a remedy. Beloved travelers to eternity, be it far from me to represent your state by nature, worse than God has described it in His blessed word. If I even had a desire so to do, I have not the talent nor the power. I ask you, unconverted friend, have you not mingled with the opinions of a poor vain world, although you have not indulged in the greatest of sins, neglected your bible and your God; these are small sins, you suppose, yet you have so many good dispositions, so many good works, to counterbalance these, that you can hope for heaven and happiness.

Reader, is this your conclusion? Is this the view you have of yourself? If so, you are a deluded soul. Let the truth of God's word decide, and what is the answer? Does it not tell you, you are corrupt and polluted by sin, and at variance with your God; that all the power of your soul is disordered, and you exposed to everlasting ruin, your righteousness worse than filthy rags. Although you are entirely depraved and undone, yet there is still a remedy, believe on the Lord Jesus Christ, and thou shalt be saved; you must receive a change of heart, or new birth, or you cannot possibly see the kingdom of God.

You may exclaim, "away with such doctrine," and

cast it from you, with indignation. Yet pause a moment, and hear me : I appeal to scripture, to God's revealed word, "marvel not that I say unto thee, thou must be born again," this is not the delusion of worldly fanaticism, but the word of eternal truth. Listen to the alarming thrill of the funeral bell, that calls you to behold the shroud, the coffin, and the narrow confines of the cold damp grave. You may, upon the same principle, exclaim, "away with such terrifying reflections." But, you may refuse to reflect, you may refuse to meditate on those things that belong to your peace, but your refusal will not lessen the awful realities that you will, ere long, experience, unless awakened to a timely preparation for that change, that awaits you. If you refuse to harken to the calls of mercy through a feeble sister, that feels the deepest interest for your everlasting peace, you may seal your own destruction.

The scriptures inform us, that we are all born in sin and possess a corrupt and sinful nature. Notwithstanding, God formed man in His own image, innocent and holy, but by disobedience he fell from that state of innocence, and consequently, his posterity is alike corrupt and fallen ; thus man came into the world corrupt and sinful. Such is the exceeding sinfulness of human nature, that the word of God declares that we are shapen in iniquity, and conceived in sin. Man is a transgressor from his birth, and walks in his own ways. Here is a proof of human depravity, a disposition to commit sin ; we see from infancy, foolishness is bound up in the heart of the child, and the imagination of man's heart is evil from his youth ; only evil and that continually : the inspection of the Omnipotent eye declares the iniquity of man, for God looked down from heaven upon the children of men to see if there were any that did understand ; and, behold, there were none good, no not one. Then we say, sin is a death-like poison that spreads through the whole

man ; the head is sick, and the heart faint ; the heart is now defiled, deceitful above all things and desperately wicked.

The apostle was convinced of the corruption of human nature, when he exclaimed, "I know in me dwelleth no good thing, that is in my flesh." How awful is the condition of the unregenerate, who flatter themselves, that there is something in them meritorious, that well recommends them to God ; and, at the same time, their best actions, flow from corrupt motives, and are, in the sight of God, sinful in the extreme. Man is so blinded by the god of this world, that he cannot see those things that belong to his peace.

Our Lord declares, that the design of his gospel, is to open the eyes of the blind. Here is a glorious remedy, to open men's eyes, that they may see the exceeding sinfulness of sin, and to turn them from darkness to light, and from the power of satan to God ; yea, he assures us, that he came to preach recovery of sight to the blind ; so great is this blindness, that the natural man receiveth not the things of the spirit of God, for they are foolishness unto him ; even the preaching of the cross itself, is, to them that persist, foolishness. Then, "men love darkness, rather than light, because their deeds are evil." God has declared that sin is the source of misery, death and hell : yet, men roll it under their tongue, as a sweet morsel, disregarding the glorious plan of salvation, which so much magnifies the love, wisdom, and goodness of God, that astonished the angels of heaven, to see how God could be just, and spare sinful and guilty man.

O ! how can man trample under foot, the blood of the covenant as an unholy thing. Men do not stop here, they are in the snare of the devil, and led captive by him at his will ; they are children of the wicked one. John declares that all men are children of God,

or of the devil, and all that are not righteous, are not of God.

How moving are the words of the dear Redeemer, to every awakened soul, "I am come, that you may have life, and that you may have it more abundantly." And is this inviting language rejected? and that, by men doomed to eternal pain! Truly, the decree hath gone forth, "except you repent, ye shall all likewise perish." Must the son of God be grieved, and complain, "they will not come unto me that they may have life?"

My brethren, will you sacrifice your eternal peace, and love pleasure more than God? Are you alienated from God by wicked works—haters of him that has so loved you—strangers and foreigners to the way? for I am the way saith Christ. If so you are without God in the world, neither do you seek after him; the fear of him is not before your eyes; you say to that blessed spirit, depart from us, we desire not the knowledge of thy ways. Oh! will you chose sin and vanity in preference to the favor of God? Will you say in your pride and wickedness, who is the Almighty that we should serve him, and what profit shall we have if we pray unto him? Reflect vain man, thy time is short; God will not be mocked, neither will his patience always be trampled upon—"for my spirit shall not always strive with man."

What an awful picture is here of our depraved, dependant, and fallen state. The mind is earthly and sensual. Look at the vain and the profligate, and the lovers of the world; depravity is not confined to the wicked and most abandoned, but it may be well applied to every human being, no matter how moral or correct his outward appearance may be, whose mind still cleaves to earth and earthly treasure. The miser as well as the spendthrift, and the youth whose eye is placed on gayety and fashion, display the carnal mind. The mechanic, the physician, and the self-righteous,

are all under its baleful influence, and are at enmity against God.

What disease can be worse than enmity? Can there be a remedy? Well might the great Jehovah call heaven and earth to witness the dreadful crimes of the children of men. "I have nourished and brought up children, and they have rebelled against me." The Saviour might well represent man as a wandering, wicked prodigal, and the most ungrateful to a parent so affectionate. We are so destitute of the true principles of love and gratitude, that we had rather fill ourselves upon husks, and that in an enemies hand, than enjoy the smiles and comforts of a father's house. Yea, we have all sinned and committed iniquity, by departing from the gospel precepts. Oh! the depth of our fall, and the horrid nature of our sins. No wonder it calls for the sacrifice of the son of God to remedy our disease; he had no sacrifice to make for himself, but for us; he needed none, for he was pure, holy, harmless, and undefiled; yet he offered himself once for all, when he expired upon the cross. This sacrifice differed much from the Jewish sacrifices: it was not an annual sacrifice, but once offered for all; neither was it a sacrifice of calves or goats, but freely of himself, not for a few or a part, but for all the human family; yea, he tasted death for every man. He is the Balm for all our diseases.

The Jewish high Priests had need of repeated offerings and sacrifices; and why? Because they were fallible men. But Christ, our high Priest, is without blemish: eternally perfect. The Levitical priesthood was utterly insufficient, for it was only appointed for a certain time, and was only a political pardon. In consequence of the sacrifice on the day of atonement, the apostle tells us he is our high Priest or mediator of a new covenant; for through the sacrifice of himself, thus offered to God, believers may draw nigh to God, and receive the blessings of the covenant, which is Gods righteousness to cover all our sins that are past,

and gives us grace to live up to the requirings of the Gospel, giving us the privilege to love God with all our hearts.

The apostle tells us the things that he has told us, (this is the sum.) that we have a high Priest who is set on the right hand of the throne of the Majesty in the heavens; a more elevated seat than any other Priest ever occupied. The sacrifice which he has offered for the sins of the world was amply sufficient and acceptable with God, and he has all powers in heaven and in earth, and is able to save to the uttermost, all that come to God through him. What a display of the wisdom and goodness of God, in teaching us our entire helplessness, and the depravity of our natures—that nothing short of an Almighty arm is able to save us from such deep depravity, for the word of God declares that death has passed upon all men, because all have sinned. Then all are included under sin; we have all departed from the path of duty, and have walked in our own way; we are all diseased, all tread in forbidden paths—down the road to death. None incline their feet to the ways of God. Well might the solemn denunciation go forth: “the whole world lieth in wickedness,” exposed as a prey to a ferocious enemy; the whole human family is guilty before God. Who dare claim heaven on his own merit, or say I have made myself righteous or cleansed my own heart; for if one died for all, then we were all dead.

Will not every christian set his seal to the truth of this, from his own experience—that all in a state of nature are guilty before God. The ancient worthies confess, in deep humility, the depravity of their natures; they cry out and say: “I was shapen in iniquity, and in sin did my mother conceive me.” Daniel, that worthy prophet, that could unfold the unknown misteries of God, and tell what things were to transpire, deeply feels his depravity, and complains of his rebellion

against his God. How did Job lament and abhor himself, as a man truly pious, that had the approbation of God as a just man, more righteous than any man of the east. Oh! hear him lament and say; "I repent in dust and ashes." Isaiah says, "wo is me, for I am a man of unclean lips." Yea, does not every true christian mourn over his daily defects, and say with Paul, "I know that in me, that is, in my flesh, dwelleth no good thing—all are by nature children of the wicked one." Christian brethren, how often should we meditate upon these solemn truths, and deplore the corruptions of our own hearts? Has not long experience taught us the workings of our own minds; that there are two opposite principles in us warring with each other; that we cannot do the things at all times that we should? Do we not deplore our unworthiness and want of love to God—our poor selfish low desires. Is it any wonder that the eyes of the world gaze at the professors of religion, when they see the irregularities of their deportment, having a name to live, and yet dead to the true principles of christian perfection—"let him that thinks he standeth, take heed lest he fall."

This is truly a melancholy and heart-searching subject, and painful to dwell on; but my design is to bring us to reflect upon our dangerous condition, that we may look to God for everlasting grace.

Unconverted youth, God's eternal truth tells us that he that believeth not, is condemned already, for judgment has come upon all men to condemnation, for all are in a state of sin and death, for the wages of sin is death—not only death temporal, but death eternal, which is termed the second death, which is a separation from God and his glory, and sentenced to irretrievable wo: "where the worm dieth not, and the fire is not quenched."

The day of final retribution, is fast approaching; destruction and misery await the ungodly, for God hates the workers of iniquity; they that will not re-

ceive the great physician of souls, shall receive the works of their own hands.

O! hear the solemn declaration, "there is no peace to the wicked, saith God. Divine revelation declareth "that the wrath of God is revealed from heaven against all unrighteousness," that every transgressor and all the disobedient shall receive a just recompence of reward; for indignation and wrath, tribulation and anguish, to every soul of man that doeth evil. O! how careful, how watchful should we be, how guarded; for whosoever shall keep the whole law, and yet offend in one single point, is guilty of all, condemned by a single transgression, yea, a sinful word, exposes the soul to everlasting punishment.

Read the declarations of the apostles, how they warn us by the authority of heaven, that our state is dangerous, and not only dangerous but awful; they are deeply concerned for our eternal peace, for they solemnly declare to us that the wicked shall be turned into hell, and all the nations that forget God, and on them God will pour out his wrath, for he is a consuming fire, that the Lord shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. In vain may the wicked call for the rocks and the mountains to cover them, from the wrath of the Lamb.

How solemn is the thought, that those who have not their names written in the book of life, will be cast in the lake of fire. It is not only the swearer, the drunkard, and the most vile sinner, that will meet this dreadful doom, but all those that disbelieve the gospel of Christ, shall be cast into the lake that burns with fire and brimstone, where the smoke of their torment will ascend up for ever and ever.

The compassionate Saviour, whose errand into the world, was an errand of mercy, and a pattern for the children of men. Infinite love dwelt in his heart, yet

he concealed not from man his awful doom, that those who rejected his gospel, he would sit in judgment upon them, and pronounce that awful sentence, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

O! sinner, reflect upon the love of that Saviour while he wept over Jerusalem, crying, "O! Jerusalem, Jerusalem, how often I would have gathered you, as a hen gathereth her brood under her wings, but ye would not!" O! sinner, how often you have been invited to come to the physician of souls, but you would not. Notwithstanding, infinite pity, fills his heart, yet justice requires him to pass the solemn decree, "These shall go away into everlasting punishment, where there is weeping, and wailing, and gnashing of teeth, where the worm dieth not, and the fire is not quenched." Therefore, also, he encourages his faithful ones, to fear not the threats of man, who can only kill the body, but to fear Him, who, after he hath killed, hath power to cast both soul and body into hell. Here is a solemn charge; warning sufficient to awaken the careless to a sense of their danger.

Oh! who can measure arms with the Lord? who can endure with everlasting burnings? or, who can endure that fire that never can be quenched. Beloved, unregenerate souls, how faithfully has your case been set forth before you, not only by your minister, your weeping friends, but by Christ himself, who has marked the way with his own blood; may it excite in you an anxious desire for everlasting happiness. He has shown you that the heedless multitude rush into eternal night; that no outward pretensions to religion will deliver you from the horrors of the second death, for, "wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat."

What an impressive thought it must be, that the greatest number will tread the road to despair, after

so much warning. Oh! hear it again: "Straight is the gate, and narrow the way, that leadeth to life, and few there be that find it;" take heed before you plunge into everlasting woe; flatter not yourselves that there is no danger of missing heaven, for there is great danger; behold the downward road, it has the crowded multitude, and you have long traveled with the crowd. It is few, alas too few, that tread the path to glory, and live for God. O! may the holy spirit impress you with a pious and holy concern, to be found in the path of life.

Beloved brother or sister, though you may be moral and have not indulged in any outbreaching crime, yet if you believe not the Gospel, and receive it not as God's word, you are an offender, and must be punished with everlasting destruction; for if any man receive not the truth of God's word, and have not the spirit of Christ, he is none of his; for he that believeth not the son, shall not see life, but the wrath of God abideth upon him. Oh! ye Gospel slights, take heed, it is the way to eternal ruin; for how shall you escape if you neglect such great salvation. Oh! examine your hearts, and see if you are not justly condemned; search the word of truth, and there you will find that you are, and that all your amiable accomplishments will avail nothing. You may be affectionate, dutiful, and obliging; but will this save you? Alas, no! All these are excellent traits in youth, but they cannot atone for your sins, nor save your soul. If good works or morality would save the soul, Christ need not have died; but all your amiable accomplishments cannot clothe your naked soul, if you reject the Gospel of Christ. The requisition of God's word is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy mind, and with all thy strength." Ask thy heart has God got all this; have your affections been altogether placed on him, and have you taken him for your portion? If not, you have broken God's first commandment. O! that the gloom could be removed from your

eyes, that you could see things in their real state. To disbelieve God's word, and reject the Saviour—what sin could be more damnable, and horrible to reflect upon? This has been our true case, and unless we experience a change of heart, by divine grace, we need not hope to escape the punishment that awaits the guilty. Oh! how great is the debt we owe to God; for on his bounty we live, his goodness upholds us, and keeps us from sinking into eternal woe. We are placed here by God for a great and noble purpose—a purpose of his glory, and to prepare for still higher enjoyments; that eye that never sleeps watches over us, and we are not forgotten by him; he is still mindful of the purchase of his own blood. We owe our being to him; every moment we live, every breath we draw, and every comfort we enjoy, comes from his liberal and bountiful hand. Behold, the moments as they pass are crowded with blessings, and as we pass on from one enjoyment to another, from one scene of delight to a still greater, every day brings new blessings; and how ungrateful are we; how forgetful of God, the great Giver of all—the fountain of life and the source of happiness; yet God is not forgetful of us. Oh! how we have neglected him for days, weeks and years, and yet he still bears with our ungratefulness, awaiting our return to him. He has not cut us off in our sins, and brought us to judgment. Oh, how undeserved, how unmerited, are all the mercies of God.

No crime that man could commit, no scheme of wickedness is so heinous, as ingratitude to that being who is so merciful towards us. How eager and wantonly we have sought after sin; how greedily we have run after destruction: yea, as a horse rushes into the battle. God sees our madness and folly with compassion; he beholds our helpless condition; he sees that we are destroying ourselves, and kindly whispers:—in me ye have help. Oh, it was to save us from destruction, that he gave up his beloved son to snatch us from the

brink of death. What greater gift could he have presented? Nothing in heaven or on earth. He was rich, and for our sakes became poor, that we through his poverty might be rich. What hath God withheld, or what more could he have done? He has placed us here on this earth; endowed us with gifts and capacities, and crowned us with mercies; he has given us his revealed word to teach us his will, that we might be restored from our fallen and wretched state by nature. Oh, how unspeakably guilty we must be, if we slight such goodness, and reject a Saviour's love, and be a willful enemy of God, here and hereafter rejected of him, forever more.

To be forgotten of God, driven from his presence, and hated by him, who alone can make us happy in an eternal world, to which we are fast hastening, is an awful thought: a thought, who can be reconciled to bear it? Yet, certain as there is a God, sure as there is a sun, this will be the condition of every one who is not reconciled to God; who would dare to hope to be admitted into his glorified presence, and receive a welcome seat at his right hand, whose hearts are given to idols, and averse to the ways of God, and will have none of his reproofs nor his instructions. Then, most assuredly, this woful disease of unbelief and rebellion, will sink you to hell. But, fatal as this disease is, there is a remedy, and a physician ready to heal you from its baneful influence. Then come to him, he is amply skilled, and can create in you a clean heart, and renew in you a right mind. If you could weep tears of blood it would not wash away your sins; but Christ can, with his most precious blood, cleanse your heart from all stains of guilt. Then, be persuaded to give your heart to him now, keep it from him no longer, and spend no more of the precious time of youth in ignorance of your God and your eternal peace. Oh! delay no longer, but come now, and he will heal you. If you are ignorant of God, there is a remedy;

if your heart is hard and impenetrable, and can bear all the terrors of the law, poured upon you, unmoved, there is a cure ; if you are vain and worldly-minded, help for this is just at hand ; if you are striving to cover your sins, by your own good works, there is help at hand. Although you may have been long infested with sores of this fatal disease, even until the soul is in a lethargic state, and apparently no hope, yet this physician can cure all diseases ; nothing can baffle his skill.

Aged father or mother, there still is hope, God himself is our great physician ; to affect our cure is the work of the whole Trinity. This was the commission of the blessed Jesus, to heal souls ; he is infinite in wisdom, and understands all our diseases, nor applies a wrong remedy ; he has almighty power, and can command and rebuke the disease, at pleasure : he possesses the most affectionate compassion for the distressed, even tenders his help, without being sought after. So wonderful is his patience, that he bears with the utmost ingratitude, striving through it all, to affect a cure, applies his own blood, the blessed meritorious means of our cure, the only balm.

The grace of the spirit of God operating upon the soul, accomplishes and perfects a cure by the sanctifying influence of the spirit, rooting out and destroying the very seeds of sin, making the soul perfect in holiness, and a temple for the indwelling of the holy one. Let all that are diseased come. O ! may they see their danger, for it is great. If they do not apply, and that speedily, to this physician, they cannot be healed.

O ! awake ! awake ! consider your case before it is too late, for Christ is the only alternative whereby *you may escape that death that never dies.*

CHAPTER IV.

RELIGIOUS EDUCATION OF CHILDREN.

CHILDHOOD and youth are vanity, and should be observed with interest. "Remember now thy Creator," as has been observed, is a great command. Many profess a belief in Christ, worship him with their lips, while their hearts are far from him; but true and genuine piety, should be the chief concern of all; and the direction of the most eminent preacher of olden times, was, "train up a child in the way it should go."

I shall first address myself to you, parents and heads of families. Let the impressions of the early instructions of your children, sink deep in your hearts; the great responsibility that rests upon you, make it engage your earliest care.

We know, from holy writ, that our children, by nature, are far from God; then it is all-important that we should teach them who and what Christ is, that he is the God, the Christ, the Saviour of the world, that in him is salvation, and in no other. Teach them the necessity of faith, whereby they may obtain the divine favor, and reach heaven, the habitation of the blessed. Teach them to pray to God, in the name of Christ, pleading his death as the hope of their acceptance; to walk in holy obedience to his commandments, that their youthful hearts may be trained to the worship of Almighty God; to read the Scriptures, hearing God's word, and keeping the Sabbath. Acquaint them of the depravity of their nature; their inability to perform a good act; the nature and operation of the holy spirit, and its enlightening influence.

These simple instructions, my beloved brothers and

sisters, instilled in their youthful minds, will assist them in their feeble reflections; direct and strengthen the pure motives that arise in their minds; restrain their giddy tempers, and teach them the way to God. It inclines them to think seriously, and the light of these early instructions will cleave close to them, like a nail driven in a sure place. Early convictions stamped upon the mind, make a strong stand against their corrupt inclinations, and early impressions seldom wear entirely off. How often we see such instructions blessed; how often has God been pleased to crown a religious education with his special grace. Oh! how often have we heard of individuals blessing God that they have religious parents, who have shown them the way they should go. The souls of your children are committed to your care—reflect how careful you are of their bodies, to feed, clothe, and nourish them—remember their souls are abundantly more precious, and must shortly be in eternal happiness or misery; then this important duty must not be put off until they advance in life and mingle in society. It is never too soon to seek Christ, as death calls the youth as well as the aged; and alas, there is none who know how soon it will be too late. We have never heard of an individual that regretted seeking Christ early; nay, the reflection has soothed the sorrows of affliction and brought comfort in a dying hour; but Oh, how many have moaned and lamented that they began too late. How they have regretted passed and gone-by days, that can never be recalled. Then dear children make use of the earliest opportunity of seeking God; you may say that you have no inclination now to seek Christ; you have spent the early part of your lives without hearing the Gospel, or enjoying the means of grace, and that other scenes present themselves that are more pleasing to the mind. Alas dear youth, the corruptions and pride of your own heart is enmity against divine truth; the false and derisive opinions of

a vain world, keep you away from Christ, and teach you to look upon religion as enthusiasm, and to treat those that are concerned for your future peace with contempt. Suffer not the God of this world, I beseech you, to corrupt your tender minds, and blind you to your dearer interest, and prevent the light of the glory of Christ from shining into your hearts. The Saviour tells us to seek first the kingdom of God and his righteousness; yea, seek him in early life, in the morning of your day, for they that seek me early, said the dear redeemer, shall find me. Oh! how encouraging the language of the prophet: the great Shepherd of the sheep will gather the lambs in his arms. How affectionate is he to those that seek him early. The longer you stay away from Christ the more difficult it will be to give your hearts to him. Oh! seek religion while you are young; may it engage your youthful mind. The days of youth is the best and most proper time to become acquainted with God, and procure a mansion in the skies. The blessed Redeemer makes this pressing inquiry: "What shall it profit a man if he gain the whole world and lose his own soul?"

May reason convince you of the importance of a change of heart. Lift your eyes above to the fleeting shore of time, and place your minds upon heaven and those blessings that result from an acquaintance with God. Oh, my young friends, let those parental instructions sink deep in your hearts; may those affectionate truths from those who so dearly love you, never be erased from your minds, but follow you to a dying bed. If you will attend to those parental instructions, it will lead you to discover your own guilt and misery; teach you to abhor sin, and bring you to an acquaintance with God, and lead you to believe on Jesus Christ for salvation, that you may fully rely upon his atonement and righteousness, trusting your eternal all to his care. Are you not convinced that you have rejected the council of God and rebelled against him, and grieved his blessed and holy spirit.

The Lord hath spoken, and who dare refuse to hear : "Except ye repent, ye shall all likewise perish." Can you hear this without being penitent and weeping over your transgressions? for God commandeth all men, every where, to repent; the rich and the poor, the king and the hermit, are all to repent, abhor sin, be convinced of its evil, and seek an asylum in Christ for deliverance from its power, its guilt and punishment. O! may these reflections humble you in the dust, and lead you from the sincerity of your hearts to exclaim : "God be merciful to me a sinner!" Remember it was love—might I not say even to you, dear youth—that brought the Saviour to suffer the scoffs of a vain world, and to assume the nature of man; for he took upon himself the form of a servant, and was made in the likeness of man. "Though he was rich, for your sakes he became poor, that ye through his poverty might be rich." The Gospel tells us his message was a message of peace; that his nature was divine, and that he was in the beginning with God, and was God, and the grand object of his mission was to atone for the sins of the world. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was laid upon him, and with his stripes we are healed.

Oh! the depth of the wisdom and love of God, in the plan of the redemption of a ruined world. God commandeth his love towards us, inasmuch as while we were yet sinners, Christ died for us; we have redemption through his blood; the forgiveness of sins according to the riches of his grace, justifying freely all that believe. He is now exalted at the right hand of the Father to intercede for us, to welcome the faithful at the hour of death, and fix the eternal state of the blessed, at his right hand, and sit in judgment on the impenitent.

Religion, then, is the one thing needful; we cannot be happy without it; it will calm the tempest that gathers

over us, and its profits are incalculable ; they are lasting not only for time, but to all eternity. The youth have a pressing invitation ; all things in Christ are ready ; let not your former neglect keep you back. Although your sins have deserved eternal punishment, yet Christ has suffered in your stead, and by coming unto him, or believing in him, you may escape the punishment due to your guilt. His compassion is such towards those that come, that they shall not be turned empty away. Say not may a sinner come, may the vilest of sinners come ; yea, all may come—his word declares you may : “Come unto me all the ends of the earth, and be ye saved, and whosoever will, let him take the water of life freely.” Then if you are sick of sin, the blood of Christ cleanseth from all sin, and mercy’s door is open wide for every returning prodigal. Will you have salvation ? It is offered in him ; he has saved thousands, and his arm is not shortened ; nor shall you apply in vain. Venture boldly, nor cast one lingering look behind on your own good works ; they are as filthy rags. You are, if you stay away lost forever ; you may see yourself helpless and condemned, yet come to him, as your sole dependence, take Christ for your, all and humble yourself at the Redeemer’s feet, claiming nothing past—stripped of everything as meritorious in the smallest degree, and destitute of all good. Fix your faith and hope firmly on Christ, like the dying thief, that his infinite love may be diffused into your soul, and you be with Christ in paradise.

Without holiness we cannot see the kingdom of God ; we must render implicit obedience to the requisitions of the Gospel. Imagine not that because we are only saved through the death of Christ, that there is nothing wanting on our part ; for without the fruit of holiness our faith would be vain. The blessed Jesus said, “Let your light so shine before men, that they may see your good works, and glorify your father who is in heaven.” The object of Christ’s death was to redeem us from all

iniquity, and purify unto himself a people zealous of good works; then show your faith by your works. "If a man love me, he will keep my commandments." When we receive Christ, all we have and are is his; we are bought with a gem most sacred—not with silver or gold—but the precious blood of Christ. He is the redeemer of soul and body, and consequently the rightful owner; then our future life should be devoted to God, and the affections elevated to nobler objects than the vanities of time. The breathings of the soul should be: "Not my will but thine be done."

"Commune with God often in prayer," is a binding duty; our meat and our drink, should be to do his will; if Christ wept over the sins and follies of men, should not the same gracious principle prevail in our hearts. "Father forgive them, they know not what they do," was his prayer for his murderers.

What a ray of glory burts forth in the youthful mind, when the love and meekness of the Saviour is stamped upon the soul; no selfish passion within the breast; but a fixed desire to glorify God, and honor the Saviour; laying up for themselves treasure in heaven. The grace of God has perfected a new creature, a new life, new desires, and a new heart, old things have passed away, and all things become new; the lofty and high-minded will become humbled, the drunkard become sober, the liar love the truth, &c.—having gained the victory over the world, desires to live and die honoring God, happy in him; for it is life eternal to know God in the pardon of our sins, and Jesus Christ, whom he hath sent. O! may the youthful heart be given up to God, and the happiness of the soul be of more value in their view, than all the riches of the world; for without the comforts of religion, earth with all its riches and honors, is but a dreary waste; but the presence of God can cheer the drooping soul, and chase the darkest gloom away; his presence has made the martyr's dungeon a paradise, and

shed a ray of glory over the silence of the chamber and bed of death! O! the love of God, it surpasseth knowledge; it is a jewel most precious; its worth language cannot estimate, nor pen portray; the wealth of nations, yea, worlds unnumbered, would be mere poverty, for earth loses its charms, and the dark dismal grave loses its terror—the love of God in the soul is a heaven below, a heaven amidst conflict and pain.

“What a heaven below,
My Redeemer to know,”

Saith that young convert, whose sins are all removed by the blood of Christ. Grant, great God, that this happy state may be realized, not only by the youth of the present age; but may the aged feel its worth, who have slighted offers of mercy in gone-by years. O! Lord, grant that their hearts may sicken, and loath themselves; in bitter abhorrence may shame and horror seize upon them, to think of their slighted mercies; may their stubborn wills be quailed, and their hearts melt before thee; may thy promises lead them to thy throne, that their days may be closed in peace; may they see the way to happiness through the Saviour, and come to thee for life, for help; and feel that the blood of Christ was shed for them, and that His righteousness can cover all their guilt.

Destruction, truly, is what we have all merited; but may we sit at the Redeemer's feet, and learn of him patience, meekness and humility, that our lives may be consecrated to the Lord; that when time here is swallowed up in death, it may be a messenger of peace; our hearts be cleansed, and our souls fashioned anew. O! Lord, strengthen us; may thy dying love animate, thy precepts and example guide us, and thy cautions warn us. Lord, thou hast promised to give the Holy Spirit to them that ask thee, young sister or brother may its sacred influence be embraced by you; and

your hearts early inclined to every gracious principle that the Holy Spirit teaches; for naturally our souls are like a barren desert; we must cherish the gospel precepts, be taught by him or we shall never know him aright; if we are taught of him, the barren, wilderness shall bud and blossom as the rose. "Learn of me," said the blessed Redeemer, "for I am meek and lowly in heart."

Young men, marvel not that I said unto thee thou must be born again. I may weary your patience by repeated entreaties; but my desire is that you may not deceive yourselves with regard to your spiritual concerns. I pray you, with all the fervency of my soul, not to fold your hands and cry peace, peace, while destruction is close at hand—for God declares there is no peace to the unregenerate; you may hush the dreaded moment to sleep, and dream of safety; but when awakened by the messenger of death, all the horrors of death eternal, will rush upon your vision, and those deceitful dreams will vanish forever; for the human heart is deceitful and desperately wicked; therefore, we cannot be too suspicious and watchful, and guarded against its delusions; it would blast all our hopes of joy, and our happiness would be as the morning dew; confusion and horror would seize upon us, and we could but exclaim, "I am undone."

God sees not as man sees; for man looks at the outward appearance, but God looks at the heart; it is not all that have a name to the church that are Christians, who live morally, whose deportment and disposition are kind and lovely; for those traits are found in thousands, that have not a change of heart; neither will all those fine qualities, and pleasing appearances avail anything in the great day of reckoning; for they will be weighed in the balance and found lacking. I beg you, reader, to reflect seriously upon the example of the young ruler, recorded in holy writ, who ran and knelt before Christ, as if impressed with the weight of his guilt,

and his soul humbled into contrition before the Lord—cried, “good Master what shall I do to inherit eternal life?” His morality had so much merit in it, that he could approach Christ with boldness; he could say, apparently, with an unsmitten conscience, that he had kept the commandments from his youth; all the outward performances he had attended to strictly, yet the main principle, or change of heart, was lacking. It plainly teaches us that he was in a state of sin, his wealth twined around his heart and stole his affections. The outward appearance at all times then will not do; this young man, perhaps, was more moral than you, and manifested a concern for religion; he appeared thoughtful about eternal things; neither was he ashamed to inquire the way to heaven, that he might dwell with the perfect in glory. Now, dear reader, examine yourself—are you even as moral as this young ruler; have you not broken the commandments, and yet dream of heaven; have you enquired what you lack of being prepared; have you been dutiful to your parents? All these admirable traits were to be found in this rich young ruler; there was something very interesting about him, his life had been moral, he had been a dutiful son, affectionate and kind, that even attracted the attention of the Saviour; he saw so much in him that he loved him; but when Christ told him to sell all that he had and follow him, his heart sank within him; though he was lovely, he loved the world more than God—“and if any man love the world, the love of the Father is not in him.” Young man, outward performances will not save you, morality will not save you, only from the contempt of the well-bred and civil part of the community; it is true it is a noble principle in the heart of man to respect himself and the peace of the community at large; but I solemnly assure you that you must have a change of heart, you must count the world lost if you win Christ, possess the blessings heaped upon you by a beneficent hand as

so many mercies, and possess them as though you possessed them not; use them as the means of doing good, given you by God, and it will advance the salvation of your soul. We are blessed with every means of grace, live in a christian clime, we have not to bow to graven images or risk our fate with ruling authorities, but meekly we can worship under our own vine and fig tree; but let us beware of risking our eternal peace upon outward privileges; we may be nurtured on the lap of religious instruction, and yet have not a change of heart, neither know God in the pardon of our sins, for their knowledge comes only by faith in Christ our Redeemer. O! it would be an affecting scene to witness the death bed of one that had had those religious opportunitites, and yet strangers to grace; these will add greater and still greater weight to their condemnation. Alas! how many of the present enlightened age will appear in the marriage chamber without the wedding garment? O shall they sit under the droppings of the sanctuary, and yet hear Christ say, "depart ye workers of iniquity, I know you not." The kind instruction that you may have had cannot save you, unless you treasure it up and put it into practice, the faith of others cannot save you, your father's or mother's prayer cannot save you, you must give your own heart to God. You may have parents as righteous as Job, who prayed and fasted and offered sacrifice for his children, yet it will not save you nor plead your case before God; you must be born again. How many parents are made to mourn and weep to see their children in the road to ruin? O! think on the solemn realities of eternity—eternity! eternity! that unchanging state, in which your destiny will be sealed forever.

Dear youth, you may have been taught your evening and morning prayer, and ever since your recollection, to visit your closet; and perhaps few Sabbaths have you spent without hearing a sermon—you may be

ready to say, as did the youth in the gospel, "all these have I observed, and what lack I yet?" Shall I say you lack all things. You may say it is a hard saying, who can be saved? Bring yourself to the standard of truth, and there you will be favored to see what you lack—you lack an interest in Christ's merits. We highly approve of those religious instructions being attended to; the christian cannot live without prayer; the spiritual life cannot be sustained without prayer, no more than the animal life can be sustained without food, but attending to outward forms does not merely make you a child of God, you may honor him with your lips, while your heart is far from him; you may offer up your pretended devotions without a serious thought of that Being whom you address. O! how little earnestness, how little sincerity or life is there in all your devotions, although you have been a constant attender at church; yet how little have you treasured up; your religious performances are so meritorious, and your acts so noble, that there need be no examination into the heart. I have observed all religious ceremonies from my youth, and surely I must be saved. Is this the ground on which you stand? I beseech you examine impartially, if it is, it is on the sand, for your hopes will be cut off, and, if you trust in your good works, it will be as a spider's web. Jesus is the only foundation of a sinner's hope.

You may be ready to plead that you have refrained from vice, and led an innocent life; dealt honestly with all with whom you have had intercourse; you have not debased your character as the drunkard, the swearer, or the liar; you are not stained with such open vices. True, the world may look upon you as innocent. Yet, if you would sit in judgment on your own heart, if you would examine yourself as sincerely as you should do, you would find, without a Saviour, you are undone forever; you would see that in you there is no life so innocent that can give an assurance of heaven, or bear

the scrutinizing eye of God, or hush to quiet an awakened conscience; your good works would crumble to dust, and be carried off by the breeze; you would see yourself, in the sight of God, the most debased and wretched; ingratitude and iniquity had filled your days; you could but exclaim, who shall deliver me from the body of this death? Yea, a small sin that the world would wink at as nothing, if unpardoned, would sink a soul to unutterable ruin. You might say it was a small sin for Eve to pluck the fruit of the garden that was forbidden, yet it turned them out of Paradise; yea, and small sins as you may term them, if unrepented of, will turn the soul into hell. O! then, can I urge the necessity of repentance too strong, can I impress these truths too close? Morality is excellent, it is lovely, and much to be desired; it will characterize and adorn, yet it cannot give thee new birth; a man may be truly moral, and yet a stranger to religion; affection may dwell in your heart, cheerfulness may beam in your countenance, and all the accomplishments adorn your mind, yet all these are momentary; they will shortly pass away and leave no trace behind; but true piety hath charms beyond the grave—lasting as eternity.

Oh think, dear youth, your time is short; you have much to perform on your short and hasty journey to an eternal world, and naught but religion can bear you safe to that blissful home. Then, dear youth, if you would know your real state, examine prayerfully and impartially; leave all your meritorious acts behind; your moral duties, your religious ordinances, and all your fancied attractions lay aside, and acquaint yourselves with the sinfulness of your own deceitful hearts. You will then see the necessity of repentance towards God, and faith in the Lord Jesus Christ; you will see your helpless state, and commit your soul to the Lord, and seek your happiness in him; this is the only way to escape that death that is eternal; “for I am the

way, the truth and the life : no man cometh to the Father but by me." Then there is no new route by which you can go to heaven, no nearer way, but by the cross ; repent and believe and thou shalt be saved ; the way of life is narrow, it cannot be trodden without repentance ; yet wide is the gate and broad is the way that leadeth to destruction—and many there be which go in thereat. Alas how many are called and few chosen !

"Come unto me all ye ends of the earth, and be ye saved." How few obey the call, because they have to come by the cross ; therefore, they strive to enter in, on their own merit, and risk their eternal all. And wilt thou, vain youth, risk the frowns of God upon such a slender thread ? Vast eternity shall measure your sufferings or joys ! Think ! Oh think ! for a moment, were you now summoned to appear before Him, where would you be sentenced to ; to that pit of woe where mercy's hand never could reach you. It is before that dread Judge you must appear, to answer for all your mercies ; his eye cannot behold sin with the smallest allowance ; he knows all your secret sins, and the desires of your heart lie open before him. View yourself, young man, as driven from God ; from those delightful realms of peace and joy into outer darkness ; and hear that loving, bleeding, Saviour say, "depart from my presence forever, I have stretched out my hands all the day long and no man regarded, I will now laugh at your calamity, and mock when your fear cometh." O ! then, come to Christ without delay, that you may be found in him ; and united to him, that you may be blessed in this life and forever.

CHAPTER V.

ON WISDOM.

JAMES has given us some striking illustrations of wisdom, and it has been justly remarked, that it is a wise man that understands himself. The apostle points out the difference between the wisdom of the world and spiritual wisdom: the wisdom of the world is earthly, sensual, and devilish; but spiritual wisdom is pure, peaceable, gentle, and easy to be entreated.

Now, beloved reader, I desire to impress on your mind the value of spiritual wisdom. Let you be young or old, I pray God by his blessed spirit to impress your mind with its true value, its worth, and its power; it teaches the way of salvation; teaches us our duty to God, our neighbor, and ourselves. It is an internal grace, given us by the holy spirit, whereby we can discern things that belong to our peace, the salvation of our soul, and the glory of God. If we have this wisdom that comes from God, we shall know the sinfulness and plague of our own hearts; we shall learn all its maladies, and become convinced of the remedy that will affect a cure; we shall not trust to ourselves to administer the remedy, but apply to the great physician Christ; we feel our own poverty, and therefore seek for true riches in Christ.

Beloved reader, this wisdom is no other than the true light that is come into the world, that reproveth the world of sin. It is the light of the knowledge of the glory of God in the face of Jesus Christ; and God, of his infinite mercy, has commanded it to shine into every man's heart. This wisdom then or light is the saving knowledge of God in Christ; yea he has dis-

played his mercy by and in him, and proclaimed his name and saving power in him. All the glory of the Godhead and the Divine perfections shine, most illustriously, in Christ; the brightness of the Father's glory, and the express image of his person, is fully manifest in him. It is fully displayed in the miracles he wrought, for he raised the dead by his omnipotent power, and, like a God, he healed all manner of diseases, both temporal and spiritual; the unclean spirits fled before him and cried let us alone.

David and Solomon tell us, that "the fear of the Lord is the beginning of wisdom." Job says, "the fear of the Lord, that is wisdom; and to depart from evil, is understanding."

Now, beloved young woman, have you this spritual wisdom? Then adorn the doctrines of God, your Saviour, that your work may shine before men, that they may glorify God; and be instrumental in winning souls to Christ; let the example of the wise virgins be your pattern; take your lamp, which is your holy profession, and fear not, and the oil of grace in your soul, that it may continue burning while you wait for the coming of the Bridegroom. Young man are you adorned with this wisdom? Then your walk will be circumspect, like a man that has his eyes in his own head; look well to all your goings; watch your steps with prudence, and ponder well the path of your feet; turn neither to the right hand nor to the left. This wisdom will teach the aged the value of time and the irretreivable loss of the past, that the moments that are gone are gone forever; that they have an immortal soul to save or lose: it will teach them to hasten without delay to give it to God; for they shortly must pass away, and their body mingle with the clods of the valley: "for dust thou art, and unto dust shalt thou return." O! may the aged consider their days are few, their sun will soon go down to rise no more; reader, per-

mit me to ask art thou of this number? O! could I convince you of the true value of your soul; it is impossible to use language sufficient to express the worth of your soul. Could the wealth of Europe, Asia and America, purchase one soul? No, it would be vanity. O! could I, in all my meditations, my prayers and entreaties, but be the means of directing a lost soul to Christ, it would amply reward me for all my fatigue in writing this little book. O! think, your soul is immortal; its origin is from God; and if you have this true wisdom, it will shine with more sparkling brilliancy, and far richer hue, when decked in the righteousness of Christ, than the stars of the firmament; yea, shine when all those stars have disappeared in one eternal night. But a few more days, and your time will end; your course will be finished on earth; your cares, your fears and hopes will end; and your immortal soul be fixed where it will remain to all eternity. While I write, while you think and peruse these lines, the souls of millions are receiving their just reward, singing the song of the Redeemer: "thrice worthy is the Lamb that has redeemed us by his most precious blood," or receiving the reward due to their crimes, "Depart ye cursed into everlasting punishment." Their bodies have long since mouldered into dust, and their names lost from the records of time; yet that living principle, that immortal part still lives in eternity, although no trace is left behind; no spot can tell where their bodies lie, they are forever unknown, and concealed from mortal eye. Aged brother or sister, time is sweeping onward when you and I shall meet this solemn change, to converse with friends no more; my tongue will cease its pleadings, and this hand will lie motionless beneath the shroud; those temples will cease their throbbings from meditation and fatigue. O! shall these fingers that now grasp the pen, be permitted to press softly on the harp, and touch the notes of angelic praises to God and the Lamb forever. O! shall Christ's righteous-

ness cover all my guilt, and I, through endless ages, live in heaven ; O ! then think, before it is too late, of the worth of the soul ; embrace, without delay, the gospel of Christ, that you may escape endless despair, where the fire of God's wrath never shall be quenched.

Think not that I am too much concerned about the soul, or trouble you with repeating its value ; the wisest men of olden times have shown their sense of its worth. Job would not have wished for an iron pen to inscribe on the rock forever, that it might never be erased in time, but that ages yet unborn might read the value of the soul, and a knowledge of God which this wisdom imparts to every one that seeks aright for it. Thousands have shown to the world how much they valued their souls ; they have stood at the stake undaunted, while the fire was kindled around them ; they would undergo the excruciating torture ; endure suffering too intolerable to be borne, rather than renounce their faith in Christ. Here is wisdom, in its refined and purest light. Hundreds have been forsaken by their friends, which they prized most dear ; they would part with them far sooner than part with Christ. Others have been stoned, mocked, scourged and imprisoned ; destitute and despised, they have wandered about in sheep skins and goat skins, counted not worthy of society ; driven to the wilderness and mountains for protection, have hid themselves in dens and in coves of the earth, but their God was their comforter. We are bound to believe that their spirits were borne up by more than human agency ; human nature of itself could not have withstood such punishment ; they must see by faith into the joys of the redeemed ; and have an eye to the recompense of reward. Then if I urge on you, my reader, again and again to act wisely, and weightily deliberate upon the worth of your soul ; don't count me an enthusiast or beside myself ; no, I am coolly deliberating on this momentous subject. If thousands could cheerfully meet such persecutions, and face such danger undaun-

ted, welcome the cross, welcome the stake and its flames, shouting the praises of God and saying salvation would pay them for all their sufferings. Oh! me thinks if we could but have an interview with them, they would tell us they were more than amply rewarded for all their pain; what little sufferings they had undergone had made them rich and heirs of heaven. Though the world hated us, God loved us; and though the world persecuted us, Jesus smiled and made our bitter cups sweet; he made the cross easy and the burthen light. Ah! reader visit the dying chamber of the christian and learn your death lesson; then while in life prepare for death; you have but little time for the work you have to do. Oh! reader, be sure to choose God for your portion; that glorious may be your end.

O! brother, sister, if you are not convinced of the value of the soul, ask that impenitent soul in a dying hour, he would tell you not to do as I have done. I have procured wealth, and lost my heavenly treasure; obey the gospel and save your souls; don't trifle with eternal things as I have done. I have made to myself friends, yet God is my enemy. I have silver and gold, but it cannot stay the hand of death. O! me thinks, they would cry from the very brink of hell: take care of your soul. How soon may we languish on beds of sickness; though now in apparent health, in a moment we may be hurried from time as hundreds are. Then why neglect the soul, when you may secure its eternal peace? Why refuse entering the way of life, until its gates are shut forever? Oh! review your past lives; call to mind the interest that has been taken for you by your friends and relatives. Their concern was for your soul; they saw your danger though unperceived by you. Angels, too, have an interest in your salvation. There is joy in the presence of the Angels of God over one sinner that repenteth; they rejoice at your conversion; watch over and guard you through life—sent by your Redeemer—and when time is no more, bear your

happy spirit to that world of bliss. O! be wise unto salvation, nor trifle with eternal things; if your soul had not been precious, it would not have cost the life's blood of the son of God; look a moment to Calvary—see the stripes and tortures of the cross—see the death and bloody spear—see the weight of human guilt and sin—see the blessed Jesus bow his head and say: It is finished—sinners by faith in me can be saved; but the soul that will not repent shall perish. O! I urge you, even with my dying breath, to seek this heavenly wisdom, that you may have a clear estimate of the value of your soul. O! shall an immortal spirit, for which Jesus has thus suffered and died, be lost, lost to all eternity? how can you suffer the trifles of time to lead off your mind and forget the immortal principle within, forget you have a soul that must live beyond the bounds of time—live when earth shall be wrapped up as a scroll, and be no more. O! how can it be to aged men and women a matter of such little moment, when the God of the universe has so loved you and given you this soul to keep as a jewel for a brighter realm than this. He has withheld nothing that was necessary to save a world in ruin; no, not even his son, the highest gift that heaven could bestow was not withheld, but freely given—and will vain man dare treat that gift with indifference, and that Saviour with such contempt? O! how careful you are of this body—that it should be provided for; but you bestow no care upon the soul, your time is spent in pleasure or vanity, and you have no time to prepare for eternity; yet you have had strong convictions, the holy spirit has softly whispered in the ear of thy soul: prepare for heaven, forsake the world, and turn to God; you are in the broad road that leads to misery and death. O! have not holy thoughts stolen into your heart—have you not at times wished you were a christian, and have you not been visited again and again by this heavenly messenger? O! why does the blessed spirit thus strive; and bear with you from

season to season ; why has he not taken his final leave when so often repulsed ? he has never been sought after by you ; because God loved you, nor willed your destruction. O ! how often under a sermon has your heart been made to melt, and you ready to say, I have almost a mind to be a christian ; you have seen the plague of your own heart—you have felt the sting of a guilty conscience—and been induced at times to halt and turn. O ! yield to those sweet impressions of God's love, that you may not have to bewail in confusion and horror this dreadful sin of neglect.

This wisdom will shew itself in early youth as well as in riper years ; it is like a candle that is placed on an elevated spot, it illuminates the whole house ; so this wisdom shows through the whole life, it awakens a deep concern about our future state, leads us to examine our hearts, how it will be with us at the last, that we may be ready for death let it come when it will. This wisdom is from God, who is made unto us, wisdom righteousness, sanctification and redemption ; and the means of increasing this knowledge is the word of God. "Search the scriptures ; for in them ye think ye have eternal life ; and they are they, which testify of me." It is pure of itself, and in all its effects, it produces undefiled religion ; and if you possess it, you hold the mysteries of faith in a pure conscience, for faith unfeigned, proceeds from a pure heart ; it is in opposition to that wisdom which is sensual. To sum the whole in a few words, it is without hypocrisy, in every sense of the word, towards God and man, not making pretensions to what they have not ; it holds communion with God ; the summit of christian experience in this life, which is nearest to heavenly bliss, for happy is that people whose god is the Lord. This wisdom illuminates our minds upon all subjects of eternity, enables us to rely upon the promises of God's word, for by it our walk through life should be regulated, for we are fast hastening to eternity. Then prepare for it, seek this wisdom

at all risks, let you lose what you may in seeking it ; embrace it for it teaches you that with it you embrace every good ; and if you enjoy the smiles of a Saviour, you can bear all your sufferings ; for, without this, life is but a dream, and there is nothing real or worth the thoughts of an immortal soul ; “ for what shall it profit a man if he gain the whole world, and lose his own soul.” Then seek first the kingdom of God and his righteousness ; then may the wicked forsake his ways, and the unrighteous man his thoughts, and strive to enter in at the straight gate, for straight is the gate and narrow is the way that leadeth to life. O ! how many are the commands we might bring to shew the necessity of coming to the Lord, and laying hold on eternal life, that we may be found of him in peace, without spot, and blameless. O ! then, if we have this divine wisdom in our souls, let us live strictly under its influence ; if we are made the children of the light, let us put away all the works of darkness, that we may walk in the light of truth and holiness ; here is the important doctrine that the gospel teaches, a lesson that makes the ignorant wise, which is the one thing needfull, all that has occupied the attention of men, compared with it, is lighter than vanity, or the bubble upon the wave.

O ! what a blessed change does this wisdom produce in the soul ; it is like the rising of the sun, gilding the far west, and throwing its golden hue on the whole earth ; it carries divine life and heat with it, and imprints heavenly charms on the soul. Surely this is encouragement enough to animate every child of God, to a faithful, watchful care over their conduct in life, lest the tempter may deceive them, and they become cast away.

CHAPTER VI.

Birth

REFLECTIONS ON CONVERSION, OR THE NEW TRUTH.

BELOVED reader, notwithstanding I have treated on a change of heart in my former remarks, yet I feel the weight of it still resting on my mind, and may the spirit of the living God assist in this important subject. It is truly pleasing to see even an outward change in the profligate ; it will perhaps greatly refine the morals of the neighborhood, and give relief to society in general. But the change to which I allude is an internal change, and produced by the holy spirit of divine grace on the soul, by which we are enabled to act, to turn to God and seek his mercy, for he gives us this power ; he commandeth all men, everywhere, to repent. " Let the wicked man forsake his ways, and the unrighteous man his thoughts ; let him turn to the Lord and he will have mercy on him, and to our God, and he will abundantly pardon." By thus turning and repenting, God regenerates the heart ; gives the new birth which emerges into life ; overwhelmed in love, the soul bursts forth in raptures of joy and exclaims with David : " Whom have I in heaven but thee, and there is none on earth that I desire but thee ; for God is the strength of my heart, and my portion forever." Thus every regenerated soul has a knowledge of God, through Christ the Son. 1 John, v—20 : " And we know that the son of God is come, and hath given us an understanding that we may know him that is true : and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." Thus the regenerated soul has such a knowledge of Christ as to venture on him and look to him for salvation ; take him for their proph-

et to teach and instruct them ; their priest, who by his sacrifice has made atonement for their sins ; by his intercession pleads for every blessing for them ; takes him for their king to rule over them and protect them. Thus the convert esteems all the commands and ordinances as perfectly right ; contemplates the divine attributes, and has confidence in his abilities. They see by faith their saviour and believe on him ; they see the riches of his grace ; they hear his voice in the gospel and lay hold on eternal life, and taste that the Lord is gracious. Every renewed soul has a knowledge of the blessed spirit of God, which is a practical knowledge. The mere theory of any knowledge, unless reduced to practice is of no avail ; to profess to know God and Christ, and in works deny him, is far from being a saving knowledge. The spirit teaches that to deny all ungodliness and the world's lusts is enjoined, and it bestows a soul-humblng nature ; it is not proud, haughty nor overbearing. Paul counted all things lost but for the excellency of this knowledge—far preferable to gold or silver ; to jewels or precious stones—for to know him is life eternal. Young sister have you entered upon this holy acquaintance in the name and strength of Christ ? Then hold fast to your profession with holy courage and confidence, for it is highly important to be steadfast in all our religious duties, placing our confidence in the Lord, trusting in him for grace to help in every time of need, and bring us safe to his everlasting kingdom. Trust to his faithfulness in the fulfilment of all his promises, as he is the author of all happiness, the fountain and source of every blessing.

Now my sister or brother, you may exercise confidence in Christ as the sole cause, author and captain of eternal salvation ; this salvation is not only applicable but complete and perfect ; nor is there salvation in any other ; in him is reconciliation, peace, pardon and a robe of righteousness ; everything that is good is freely given his people, that has first given him their

hearts ; that gift shall be recompensed a hundred fold. No man can give more than God, for with Christ he freely gives us all things. O ! what encouragement there is to every one to draw near to God and trust in him, for things temporal, for all the outward mercies ; for food and raiment comes from his liberal and beneficent hand, and is necessary for the support and comfort of life. Every christian may look back on the past favors and goodness of God to him renewed in confidence and expectation of future favor, for their heavenly father knows they have need of all these things ; and if the blessings of God are so liberally bestowed on us temporally, there is great encouragement to trust in him for spiritual things, for he is represented to be the God of all grace, and has erected his throne of grace, and all are invited to come, for all things are ready ; he has chosen you through sanctification of the spirit and belief of the truth, and promised eternal blessings to his people ; prepared eternal happiness inconceivable, for them that love him invited them to pleasures that never end, through Jesus Christ ; for eternal life is the free gift of God through Christ ; he is the strong hold to them that thrust in him, their everlasting strength, his everlasting kindness, mercy, pity, is very great encouragement to seek an interest in his love, to come to him with humble boldness.

The Lord has reserved to himself a people, subdued the carnal mind, reigned over the sensual earthly part, and joined them to his own spirit. Many truly have sought the Saviour from childhood, but their youthful hearts have been betrayed and led off by the enemy, neither knew how to seek relief, nor call on him with assurance of faith, for help, that their minds might be more inclined towards God, which has caused an increase of darkness to overshadow the soul, and great sorrow to fill the heart ; we all alike stand in need of the life, power, and consoling presence of God, to re-

new us, and teach us the way of life, and turn our minds to the light of truth ; and thus being turned to him, we are permitted to taste of the true wisdom, the power, the life, the righteousness, and the redemption of Christ. Thus, being redeemed from sin we come to experience that peace of mind, that the world knows not of. Thus, we are born anew by the everlasting power of life, and a change of heart is wrought in us by the holy spirit of God. Here, some would say, was the effectual call of God, whereby we are converted to him and made anew ; brought into the life, and power, and unity of spirit with Christ, partaking freely of his regenerating grace ; and being justified before him, we have peace within. This we know to be true and no falsehood, yet the world may reject it, for it cannot bear the truth, thus being impressed with the weight of sin, and testify of it to the world, the world will not receive the truth nor hear us ; yet, our work is to hold forth the virtues of Him that has called us, to forsake all and follow him, lead entire new lives, rejecting our old natures, and walking faithfully with God ; we have pleasure in him, and in that world of joy a crown of life that will countervail all the scoffs and reproaches of the world. Thus, being brought into the true life and power of the blessed truth as it is in God, we are to be witnesses for him, to be instruments in his hands to bring others from a state of death and captivity, that they may experience the sanctifying and redeeming powers of God, and receive the life and liberty of his redeemed ; then putting on the whole armour of God, we are to fight against the power of darkness everywhere, in meekness and in his powers, not according to our own ways, as in the wisdom of men ; but the holy spirit must teach and direct us, so that we may feel his everlasting arm underneath, to support us in our meekness ; for we fight not with flesh and blood, but with the powers of darkness that leads souls from

God to eternal destruction. O! that men would seriously reflect, not with the mind that is alienated from God, but with that true principle that lies concealed in the heart; they would no longer run on in censuring God's people: may they be sober and take heed what they do, lest they fight against God. Brethren, are you not apprised of the reason why the world hates you? Because ye are not of the world. Therefore be courageous, bear your persecutions, your scoffs and reproaches, and stand as witnesses for him in holy obedience; human nature may shrink and give back, unable to bear persecution; of ourselves, we are unable; yet our sufficiency is in him, and by the life and power of God in us that gives the ability, we can stand unshaken through every storm of persecution. O! remember the reproach of Christ is far greater riches than all the treasures of Egypt. Yea, that peace within, that serenity of soul, the sweet presence of God overrules, doubly rewards us for all our persecution, makes up all our losses, so we have no cause to murmur or complain—rather rejoice, that we are worthy to bare persecution for Christ's sake.

O! that the eyes of such were opened, that they could see whom they oppose, see whom they reject, and harden their hearts against. O! that they were awakened to their true state, and bow to him and receive life, who has died to free them from condemnation and eternal death.

Are not these important and weighty matters? They immediately concern us all, for conversion leads us out of all error; it is the blessing that leads us to choose God for our portion; it is the blessing that makes the poorest rich; for the blessed Lord gave it as his solemn judgment, and that to one that he loved, that one thing is needful. God sees not with the eye of man; for all that man deems most proper and most important, is less than vanity; his care, his wisdom, is but folly, and worthless as the childish toy; then labor not

for the meat that perisheth, but for that which endureth to eternal life. I wish not to forbid a prudent regard to the duties of life, which is becoming of all; but I desire to impress this one thing needful, upon our minds, which should command a far greater attention; the important concerns of the immortal soul; for the blessings of regeneration endure forever—that happy soul that is born of God, shall live through a boundless eternity in all the rapturous joys of God's redeemed. O! think how swiftly we are passing through life; spirits that are returning back to God, hovering as it were over the gulf of woe; and but a few days more, and we shall depart hence, and drop into an unchangeable state; it was to teach us the way to eternal life, that brought Christ to suffer—for this very end he came from glory—the word of God substantiates it, and assures us of this truth. O! man, do you not profess to believe it? then by it all your pursuits in life should be regulated, for by it you shall be judged. O! then, fear him, who after he hath killed, hath power to cast into hell; then let neither poverty nor riches prevent you from seeking this great salvation, and secure to yourselves durable riches and immortal honors; it is but a small matter to live in poverty—endure persecution and hardship—when the soul is born by God's loving spirit, to gaze on heavenly realities—when the happy spirit shall be wrapped in everlasting peace. O! reader, these are solemn truths; religion is, and will do all for you; the riches and honors of the world are trifles compared with that gracious blessing; then if you are a christian and forsaken by friends, in poverty and rags, your robe shall be white and unsullied, and angels shall conduct you to the home of your glory, forever to dwell in the mansions of bliss. O! triumphant thought, to have treasures beyond the grave! They count nothing too dear to make a sacrifice of—no earthly friend—no earthly treasure—keep you from heaven; count nothing too dear to be resigned; and

secure your eternal peace, that you may escape the worm that never dies, and the fire that never quencheth. O! dear reader, will you reflect—will you give your heart to God, and receive the salvation of your soul, and the blessed Saviour as your all. O! may that God of love grant, to fasten the solemn truth on your heart that the path of sin and folly leads the soul to that pit of fire that never shall be quenched. O! then, escape for your lives to the blessed Jesus.

CHAPTER VII.

A CHANGE OF HEART CONTINUED.

AND THIS IS LIFE ETERNAL, THAT THEY MAY KNOW THEE THE ONLY TRUE GOD AND JESUS CHRIST WHOM HE HATH SENT—*John 17*,—iii.

As I have already dropped a few thoughts on conversion, this remark of John, who was a witness of Christ, that he was the true light, lay weightily upon my mind; hoping it might remove the doubts that may cover some afflicted minds, and encourage them to strive for a knowledge of God's strengthening, converting, and sanctifying power, notwithstanding some teach that we cannot know that our sins are forgiven, and we, have a knowledge of our acceptance with God. Now if it is eternal life to know God, how is an adult to experience eternal life without this knowledge, was it not this saving knowledge of God that all true believers have, that made Job declare, (in the most striking language,) "I know that my Redeemer lives?"

Truly do the Scriptures teach us that there is but one God, who is the only rightful object to whom every rational being should direct his adoration; it teaches us that we may have a knowledge of Him through the grand volume of nature which is spread before us, and, filled with his omnipresence, which impresses with such awe, that none but an Atheist would dare come out even in the face of nature, and say that there was no God; and although he may shut his eyes from this mighty revelation of the great God, yet no doubt his heart is smitten when he refuses to believe; but be-

loved, he hath revealed himself through the medium of his Son, Jesus Christ, who is the brightness of his Father's glory, and the express image of his person. The very creation of the world and those things that are visible, demonstrate to us his eternal power and Godhead; truly it is said, none but the fool could say there is no God: then we are bold to say every christian clearly admits the truth of divine revelation, and the testimony which God has given us of his Son.

What a sublime reflection! what an important subject! Was the mind of man ever called upon to act upon one of equal importance? What an enthusiasm spreads itself over the whole man, when subjects of self-interest are presented; when an important political question is agitated? But these are all insignificant, and sink into nothing when compared with eternal life. You may arrive to the height of your anticipated pleasures, to the very pinnacle of fame; but what are all these, when brought in competition with eternal life, which you can attain unto through the knowledge of God; for all earthly attainments are very short in their duration, and the time is rapidly hastening when they can afford us no consolation. O! then, we should learn to possess the world as though we possessed it not; and, when time shall fail, and all its enjoyments cease, may we lay hold on the realities of a blissful immortality.

What honors are bestowed upon men of talent and learning, whose time has been successfully spent in acquirements of many useful arts, and can unfold the great volume of nature? But alas! where are the honors that are bestowed upon Him that has brought eternal life even to us through a knowledge of himself, unfolding not the treasures of earth but the riches of the kingdom; for his kingdom was not of this world, and by him was man reconciled to God, and the restitution of all things.

Reader, for the sake of this knowledge of him whom he hath sent, would you follow him and advocate his principles and doctrines at the hazard of your lives? The dear disciples defended it at all hazards, even in the very hour of death; neither could they promise themselves succor from the authorities that were; yes it was a knowledge of Christ Jesus that supported them. The ancients in the early age of time had all the means of this knowledge except that which is revealed in the holy Scriptures, yet how destitute were they of this knowledge, and how far from enjoying it; for God said they were alienated from him by wicked works, whereby their minds were darkened by the ignorance that prevailed in themselves; their ideas of a future and eternal state were confused and obscure, filled with superstitious notions, their religious rites were scarcely noticed among Christians, though the oracles of God were committed to them, and the true light was revealed through the medium of types and shadows; yet these they mingled with their vain traditions, for their leaders taught the doctrines and commandments of men; for these had not a knowledge of God, for they rejected the promised Messiah, even Jesus, whom God hath sent, and, even down to the present age, how many are destitute of this knowledge, which is eternal life! Suppose ye not that Abraham had this knowledge? The prophets, apostles and martyrs of old enjoyed this life, for they walked by faith not by sight; for we hope for that which we see not; for what a man seeth why doth he yet hope for it; but if we hope for that we see not, then we with patience wait for it; and if we have communion with the spirit and fellowship with God, it will depend greatly upon our knowledge of Him, and of Christ whom he hath sent. Thus by watchful and prayerful diligence, waiting humbly for the manifestation of the spirit, we will receive the assurance that we are in the enjoyment of life eternal, and consequently that love which is unlim-

ited, and knows no bound, is drawn forth towards all mankind; with inexpressible anxiety for their eternal peace, that all may be brought to know God, who is love, and that Saviour which is eternal life, and the true light that enlighteneth every man that cometh into the world, and views with an impartial eye all the children of men, however distant from him they may be, as children from one parent, and greets them in love as brothers and sisters of the same great family, knowing that God made of one blood all nations of the earth. Then who will presume to say "he loves God, whom he hath not seen" and hates his brother. He must feel the weight of that condemned sentence, that he is a liar and the truth is not in him: "for if he loves not his brother whom he hath seen, how can he love God whom he hath not seen?"

Reader, while you reflect on the weight and truth of these lines, don't let doubt and fear cover your mind, and conclude it utterly impossible—it is too high for man to reach—it is a knowledge that can never be attained unto. Holy writ assures us that God hath given unto us eternal life; and this life is in his beloved Son. Dare we suppose God would lie? Nay, verily. Then receive with humble heart the record which he hath given us of his Son. The voice from heaven would not have been, "this is my beloved Son, hear ye him," if it had not been essential to salvation for us to believe and receive him. How many view this all-important subject in a far different light. Instead of being taught their own insufficiency, and that they should seek to obtain an interest in Christ, which must be by repentance and forsaking of sin, his pride must be humbled and his self-will subdued, for all these things stand opposed to the plan of salvation; and by thus denying themselves of their former sinful practices, they are enabled to see the blessed truth, that is brought to light through the Gospel of Christ. O! that the time may come, in which gross darkness shall no longer cover

the minds of the children of men ; when that blessed moment shall arrive, when the veil which now hangs between all moral nature and eternal truth shall be removed. May the influence of the blessed truth spread from pole to pole, and may the hands of the ministers of Christ be stayed up, until the covering or veil that is spread over all nations shall be taken away, and all shall know him from the least to the greatest ; have a saving knowledge of eternal life through Christ Jesus, that their iniquities may be forgiven, and their sins remembered no more. Thus we are redeemed by grace divine, and brought into this saving knowledge of our acceptance with God, and freed from the corroding and heart-rending idea of never-ending torment ; our thoughts are elevated to that more congenial clime, and we fondly anticipate that period when we shall realize eternal joys. O ! reader ! art thou in the evening of life and thy sun fast declining, and destitute of this knowledge ; this rich treasure that far surpasseth the riches of earth, or the honors that men can bestow ? Every individual has a need of this knowledge.—Reader, if thou art old, thy need is great beyond description, ; make thy fellowship with God ; for the old must die ; thy days are numbered, and pass swiftly away. This knowledge will solace every affliction, and teach you how to live, and prepare you for the mansions of bliss. If thou art young, this knowledge is also important ; it will save you from the snares of vice, sweeten every enjoyment in life, prevent you from being puffed up with vain things, that you may learn in every state therein to be content ; it will be a present helper in every time of need ; it will make you an example to the world, a city that cannot be hid ; and when time to you shall cease, you may with Paul rejoice to know you “ have a building of God, an house not made with hands. eternal in the heavens ; ” then remember it is before Him, the judge of all the earth, that we have to stand acquitted or condemned.

O! think of his nature and character, the design he had in your creation, that his name might be glorified in your salvation; for Christ tasted death for every man; yea, he gave himself a ransom for all; created and redeemed you; that we may all be children of our heavenly Father. Then seek this knowledge, and acquaint yourself with the God of peace; it is not his will that any should perish, but that all should come to this knowledge. O! that the desire of this knowledge flowed from every heart, for it deeply concerns every individual; this knowledge is that faith or power of believing which emerges into eternal life, and fills the soul, not with notions of knowledge, but with the power of life, which is nurtured only by the flesh and blood of Christ; for in him alone is that living virtue and immortal nourishment; for that which is immortal, this acquaintance with the blessed God, leads us to fully trust in him, and rely on him for every blessing. Look to him for a supply of grace to help us in every time of need, and take him as our God and guide, even unto death; resting assured that his rod and staff will bear us through Jordan's cold stream, and bring us safely to his everlasting kingdom and glory. What encouragement we have to trust in him for all things, for his promise is yea and nay; for all things are at his disposal; all the blessings of grace, as reconciliation, peace pardon, righteousness, life and salvation, are all the gifts of God: his great and precious promises, suited to every case and condition of men, give freely to all that ask, and upbraideth none; how forcible are the words of good old Jacob, even in his dying moments; he expressed his knowledge of divine goodness through the whole of his life, "the God that fed me all my life long unto this day." David frequently remarks God's goodness to him, to encourage his own faith and that of others; "thou art my hope O Lord God! thou art my trust from my youth, surely goodness and mercy shall follow me all the days of

my life." May not all be encouraged to seek after spiritual blessings, and to trust in him for every thing that is needed for soul and body, for time and eternity! for he is the rock of ages, the everlasting strength of those that put their trust in him. We could call the experience of the ancients in all ages to animate and encourage us to seek this knowledge, without delay. What a cloud of witnesses could be brought from holy writ, and of christians of the present age, the happy experience of your acquaintance that have their minds placed in God; they tell you there is great peace, they have peace with God through Jesus Christ, whom he hath sent; a peace and a joy that the world cannot give nor take away; even satan and all other enemies are conquered by Christ; for he hath destroyed him that had the power of death—the devil; and spoiling his principalities and powers, redeemed us from death and hell; saved us from the wrath to come: happy art thou, reader, if thy acquaintance is made with God. O! may you cry to others to taste and see that the Lord is good, and may our hearts be lifted to God, that the gift of the knowledge of Him may be given us, that we may win Christ and know as ours, and enjoy all the blessings that flow from his love. O! give me the comforts of hope, the assurance of faith, and an unshaken confidence that thou art my God, and all is peace.

CHAPTER VIII.

I LOVE THEM THAT LOVE ME, AND THOSE THAT SEEK
ME EARLY SHALL FIND ME.

The Scriptures tell us that God is love. Beloved reader, have you been led to meditate on this sublime and all-interesting subject? Have you meditated upon the design of this love? and that it has an immediate bearing in your own case; that it is the grand criterion by which we are to know that we have passed from death to life, for which religion without love would be absurd in the extreme; it is not a pretended love as Naphtali's was; no, verily, but that love that flows from a pure heart, not only to God, but to the brethren; we must love all—of every denomination that love the Lord Jesus, and walk according to his precepts; although we may see many infirmities in them, and they differ from us in religious views; love them whether they be rich or poor, of our own people or of another nation; for this is pleasing to God, according to his teachings, because old things are done away, and all things are become new. That proud heart is humbled, and our self esteem brought to a level with our christian brethren; we are not exalted with our own goodness; but this love teaches us humility of soul, and humbleness of mind. I would not wish to be understood, that we are to be totally blind to the good we have done or could do to strengthen and encourage a drooping brother or sister, or warn a sinner to flee the wrath to come; but this humility of soul teaches us our utter insufficiency to perform a meritorious act in the sight of God; but we see ourselves unworthy and nothing but unprofitable servants; and, although we may have

done what we well could do, yet it was nothing more than our duty to do; for Christ has done abundantly more for us. We are led to cry out how great is the disparity between God's goodness to us and our just dues: our hearts are made to mourn at our many short comings; of our sinfulness; and the amount of sufferings our guilt has caused; therefore, we can lay no claim, as regards our goodness, to divine mercy: but in our despondency is there no hope? yes, blessed be God, the gospel offers relief, and assures us that Christ has redeemed us from the condemnatory sentence of the law, and freed us from the dominion of sin.

But alas! how far we come short of glorifying God in all our acts, and if there is any good performed by us, it is God that perfecteth it, through his unmerited love. This humility teaches us to prefer or applaud others for their good works, instead of ourselves.

Thus we see his love manifested towards us in every thing we cast our eyes upon; our food and raiment, and everything we enjoy, are gifts from his bountiful hand. Seed time and harvest; summer and winter; continue as a continual stream of blessings. He has mercifully preserved us in infancy, in childhood, in youth; and continues to extend his providential care even to the present day; and if we continue in this humble, self-denying way, relying on him for direction in all our goings, his kindness and love will endure, while eternity rolls on. We see in that ever-memorable sermon on the mount—humility: the noblest trait in the christian character. He that humbleth himself shall be exalted—he shall be highest in the rank of the disciples of Christ; for the prayers of the humble are as sweet incense, and with confidence they can look for the abiding of the spirit of truth. It was a proud selfish heart that made the preaching, or the Gospel of Christ a stumbling block to the Jews, and to the Greeks foolishness.

Brethren, without this humble frame of mind, we will not receive Christ as our righteousness, and the author and finisher of our faith. Loneliness and humility characterized the dear Redeemer, and the apostle Paul exhorts us thus: "Let this mind be in you, which was also in Christ Jesus. Behold his love in the gift of his; for God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Oh! what humility appeared in the babe of Bethlehem, clothed in human nature; no earthly pomp and grandeur attended him; no worldly honor attended him; although he descended from a royal family, yet where were the guests to announce his birth. All traces of the ancient dignity and grandeur of his father David, was lost. This little family lived obscure, and made but small appearance in the world; they could not be received in the inn, and were driven to seek protection with the beasts of the stall. There was no servile attendance; no sumptuous preparation made for the reception of the prince of peace—the king of the Jews. But hark! the winged seraph, robed in the brightness of his glory, bares the blessed intelligence to man: "Behold, all hail; I bring you tidings of great joy: unto you is born, in the city of David, a Saviour, which is Christ the Lord." What an example of humility he bore; he made no outward show; sought no earthly mansion; sought not his own glory, but the glory of him that sent him, ascribing all the glory of his works to his father. Truly a pattern of humility to mankind; ready to contribute to the wants of the needy, no matter how poor and dejected and dishonorable. He healed all that came unto him; regarded even the little children with the greatest affection, and directed his disciples to learn a lesson from them, for of such was the kingdom of heaven; and although he ministered to his disciples, yet he was their Lord and Master, and in the power of the spirit ruled over them, for his king-

dom was not of this world, neither did he exercise authority according to this world, over Jew nor Gentile, nor over his own disciples ; but meekly served all, suffered for ail, that all might have a crown of glory ; and, having finished his course, and fulfilled his service in humility and suffering, is set down at the right hand of the Majesty on high, where he now reigns over all, and is the King immaculate.

O! brethren in the ministry, what a pattern is here set for his followers to walk by ; the more life you enjoy, the more you must minister, and the more faithful you must serve, praying the Lord to make way by his spirit into the hearts of children and men, and plant his truth in the soul ; all those that humble themselves under the mighty hand of the Lord, he will exalt in due time, and fill them with his spirit, virtue and power ; for all such are highly favored and exalted in the eye of the Lord. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

O! who can tell how great his love is for those that are poor and low, and nothing in their own eyes ; with this spirit, you shall prevail over the powers of darkness ; your authority truly is to hold out the word of life, but not to exercise dominion and authority as with the ruling powers of the nation ; this spirit cannot build up the church of Christ, nor establish his kingdom in men's hearts. Shall men usurp authority because of their gift, and take upon themselves the reign and rule ; shall not the head govern the body ? Truly, then, Christ is the head of the church ; and any authority than Christ's, will root out the virtue and life of his kingdom, and make it as the kingdoms of this world ; and because men profess to be governed by the light of God's spirit, and manifest this aspiring, ruling spirit, which loves to be great in the eyes of men, that spirit which exalteth itself ; this spirit should be kept out of the church, it is not the spirit of light, but darkness, gross darkness. Brethren, this spirit should be

rebuked wherever it makes its appearance, or it will ruin the church, and cause divisions and strife in the church; we may ask, how is this spirit to be kept out of the church, and the individual feelings not hurt with the church?

Brethren, we are to watch over one another in love; and when this spirit begins to arise in any one, rebuke it in its first appearance, and present the cross, that he may humble himself, and minister to those who are little in his eyes; instead of ruling, let him lie low, and know that the light he has is not darkness; for that which would rule is to serve; that which would be great in us, is to be little, and the little one is to become a great nation.

O! let us not think, because of our gift, that we are to rule; nay! let us be brothers and sisters of the same great family; rather make that proud spirit take up the cross, and keep it beneath our feet; then we may be serviceable in the Lord's vineyard, and administer his truth in a way that will glorify God. Then, beloved friends, if we will but be faithful to Christ, we may subdue this aspiring spirit at its first appearance, and keep it down; but, if it is indulged and given way to, it will be hard to conquer; the church should watch against such a spirit, testify against it at once, put it in its proper place, for he that would rule, let him minister; and, if the individual will be faithful there, you may have fellowship with him. These, I verily believe, are the teachings of Christ.

Brethren, not that I feel myself capable to instruct the heads of the church, but it is in that love that is due from me to the church, that induces me to drop these few broken and unworthy hints; for my heart is bound to the church with a thousand ties, and I verily believe, if this spirit was sufficiently guarded against in our church, the lambs of the fold would not so often be scattered; for alas! poor drooping hearts,

how often do we see after a revival, these little ones come together to receive instruction, and to be refreshed by the milk of the word.

Christ taught his disciples thus: "Even as the Son of-man came not to be ministered unto, but to minister;" then all must admit, if such spirit should reign, surely Christ had a right to be great; if any was to be exalted because of his gift, surely it was Christ, for he spake as never man spake; yet, Christ manifested no aspiring spirit, but took upon himself the form of a servant. He never lorded over the feelings of his poor disciples, though they were poor fishermen, and of small appearance in the world; but he instructed them in love—pitied their infirmities—patiently waiting for their judgments to be reformed, and their capacities enlarged; yea, he was satisfied with the honesty of their hearts in their present weak state; for he loved them: "For I will love them that love me." "What! can ye not watch one hour? the spirit," said he, "is willing, but the flesh is weak." What a mild, gentle reproof; nay, he did not make use of the power that was given him, to extol his name above others, or to use any measures to make his word to stand as a law, but that his father's will be done, and in all things his name be glorified, willing to give his most precious life a ransom for many; thus, by precept and example, having finished his course, fulfilled the law, and made it honorable—perfected his sufferings—is sitting at the right hand of the Majesty on High, where he ever liveth to make intercession for us. "The spirits of the prophets are subject to the prophets here." Here is the true spirit that should govern the church; here is the law of rule, with christian meekness, every one feeling a measure of that blessed spirit in himself, is taught the great lesson of humility, and is meekly subject to greater measures of the spirit in others: for he that has not this humble spirit, and is not ruled by this spirit, is not of God, and consequently is none of Christ's.

Christ's ministers received from him a message of life and salvation, and bearing the tidings of peace, and the love of God to the children of men, teaching the way from death to life—from a state of slavish bondage to perfect liberty—from wrath eternal, to peace and salvation—what they themselves have witnessed—that they proclaim to others, as they are drawn by the spirit, for the spirit operates on the hearts of the children of the bridegroom; they unfold the truths revealed by the spirit; they bear testimony of these truths in the power of the spirit; they can use every means that God hath appointed to persuade others to come to Christ, praying the spirit to carry the truths home to the hearts of sinners, thus watching the souls of men, and warning them against the enemy; for every one, in a state of nature, has indulged in wrong opinions—shut his eyes against the light, and denied the Lord that taught him; turning away from the visitations of God's spirit, and saying like Felix: "Go thy way for this time, at a more convenient season I will call for thee." Instead of receiving the truth, and letting conviction do its work—bringing their deeds to the light, and laying their case open before God.

Brethren, we were not redeemed with silver nor gold, but a far greater price was paid. "Neither were angels sent to rescue us from ruin, but the Son of God came to our relief." Oh, how great was that price that was paid for our redemption! Oh, what love was here exhibited! Oh, think of the giver of this great gift. The God of the universe gave his only son, the delight of heaven, the glory of angels, and one with the father. Oh! what humble adoration should flow from our hearts, for by him the world was formed. He spake, and it stood fast; he stretched out the heavens—they are the works of his fingers. Oh! the love of that compassionate, rejected, insulted, and much injured Savior—the Father's dearest jewel; yesterday, to-day and forever, he stoops from the throne of such glory, to re-

deem a guilty world. No help could be obtained from men or angels ; but his own dear arm brought salvation, and wiped away the sins of man ; raised that soul dead in trespass, and black with crimes of the deepest dye. His love for us was great beyond description ; for all things are present before God, and nothing is concealed from his eye. He knew what cruel neglect awaited his beloved son ; he foresaw what sufferings he would endure—persecutions of the most trying nature—and yet his affection, his great attachment, withstood all this, and he loved us before we loved him ; yea, while we were yet sinners. Brethren, under such considerations, are you not made to wonder that the dear Jesus, was not hailed welcome, doubly welcome, by lost and ruined man ; and that the kings of the earth would have offered their thrones and resigned the crowns to the king of heaven, as but a small and insignificant compensation for leaving his Father, and laying aside the glory that awaited him there. Is it not a wonder that the nations of the earth when the news was proclaimed, that the Savior had made his appearance, that all had not joined in a general burst of joy, that would have echoed back to heaven, the shouts of glory to God in the highest, peace on earth and good will to men. But quite the contrary when Herod, the king heard it, he sought to put this illustrious visitant to death ; he had few to admire him and protect him—few to love and follow him. Not the great nor the noble of the world, but a few poor, despised, persecuted fishermen ; and he himself not a place where to lay his head—without a home. Such was the treatment that the King of Glory received by the world he came to save ; such was the reception that Christ received. Notwithstanding he displayed his healing and saving power ; should his boundless goodness, by the many miracles which he wrought ; but, they would not receive his instructions ; but cried, “ Away with him—crucify him—crucify him.” With what contempt

they rejected him, and would rather receive the trash of the earth for a ruler, than the blessed Jesus. Yet, his compassion and love is beyond description; its length and breadth who can tell—its height and depth are past finding out—

“To write the love of God, above,
 Would drain the ocean dry;
 Nor could a scroll contain the whole
 Tho’ stretched from sky to sky.”

It is as vast as eternity! Had we a scroll to reach from pole to pole, and every man had the wisdom of Solomon, they could not with words, convey the greatness of God’s love to man. If the fountains of the great deep were ink, and every drop were used through all succeeding ages, they could not solve nor unfold to man the riches and greatness of that love. Archangels in glory cannot tell—nay forever would fail to tell—the value of God’s love; for “I will love them that love me.” If he loved us with such deep interest and parental affection while we were yet sinners, what love will he bestow upon his humble, faithful believers! O! immortal honors and crowns of glory shall forever be theirs!

Beloved reader, under considerations of such magnitude, what can we owe him, what have we that such love would not deserve? O! reader, how long will you refuse to give your heart to him that gave his life a ransom for your soul from eternal woe? O! think, he has not thus suffered for his friends, but his enemies! yea, hell deserving foes! And shall all this be done for you; shall such streams of mercy and love be poured upon you and not melt your heart? Refuse no longer, for he has purchased your redemption, not with silver or gold, but with his most precious blood. Then he most assuredly has infinite claims on you; claims the most sacred. Can you be so ungrateful for such rich mercies? You are already a monument of

his amazing mercy; his kindness has followed you through successive years; dandled you in infancy as it was on his affectionate parental knee; in youth, he has blessed you with health; in sickness, he has calmed your fears and rebuked the disease, and preserved you for a great and noble purpose, a purpose of his own glory; and will you deny him your heart, after such love as is here exhibited? O! you have already refused to give your heart to him too long; and sin and folly has polluted that blood-bought spirit, and triumphed in your breast; leading you off from God captive. O break off your sins by righteousness, and your iniquities by showing mercy to the poor! O think how many years have already passed and gone, years the most useful, if they had but been spent in the service of God, but they are gone and never can be recalled. Then I beseech you to refuse not the short span that may be allotted you; but give him your heart, yourself and all, that when the solemn hour of separation from all mortal scenes arrives, you have the Saviour's love to cheer the chamber of death, and bear your departing spirit to realms of joy. Oh! friendly reader, could I lay this important subject before you in its true character, and convince you of the value of that precious soul of yours, I would be completely rewarded for all my toil. But this I must leave; and pray God, by his spirit, to impress the truth to your heart, that you may see your danger before it is forever too late. You are already on the brink of an awful precipice, the horrors of which are indispensible!

O! look to him, he came to save a ruined world, and he is able to save, even to the uttermost, all that will come; the blessed Jesus welcomes all the poor, the ignorant, and the most illiterate, to his arms of mercy. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O! blessed word, hear it, "He that cometh unto me, I will in no wise cast out."

Sister, brother, where is thy heart; is it still shut against God, or do you feel the weight of your eternal interest; do you see your ruined state; do you feel the plague of a guilty conscience? If you do, here are promises the most cheering, "Come unto me." Come sinner, come gospel slihter, come sabbath breaker, the blood of Christ can cleanse from all sins. He invites all of every rank and of every class of sinners, though they be scarlet, they can be made white as snow. He will guide you in youth and support you in age, he knows your wants, he will administer comfort, he will hear your prayers, and sympathize with your sorrows. "My grace is sufficient for thee." He intercedes in his Father's presence for us, and is gone to prepare mansions of bliss for all the redeemed; and, having thus loved the world, his love will continue to all eternity. O! may this love lead you to repentance, and fill every soul with wonder and gratitude! O! let us lie low at Jesus' feet, and hear his gracious words, that we may be guided by his council and saved by his merits!

CHAPTER IX.

A MISTAKEN OPINION OF THE PLAN OF SALVATION.

TRULY it is said of man, that he hath hewn unto himself cisterns that can hold no water. There is no way to inherit eternal life, but by being born of the spirit, which breathes life into him and forms him in the eternal image. John, iii-8, gives us this record: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the spirit." Then we must admit that this new birth must be perfected by the spirit, and men are represented as new born babes, which require great care, lest the fleshly mind corrupt and destroy this spiritual work, and lead the soul into error, or a departing from the living God, by turning aside from the true principle within, and running after the inventions of men which may lead into idolatry. Now when the new birth is experienced, satan is ready to make his assault, and stir up the sensual and reasoning faculties, and prevent an entrance into an established faith.

Beloved reader, here is the danger, while you are a babe in Christ; but follow on, look to the standard of truth, and wait upon God in the use of his prescribed means until your graces increase, and as you have received the light of God's truth, so walk in it that you may experience a growth in this new and divine life; for every child that is born of the spirit needs nourishment, needs the milk of the word or breast of consolation, needs the bread of life to strengthen and grow up into men and women in Christ Jesus; they need the waters of life to drink, that proceeds from the

throne of God, that it may be a well of living water springing up in them to everlasting life, that they may have strength to guard against the assaults of the enemy and shun his snares and temptations; and as you abide in the truth, and watch unto prayer, your deliverer will be near, his everlasting arm will be underneath, and he will carry on the work of redemption; your faith will increase, so that you can trust and feel his delivering power.

Beloved reader, although you feel sensible of your weakness and your want of fresh supplies of grace, "Ask and you shall receive," is the encouraging address of Christ: though it be ever so humble a petition, a groan or a sigh which cannot be uttered, you feel your unworthiness so great you cannot express it. Yet it is true prayer which will have acceptance with God and receive his gracious approbation; and your minds become enlightened, and you can see clearly the way wherein you ought to walk, discerning the snares that the enemy has privily laid for you. And in this time of need, the breathings of the soul are to the Friend of sinners, the Father of spirits, for preservation in every time of distress. Thus it is advised in holy writ, that the Christian must pray without ceasing. This prayer consists not in any form of words, but is a continual breathing, a holy desire after the likeness and image of Christ, that his virtue may spring up in us, and continue to flow as a living stream into everlasting life.

But the man that is not born of God cannot enjoy these spiritual blessings, because they are spiritually discerned; and on this wise some have deceived themselves, esteemed their own good works as meritorious, and set up their own opinions as to this change of heart spoken of, boasting that they are as good as others; this is plain to discern that this spirit is not of Christ—it is only the will of the flesh, or in other words the will of man. There is no gift of the true spirit received by him, though he may assume a kind

of belief, yet he has not received any portion of that living faith that purifies the heart; he may make pretence, and yet his heart not turned from sin; he will tell you he has a hope in the mercy of God, and yet far from that repentance which is unto life; therefore his mind runs after many inventions, and he sets up a way of his own choosing, and thereby grows wise in his own estimation, and flatters himself that he is in the way to the kingdom of heaven. O vain and delusive hope! it will be as the chaff of the summer-threshing floor, and God will say, "depart ye workers of iniquity, I know ye not!" O! that their understandings were opened that they could receive the truth, and that there was a true desire after God, from the sincerity of the heart.

"How can ye believe which receive honors one of another, and seek not the honor that cometh from God." The Apostle John saith, "Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him;" then they must "Cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii—1. If indeed a man relies altogether in his own strength to subdue sin in himself, or perfecting holiness, we doubt whether he will ever attain it; but if he humbleth himself, feeling that convicting power beginning the work, he will doubtless obtain the blessing to the joy of his own heart; for the things of God are known and held in the minds of those that are born of the spirit which is spiritual, and not with the natural understanding which cannot receive the things of the spirit.

The blessed Jesus, when he has perfected the work of regeneration, cleansed and purified the hearts of the children of men, and made them fit for God to dwell in, siteth, as a refiner's fire, that he may present them as Kings and Priests to his Father, to offer up an offering in righteousness, that they may reign

with him in his kingdom, the city of the living God, the heavenly Jerusalem, and gain the General Assembly and Church of the first born, which are written in heaven, and mingle in holy rapture with the spirits of just men made perfect, and gaze with wonder and delight on the blessed Jesus, the mediator of the new and everlasting covenant.

Beloved reader, let not the tempter deceive you, ye must be born again; the work of the spirit of Christ is an inner work, the heart is renewed, the spirit changed; and then the glory of the Father is revealed by his eternal love, and he will lead them by living waters, and they shall thirst no more: for they shall be filled with its virtue, and enjoy the fullness of God.

Beloved christian, it matters not by what name thou art called, keep thyself close to Christ; he is the spring of life, the living virtue, and the true principle flows from this fountain: for the kingdom of God cometh not from observation. The Scribes and Pharisees could not understand it by all the light they could gather out of Moses and the writings of the Prophets, neither can any know it from what they can gather from the Apostles' writings. But here is the true knowledge—by being born of the spirit, and established upon that rock which the gates of hell cannot prevail against, thus we may be secured in the day of storm, which will surely come and shake the foundation of every building which is not built on this rock. And of those that have false notions and stumble at God's living truth, and at the saving assurance of his redeeming power, almost all christians profess to own Christ as the way in words; yet how far they miss it! The enemy hath devised some new apprehensions to deceive them, and keep them from feeling the living power and virtue of his truth in the heart. Alas! how these poor souls are deceived, who satisfy themselves that if they believe that there was a Christ, and that he died for the sins of the world, and advance no fur-

ther, nor seek to feel that deliverance from sin, but roll it as a sweet morsel under their tongue, having no knowledge of the power of the true spirit breaking down their spiritual enemies and carnal inclinations, and redeeming them from under its power, and yet hope to be saved in the end, and presented without spot to God. The blessed Saviour had the name Jesus given to him, because he was to save his people from their sins; for, at the name of Jesus, every knee shall bow, and every tongue confess, that he is Lord of all to the glory of God; and we are informed that none can know this, name, but by the holy ghost. He that has received its virtue, can humbly bow, conscious that his lusts are brought under its power; and he can worship the Father in spirit and in truth, which is his meat and drink. To do his Master's will, then, Christ's kingdom is fully set up in the heart; and the seeds of eternal life which God hath hid as an endless treasure, from whence he gathereth thirty, sixty, and an hundred fold.

This is the seed Christ likened unto a grain of mustard seed; although the smallest of all the seeds of a garden, became great, immense in value, and as the leaven; for it diffused its meliorating nature through the whole man, spreading its priceless worth through every vein.

The blessed Saviour spoke of the value of this seed in different ways; he compared it to a piece of silver which a woman had lost and esteemed as valuable, searching diligently until she found it.

What a figure is here of our fallen state, we have lost the pearl, lost heaven and God; driven from his lonely presence and divine image, into that earthly sensual spirit, where we drink in iniquity with greediness, seeking happiness of our own choosing, but realizing none! Yet the blessed God, of his infinite mercy and eternal love, placed this precious pearl within the reach of all; if they will diligently search for it,

it will make them wise unto salvation, and liven them into the likeness and image of the blessed Saviour; for the Father receiveth none in any way but through this Saviour: and the Son likewise receiveth none but in that gift which is bestowed from the Father, and the Father receiveth no repentance, no sorrow for sin, no faith nor obedience, but that which is presented humbly through Christ. O how infinitely great is the gift of God! O! that men knew the value of the purchase of the blood of Christ, and the spiritual blessings received through him, whereby they might be united to Christ, and reconciled to God.

This is the new birth spoken of by Christ: "Marvel not that I said unto thee, thou must be born again;" which means that new nature, the new life, heart and spirit, wherein is the fellowship of God felt and embraced.

Christ told his disciples why it was that they were hated—because they were not of the world; and as Christ was not of the world, his errand was to call men out of the world, that their heart travail, and their conversation should be not of earthly nature, but spiritual; for, that sinful nature is subdued, and eternal wisdom opened. Then is Zion known; and the Jerusalem which is from above; and the spring of eternal life issues fresh from the throne of God, and nourisheth that heart that panteth after eternal life; sin is completely destroyed, and everlasting righteousness brought in; and the blood of the covenant runs through the every avenue of the soul, and makes it clean; purgeth out the dross, and maketh it pure as the gold tried in the fire. Then the will of the creature is subject to the spirit in all its movings and directings, opening to the will of the Father, step by step, into the gift of his grace, whereby the heart is begotten to God, and brought out of darkness into the light of truth; yea, redeemed out of spiritual Egypt, and led through the wilderness into the land of rest.

Reader, I entreat thee to bear in mind, that if any man follow not Christ through all his journey through the wilderness, or turns aside to the right hand or the left, and fights not the fight of faith, he falls short of that rest that remains for the children of God.

O! that we were awakened and brought to see things as they really are; for religion consists not in outward forms, nor shadows that passeth away, but in newness of life which abideth forever; for that which is born of the spirit is spirit. O how precious to the soul to taste of the goodness and free love that the Father hath dropped into the spirits of all believers!

Alas, how long will the world stand in enmity against God? How long shall the destroyer be permitted to prejudice men's hearts against the truths of the Gospel, and provoke the wrath of the Lord against them? For truly the spirit of this world is not subject to the spirit of God, nor indeed can be; neither abide the government of Christ; yet the government of Christ is in accordance with justice and equity to nation or people. Christ's government, is a righteous government of the inward man, and is not opposed to a righteous government of the letter of the law or outward man. Nay, we think far from it; those who are Christ's subjects, and obedient to his laws of righteousness in their hearts, would be more subject to any just law or government, than the unregenerated: for their subjection and fidelity is out of love and for conscience sake. This is in accordance with the Apostle's teachings: to be subject to the higher authorities. He particularly alluded, no doubt, to what was just and right between man and man, under a righteous law; he spake not of that selfish principle that rules in men's hearts, which are corrupt, and who make laws in those days of ignorance, according to their own will and wisdom, being governed by selfish ends and interest, and not by the doctrines of truth.

Now that christian that is governed by a righteous law, cannot bow to any thing that is idolatry or corrupt in man; nay, sooner would he be led to the stake, or like his divine master, suffer long furrows to be made on his back. He cannot gratify the spirit of this world; for they are called and set apart from the world, to be witnesses against the present age, that the excellency of the power might be of Christ holy; that the creature might not rob him or claim any of the glory; for God in his wisdom chooseth the meek and foolish things of this world, and things that are not to bring to naught things that are. When God sent his message to the world, the rich treasures of his knowledge, the tidings of reconciliation, he did not choose kings and princes, but poor herdsmen and fishermen—weak vessels we might say in the eyes of the world; contemptible persons, for God sees not as man sees, for he looks into the heart. Oh, that blessed living principle; how its eternal power and presence is veiled from all that look for it in man's planning or wisdom. God hath veiled himself from the earthly spirit of man in all its wisdom, and in its utmost search after the knowledge of, or high pretensions to religion, the wise of the age may search in vain, but they, with the natural eye, cannot discern the path, nor so much as one of his footsteps. O! that men had the fear of the Lord before their eyes; and were under the government of the spirit; for whatever is not of God internally and externally, must fall in that awful day of God's power. Happy is every one that is willing to resign all at the feet of Jesus, and stand on the rock that cannot be shaken; for there will be a mighty earthquake, both within and without, and he that hath laid his foundation on the sand cannot abide; for there is a mighty change to take place; for the Lord hath an arm of power to effect his work that his glory may appear; for "he hath prepared his throne in the heavens, and his kingdom ruleth over all."—Ps. ciii, 19. He is the Al-

mighty creator of all; his dominion or jurisdiction is from pole to pole, and he is lord of all created intelligence; the final cause of all, and ultimate end of all things; the alpha and omega; the beginning and the end; and for his pleasure created he them. His divine attributes: love and goodness; fits him for it; for he can never use his authority but for the special benefit of his creatures. His wisdom cannot err, and his power can accomplish what he hath appointed; for justice and mercy hath met together in our behalf, and claims our implicit obedience, as he is the sovereign Lord and Almighty creator.

Isa. xl, 9—"I am God, and there is none like me." The Lord is our lawgiver—the Lord is our king. James iv, 12—tells us, "There is one lawgiver who is able to save and to destroy;" the sole power of making laws rests in him, for the power of God appears in the moral law. The law of nature was written by his own finger, his own finger inscribed the law upon the tables of stone, and it is a part of his dominion to dispense with his laws, as much as to enjoin them. The ceremonial law given to the Jews required an appeal and fell of course—Eph. ii, 14. And it is his sovereignty to punish the transgressors of his law. He alone has the right to dispense of men's lives, for he keeps the key of death; and it is appointed unto man once to die, but after death the judgment; he has given us life, but not power to dispose of it, or lay it down at pleasure. He holds us strictly accountable for the way we apply it. Men naturally desire to be at liberty, and set at naught the council of God, and become slaves under the dominion of their own lusts, regardless of that punishment which awaits those that rebel against God; punishment due their crimes is unavoidable. None can escape his wrath.

But, dear reader, think for a moment God doth not inflict punishment but of necessity, when he can delay no longer. He takes no pleasure in it; his will is that

all should repent. Oh, how long has his anger been staid. He has given us great mercies, even after we have provoked and rejected them, and are still rushing into sin, and drinking in iniquity like water. Oh, his mercy how great, how slow to anger. He knows the value of the soul; for he not only died to redeem it, but daily knocks for admittance, with unwearied patience, that he may save it. Oh, how numberless are the mercies that we daily receive from him; enough to fill every heart with wonder and gratitude, and constrain us to yield up our bodies, souls, and spirits unto him, which is only our reasonable service; for Oh, what is due him for the blessed gift of Jesus, our too often neglected and forgotten Saviour, who stooped from realms of bliss to save a sinking world, and bring the children of men to glory and to God; wash away their stain by his atoning blood, and to him is due from every tongue eternal praise. Amen.

CHAPTER X.

GOD INVITES THE WORLD TO BE SAVED.

COME UNTO ME ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST.—*Mat. xi, 28.*

O! that every soul of man may hear this pressing and sweet invitation. When I meditate on it, my heart expands with breathings of spirit, that those that labor may find this rest to their souls, spoken of in the Gospel, which is the power of God unto salvation.

My dear reader, do not be angry with me nor reproach me with enthusiasm; my life is fast declining, and this flitting pulse tells me my days are few. Then suffer me, as one that loves you, with ardent regard for your soul's peace, to speak freely; as the Lord lives, in whose name I entreat you, hearken to the invitation given; it is the doctrine of the kingdom, wherein is life, joy, peace and eternal happiness to the soul, if you come to Christ with all your guilt and all your burthen. Oh, dear reader, let nothing enter into your heart to prevent you from coming to Christ for salvation. What are we without him? I am the bread of life saith Christ; and Oh, sister, brother, shall he say that we will not come unto him, that we may have life, when it is offered so freely—only for asking? Shall we not ask for eternal life, and come and receive it at his blessed hand, when it is a free gift.

The law presented a shadow of the good things to come, which was the blessed Redeemer, and his salvation. But under it was not the possession of the good things themselves, but only a laboring after them, and a mourning and heaviness of spirit, because of the

want of them : but here Christ, in this solicitation offers the substance, the realization, the enjoyment ; that life and immortality that was brought to light through the Gospel of his dear son. O! sister, may God by his spirit draw you near to Christ. Make the best use of every opportunity, for now is the day of salvation : the kingdom of heaven is at hand, offered to you, dear reader, even now, saith the spirit ; and in it is righteousness, and peace, and joy in believing, for God hath promised that his believing ones should enjoy the peace his Gospel offers. He will remove their burthen, and their souls shall find rest. " Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." You shall feel and enjoy the pure spiritual power of that new birth, that life from dead works ; feel your broken sin-sick heart bound up, and the droppings of the oil of grace upon the wound. O, may God of his infinite mercy give us to feel the power of his grace.

Christ hath plainly marked out the way of life by his finger, he hath pointed us to the path of peace, he hath made the way so plain in the gospel that the way-faring man, though a fool, by the light that shines through this gospel, cannot err therein, or miss the mark made by the precious blood of Christ. " Come unto me, and learn of me ; you may walk in this path and not miss your way ; for he that will come unto me, I will in no way cast off."

The true faith that is received by the new birth will enable you to stand in the power of the spirit, which faith is the substance of things hoped for ; and brings peace and joy in believing, defies the powers of darkness, and watches against spiritual wickedness in high places ; so that neither affliction, distress nor persecution, could mar their peace, but count it all joy when they fall into manifold temptations ; thus possessing their souls in humble patience, until they have an entrance into the everlasting kingdom.

“My yoke is easy.” This divine life, this strength of the spirit, subdues every evil desire, and brings peace to the soul; the load of guilt really removed, and a true sense of the presence of the Lord, by his spirit, bringing that sweet touch of life which issues from the wells of salvation.

O! Sister, will you hear this invitation! behold the riches of his grace, the value and worth of the promises of God, they can give relief in a painful hour; this is the quickening virtue, the day-spring from on high; his spirit breathing upon you, let us obtain this heavenly grace.

“Straight is the gate and narrow is the way that leads unto life, and few there be that find it.” Unbelief blocks up the path or work of redemption through Christ; it darkens the understanding, and the individual has not a right perception of the word of God; he views it as a cunningly devised fable, or doubting uncertainty of mind, about the truths of the gospel. O! what a daring crime is unbelief! how insulting to the blessed trinity, to disregard the love of God, in the gift of his son; and stamp upon the precious blood of the redeemer, as if it were an unholy thing. Unbelief has no true perception of faith, and its blessed effects; here he misses the yoke in his self-will and self-wisdom, which is required to enter the narrow road that leads to life; thus a man may so read and so hear, and always learning, and never able to come to the knowledge of the truth, as it is in Jesus. Every sin separates the sinner farther from God; and if so, how can he escape eternal death? The Omnipotent eye beholds every wrong, and his spirit will not always bear with our rejection; the terrible sentence has been uttered from the Divine lip. O! hear it. “He that believeth not, shall be damned!”

Before we can have breathing desires after God, or that true repentance for sin that needeth not to be repented of, we must see ourselves as we truly are, ex-

posed to eternal death: and be willing to be led by him into the way: for God hath cast up a way for his people which is a holy way, and none can ever enjoy the favor of God, but those that walk in that holy and living path which the scriptures testify of—guarding against the power of darkness: for they are continually at hand; for if we are from under the shadow of His mighty power, or step out of this holy way, we are liable to the snares and temptations of the enemy. O! how necessary it is that we should watch every step, every spiritual motion, that we take not the shadow for the substance, and thereby be led from the true wisdom or faith.

O brethren! how sweet, and yet how humbling is it to feel God beginning his work in that obedient heart that is waiting on him for more spiritual light, that the understanding may be clear, and the rough things made smooth; for the Lord is nigh to the distressed and humble in heart, and will reveal his will to his faithful servant, by a small still voice, as he spake to Elijah; or he will whisper in the soul, as he did by his spirit to Philip, when he spake to him to join Enoch's Chariot. O! it is enough for us to know that we are called by God to his great work, could we be faithful as Abraham. God said "Abraham," and Abraham said, "behold here am I:" he knew the voice of his beloved, for he was united to him by faith in Jesus Christ.

O! that the unregenerate knew what it is to feel the abiding of God's spirit, and what it is to have fellowship with him; they would not say the yoke is too hard we cannot wear it, but they would count it all joy to be termed fools for Christ's sake.

O! sinner, think of your ingratitude to God, and your want of love to him; his goodness should lead you to repentance. How can you be so impenitent as to despise the riches of his goodness; how can you tempt him in his long forbearance, and treasure up

wrath against the day of wrath? Shall man, the noblest being of God's creation, made in his image, be more insensible than the beast? For "The ox knoweth his owner," and is subject to the yoke, and "the Ass his master's crib, but Israel doth not know, my people do not consider." They do not know God, nor inquire what their duty is, nor the obligations they are under to him, for so many mercies. O! sinner, hearken to the word of God: "Hear, O heavens! and give ear, O earth! for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." Ye have turned your back against God, and declare in effect, or say in your hearts, depart from us, for we desire not the knowledge of thy ways. Do you not vainly inquire in your hearts, what is the Almighty that we should serve him, and what profit shall we have if we pray unto him?

How intent you are to entice and distill this poisonous sin into others, and lead them into your vicious habits. God is angry with you every day. O! how long will his anger be stayed; for "Vengeance is mine saith the Lord, for I will repay." All our sorrows are proofs of his anger. The miseries of human life, the terrors and agonies of death, are proofs of God's anger against sin; you may make light of sin now, but it is an awful burthen, too intolerable to be borne; if you still cleave to it, you will most assuredly feel its weight in another world. O! come to Christ, and he will relieve you of your awful burthen.

"Come unto me, all ye that are weary and heavy laden," weary of guilt and sin, and laden with iniquity, "and I will give you rest." Sin is an awful disease; it corrupts the whole body. "From the sole of the foot to the crown of the head there is no soundness, but wounds, bruises, and putrefying sores." The whole man is intolerably loathsome in the sight of God; the wounds that sin has made have not been bound up nor mollified with ointment. What an awful picture is

man in his sins, and blinded in iniquity, and sees not his state, nor heeds his danger!

O! sinner, at the peril of my soul, I am bound to declare to you your danger, and tell you that God will punish the wicked with everlasting destruction. Although you may be unwilling to hear it, and loth to own your true condition, for heaven's sake dont shut your eyes against the light that teaches you your deeds of darkness. O! don't sew fig leaves together to cover your sins, nor love that darkness which conceals them; do not be angry with me because I tell you your destined fate: the gospel holds out the remedy with its blessed effects, and points us to the only physician that can cure and make us whole. How often have you felt the plague of your own heart, felt condemned for sin, and made to cry to God for mercy! Well may you dread that awful sentence, "Depart ye cursed!"

How can you longer deny your lost condition, or stay away from Christ your redeemer! Behold his love, in the redemption of the world by Jesus Christ our Lord! Then receive him as your Redeemer, that you may be freed from the bondage of sin. O sinner, look with wonder at the astonishing grace of God! What might you not justly expect for your ingratitude, rebellion, and outbreacking sins, but the sentence, "Depart ye cursed:" but O, amazing love! "Come now, and let us reason together; though your sins be as scarlet, they shall be white as snow." Mercy is offered, and terms of reconciliation proposed. "Wash ye, make ye clean; put away the evil of your doings from before mine eyes; cease to do evil and learn to do well." God is willing to show mercy, even to the vilest offender; then approach him; mercy has interceded for you! O, accept of all the divine arrangements to save sinners! Shall I address you in the language that was spoken to Lot: "Escape for your life, neither look behind you, for if you still con-

tinue in your acts of disobedience, your damnation is just ; but if you break off your sins by righteousness, you shall find mercy."

My dear friend, calculate what you would take for your life ; how much you would give for it in a perilous hour for your safe deliverance. Yea, all that a man hath will he not give for his life ! But, O reflect is this present life, all our present state of existence, all that we should look to : the life of the body, which is but momentary and must shortly end. Verily, there is an undying principle in man ; a precious soul, which must live forever in the enjoyment of the favor of God, or sink beneath his frown to all eternity.

Christ saith : "Fear not man who can kill the body, but rather fear him that hath power to destroy both soul and body in hell."—Mat. x c. 28 v.

Oh ! who can endure his wrath in the day of judgment ! "Can thine heart endure, or can thine hand be strong in the day, that I shall deal with thee ?" Be persuaded then, to redeem the precious moments as they pass by, and catch every privilege to secure thy eternal peace.

Oh ! Sir, how reasonable it is, for men to desire to advance in the world ; to increase in wealth, and provide for a day of need : how all-important then is it to provide for a dying hour, "For ye know not the day nor the hour when the Son of Man cometh !" It is wisdom to make Christ your friend, that he may be your advocate with the Father, and present you spotless before him and the holy angels.

We must give God our hearts unreservedly. "Son give me thy heart." Here is the true principle ; this is religion that will bear the trial. Is it reasonable, think you, to give all to Christ, and love him above all other beings ? If we love him, we will not fear to take him at his word, and rely on him as our benefactor.

The motive of Christ was to seek and to save that which was lost ; to procure our pardon as lost sinners

was his grand business upon earth. He took human nature upon him, that he might redeem us from sin, and die the just for the unjust, that he might bring us to God.

The gospel points us to Christ, that we may obtain the forgiveness of our sins, for he saith, "Seek me while I may be found, and call on me while I am near." This is the blessing that a renewed soul pants after, and ardently prays for, for "Who is like unto thee, that pardoneth iniquity." The redeemed adore the Lamb that was slain, and washed them in his own blood; thus we are pardoned by the free mercy of God's sovereign grace, without any merit of the creature.

"The Lord is merciful and gracious; long suffering, and abounding in goodness and truth; keeping mercy for thousands; forgiving iniquities transgressions and sin." We need not suppose the moralists will be saved, because they have not sinned so much as others, for great sinners may find pardon and acceptance through Christ's blood. Nor can those who term themselves little sinners, lay any claim on Christ for pardon: nothing that we can do, nothing that we can claim like merit, but what must be abandoned, and every mouth stopped, for all the world must plead guilty, and all that are saved must acknowledge, that God, "for his own name-sake alone, pardons the sins of the children of men." In the pardon of our sins, justice must be considered as well as mercy. "If God had winked at the transgressor, and let the guilty go unmolested or unpunished, without satisfaction, what provision would have been made for the honor of his holiness, justice or truth. He would have appeared no more than an earthly monarch, who had little or no conscience for the moral government of the world; but God's truth was engaged to see his threatenings against sin fulfilled.

"Mercy and truth have met together; righteousness and peace have embraced each other," and God is just and the justifier of him that believeth in Jesus Christ,

having paid the debt of sin, which we justly owe ; herein is he the believer's friend, forgiving our sins and cleansing us from all unrighteousness.

The man that is convinced of sin, or in other words willing to be convinced, and desirous to find the way of peace, will hear the Gospel ; will give all heed : he is not absent from Church ; he longs to hear that there is forgiveness with God ; it is balm to his soul to hear that Christ is willing and able to save sinners. Oh ! he begins to inquire, can the blood of Christ cleanse all my scarlet sins ; can his righteousness cover all my guilt ? Faith takes hold : he assents to the truths he hears ; he relies on the promises, and is filled with joy and peace in believing. Now, dear reader, think of the miraculous perfection of this pardon—change our scarlet sins, or in other words, our scarlet hearts. He does not change the nature of sin, or diminish the evil of it ; but changes the man that believeth ; makes him a new creature : as he was a lover of sin he now hates it. The things he once loved now he hates, and those he hated he now loves. He loves the Church ; he loves God, and delights in his word ; and although he had drunk in sin with greediness, completely deluged in it, he now is as free from it as if he had never sinned at all. Christ's blood has made his crimson heart as white as snow. Oh ! the mighty power and love of our redeemer. Oh ! sinner, think of the nature of your sins ; think of their damning effects ; do not vainly conclude that they are small sins, and perhaps God will overlook them : you may perhaps forget them ; but Oh ! never, no never, will God forget them ; and if you do not seek for pardon, they will be brought into judgment, for "the wages of sin is death."

If you transgress the moral law, its curse is against you ; you must abide its penalty, and if not pardoned you must be punished ; and if you believe not in Christ you are condemned already. Notwithstanding Christ has died, and God is merciful, if you avail not yourself

of the benefits of his atonement, and stay away from him, and remain in a state of ignorance and unbelief; it will avail you nothing. God's word saith, "He that believeth not shall be damned;" for how shall you escape if you neglect so great salvation. Oh! think of these solemn truths before it be too late, and your damnation is sealed. Oh! how can you be so unwise as to neglect your soul's peace? How can you eat and drink and be merry, and your soul unpardoned? How can you sleep, and not fear waking up in hell?

No longer stay away and abuse such offers of mercy, for the patience of God has long been stayed. Oh! make your escape from a yawning hell; instantly fly to the refuge, oh! ye prisoners of hope, before the door is shut; God in his mercy will pardon the vilest sinners that come to him by Jesus Christ. Amen.

CHAPTER XI.

WAITING ON THE LORD IN SINGLENESS OF SPIRIT.

THE worship of God is an humbling and weighty consideration, on account of the danger of falling into erroneous ideas, for there are many errors with regard to this solemn duty, which are not only dangerous, as regards our peace and happiness in life, but our everlasting peace in the world of bliss.

This is a subject that has awakened the most anxious inquiry of my heart, and the deepest travail of spirit : prayerfully waiting on God for the right knowledge of his truth. I was born, as I might say, within the pale of the Quaker church ; had a birthright in Society, and all the privileges attached thereto ; I was brought up under pious parents and had many serious impressions, even from a child, but never professed to experience a change of heart until after I was married, and being united to a man who was not a member of the church, I was dissolved from their fellowship, which was according to their discipline. I had imbibed strong prejudices of education with regard to this subject, which is the worship of God, and thought singing could not be acceptable worship in the Divine sight, so that when I went to Methodist meetings, my heart was troubled, and in humility of spirit I desired to lie low at his feet, and be led by him in the path of duty. Weeks and months passed by and still my poor soul found no relief, being exercised with the impression that God required something at my hand, more than to be a private member of the church ; the awful danger of which exercise I could not shake off, and in fear and trembling, I often plead my weakness and fears, lest I should

bring a reproach to the cause of truth. I could see no fitness in me to perform services that would be acceptable and blessed by the Great Head of the church. I had a very limited education, and large family concerns to attend to, which occupied all my time; though it seemed right that I should attach myself to some church. I loved the Methodist doctrine, but the church ordinances I could not fully fellowship—Baptism, and the Sacrament of the Lord's Supper—and to offer myself to the Friends church, there were difficulties that I forbear to mention. Thus I travailed in deep humility of spirit for many months: I thought I could enjoy religion with the Methodists, if it was not for singing. I often prayed with fervency of soul to God, that this difficulty might be removed, and that I might feel his blessed spirit in this part of divine worship; and believing that the blessed Master, would in due time manifest himself, and make an opening for my poor waiting heart, sometimes I would give way to doubts, and fear; there was no way for me; my path seemed dark and much blocked up; but I still resolved to renew my diligence; and spread all my wants before Him who is the giver of every blessing, and being ardently engaged in prayer, I thought I heard music, the most sublime, and the sweetest tune that ever fell on any human ear. It seemed to start from my right side and passed round me to the left, and the sound gradually died away, and at the same time I felt an overwhelming flow of divine love. I cried out, almost insensible of my position, Lord it is enough! I could hardly compose myself, and be reconciled to wait until church day that I might hear the songs of Zion sung in the sanctuary of the Lord: "Praise the Lord, O my soul, for his goodness: he maketh a way when there seemeth to be no way; he maketh the rough ways smooth, and the crooked straight."

Dear sister, art thou a motherless orphan, cast upon the charity of a cold and selfish world? Oh! how my

heart sympathises with you ; it was my lot to be one of this number. My mother died when I was about ten years old ; at the very period when a mother's instruction is most needed to check the childish errors, and restrain me from evil, which is of infinite importance at this period of life. But when I reflect on gone by days, and the many blessed lectures my dear mother gave me, though a child, yet they made a deep impression on my mind, which neither time nor situation in life can ever erase ; and as I grew up I had many serious impressions, and a desire to become religious. I was a constant attendant on meetings, and even now the remembrance of the great love and tender care of the Shepherd and Bishop of Souls, who sleepeth not by day, nor slumbereth by night, reproveth and watched over me from infancy to the present time. Oh, it is cause of deep reverence and humility of soul, for God hath succored me in my pilgrimage, and in my trying and proving seasons ; and borne up my head, as above the mighty waters, though the waves have almost overwhelmed me. Oh ! my soul, mayest thou never forget the unspeakable goodness of the Lord, but walk humbly before him, in the way of his requirings.

And for the encouragement of you, dear reader, who may be alike tried in spirit ; and feel the weight and concern of the ministry resting upon your minds : this continued to follow me ; but Oh, I saw myself so unworthy, ignorant and illiterate, and the work so awfully great, that I shrank from it for months ; and another embarrassment greatly depressed my spirits ; it was uncommon for a woman to appear in public, of the Methodist order. Oh ! the fears that kept me back, and the bitter cups that it occasioned. I believe they would never have been my portion, had I meekly submitted to the exercise of my mind.

On one occasion, going to church all alone, and meditating on this great work, these words came into my mind, with such weight and distinctness, that at

the first impulse, I thought some one had spoken to me: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." I stopped my horse instantly, and the most solemn feeling came over me. It appeared to me that my very hair stood on end, and I reasoned with myself, whether I should go to church or turn back home again. I feared I should feel this awful weight at church, and I should become a reproach to the cause of truth. At length my mind became calm, and I went on to meeting; but the services of the meeting were almost over; I little thought that I had stopped so long, but I felt nothing of this exercise of soul while there; but my mind became covered in darkness, and O the many trials I underwent, the Lord alone knows, but my supplication being fervent to him for preservation, he was mercifully pleased to hear my cry, and speak peace to my troubled soul. I resolved through his grace, that if ever I felt the moving of the blessed spirit, in any requirement whatever, whatever might be the result, I would submit, let the world say what it might of me.

Some time after, I was at circuit preaching. I felt the spirit of prayer, and asked brother Alston Gray if I might pray publicly, which he permitted, and I was sweetly comforted, when I found I was not rejected by the preacher. It was strength to my poor drooping heart, and I was sweetly comforted with the presence of my Redeemer, and I was enabled to perform the little services he required of me. O my soul, mayest thou ever fear to walk humbly before him, who is the God of Israel and the deliverer of those that put their trust in him. O, let us be willing to do whatever our hands find to do.

Sister, do you come up to the help of the Lord? Moses' sisters helped him, and he prevailed; warn sinners of their awful danger, and fear not to speak to the careless, and to those that are in darkness,

and in the shadow of death, and your labor will not be in vain in the Lord, for his word will run and be glorified; it will grow and spread though the world oppose it.

There are traits in the christian character that bespeak a soul that has tasted the powers of the world to come.

O! remember, dear reader, without holiness no man shall see the Lord, nor taste of those comforts that they enjoy, whose lives are hid with Christ in God, and stand fast in the liberty, wherewith Christ has made them free. Language must fail to express the peace of mind that those enjoy, who thus live to God, and are holy in heart and life.

Should we not be willing to bear the cross for Him that bore our sins on his own body on the tree; may this consideration excite us to duty, and stimulate us to follow him without the camp, bearing his reproach, esteeming the reproach of Christ, greater riches than the honors of the world. Oh! may you endure as seeing him who is invisible, and may a double portion of Elijah's God rest upon you; and as Abel, may you offer that sacrifice which is acceptable in the sight of God, and may you as Enoch, walk with God while here on earth, nor feel the sting of death, but be borne upon the wings of love to realms of glory.

Godliness is profitable for all things having the promise of the life that now is, and that which is to come; for it is not those that say Lord, Lord, that are to enter the kingdom, but the humble devoted worshipers of God, under the gospel dispensation—not the sacrifices of kids or goats, but that of the heart. God in every age of the world has had a chosen people to worship him, for man is endowed with a capacity to be a true worshiper of God, and under the gospel or new testament the man that is born of the spirit is the true worshiper, for they that worship God must worship him in spirit and in truth, for the Father seeketh such to wor-

ship him; yea, those that are called from darkness to light, from the power of satan unto God, and formed anew by the power of God's spirit—he that is a Jew inwardly, and circumcised in heart, these are those whom the Father seeketh to worship him.

The Jews were rejected for unbelief, cut off from the covenant, nor did God choose any particular nation instead thereof; but he sent his apostles and ministers with a special charge, "Go ye into all the world and preach my gospel to every creature," that they might gather a spiritual people instead of the Jews, which would offer a spiritual worship; for when the children of God meet together, a solemn covering overspreads the mind, and the sanctuary appears spiritual; and the breathings of the heart are spiritual, not outward as under the law, but retiring in spirit, gathering the mind from all things below, retiring inward, and seek in spirit after the living principle; desiring humbly to offer a living sacrifice that may be acceptable; waiting in humility to receive the spiritual bread and water from him, that they may feed in the rich pastures of his infinite fullness. This is the spiritual house, the building which God hath reared up in our hearts by his spirit, making a living temple which is built by God, wherein he may dwell; for he lives and abides in the hearts of his people. We cannot bring any thing of our own to the altar, nothing of man's wisdom nor invention, nothing pleasing to human nature can be offered here, or be acceptable in his eyes, it must be a spiritual offering; for the great God is there, and he breaks the living bread to their hearts, which is precious indeed, and strengthening in this spiritual exercise; these are gifts given to us by the Father of all our mercies.

Brethren, search the scriptures for direction: we need not go to Jerusalem, nor to Samaria, nor to the mountains where the fathers worshiped; but to Mount Zion, where the Lamb without spot is known, and the

blood of sprinkling felt. Glorious indeed is the presence of God, it is exceeding precious to the soul; sweet is the music of his voice, and strengthening is his power when felt in the heart; for it is life eternal to know God, and worship him in spirit. O! brethren, guard against the enemy of souls, nor let him entice you away from Christ, nor cheat you out of the precious things of the kingdom; do not be satisfied with mere forms, which is but dry and husky food, and cannot nourish the immortal part—his is the anti-Christ—to set up a formal way of worship, and, by it, to fight against the true principal; formal ways of worship will still continue through succeeding generations, until anti-Christ comes to an end, and the Lord destroys him by the brightness of his coming! He has begun this great work and will carry it on; for the Lord hath already broke down this anti-christian spirit in many hearts, and the stroke will become universal; and the nations of the earth shall tumble before him. O, how many formal worshipers will be brought to **any** outward duty; but to the inward principle of religion they will never seek; they can talk of heavenly things, and manifest a desire to be esteemed among the truly pious, but you can never bring them to a spiritual duty, to lay all they have and are at the feet of Christ: they seldom speak of the plan of redemption by Christ with that humility that glows with the spirit, and burns on the heart; which shows that their religion dwells only in the head, and is a stranger to the heart. Let persecution arise, and where is his religion? Carried away by the wind of temptation, as a feather before the breeze, because his heart is not established on Christ, the true rock.

The spirit of anti-Christ never bewails his own imperfections, nor acknowledges his unfaithfulness to Christ, but endeavors to take comfort from outward forms, and thereby chokes the gospel promises with worldly desires, although convinced that they must be

religious or they cannot enter the kingdom ; therefore, they will comply with certain forms, will read and pray, yet they hold fast to temporal things.

His judgment admits that God is the giver of every blessing ; but his heart was never humbled under a sense of his goodness, nor have his affections ever acceded thereto ; for the world had more of his heart than God. O ! why should we make a trifle of our eternal state ; for without this inward work, regeneration, faith and holiness, we can never have life.

O ! reader, look into thy own heart : the greatest duty that thou hast to do in life, is to prepare for death, and press forward towards the mark of the high calling of God in Christ Jesus, reaching to those things that are before ; get into this spiritual exercise, that thy conscience and the blessed spirit may witness your secret cries and groanings of spirit. What is there of greater moment, or so necessary, as that of having the heart right before God ; it is impossible for that which is unclean to enter the kingdom. Can we be too much affected with things of such moment ; can we desire them too earnestly ? Of all things, our prayer and desire should be to glorify God, the salvation of our own and other's souls, which God will give without our merit—yet we must earnestly seek after it, and apply our hearts to the work.

Time is fast rolling on, a few fleeting days, and we are no more. I am now writing, and you are reading, but we must shortly be shrouded for the tomb, and lie in the dust, to mingle with our mother earth ; “for dust thou art, and unto dust thou shalt return.” How active and industrious should we be, who know not the day nor the hour that we shall be called to give an account of our stewardship, and we have much yet to do, and but a short space to do it in, and the moments that are gone are gone forever ; time, though misspent, can never be recalled.

St. Paul resolved to know nothing but Christ and him crucified. Although this knowledge was a stumbling block to the Jews, and foolishness to the Greeks, yet Paul knew it to be the power of God to salvation. He was made sensible that it was no less than life eternal to worship him in his spirit. Dear reader, art thou of a luke-warm spirit, professing to enjoy religion, but cannot see the necessity of this spiritual work? Oh! think, by the neglect of this duty, you may loose the enjoyment of the smiles of God, and at length sink into endless woe, because you are content to be almost and not altogether a christian. But Oh! that blessed state, that heaven of eternal joys, that awaits those that love Him and worship Him in spirit and in truth, the way is laid open for such as these, into the holy of holies by his most precious blood. O! may God impress our minds with an anxious desire to be led by him in all our goings, that we may not on a dying bed accuse ourselves of negligence in this great duty; that we may have joy in the Lord, which joy is unknown to those that are strangers to God, for it is a joy that cannot be taken away. This is what makes the believer blessed—makes him happy—is religion in the heart, and though we may be persecuted like Paul, the love of Christ will make us happy. Will you, dear reader, listen to my humble persuasions; will you give these words a place in your heart, and receive the blessed Jesus as your all, or will you refuse? If you do, may the blessed God follow you by his spirit, and may my exhortation still sound in your ears; escape for your life, ere remorse and despair seize upon you, and the lashes of a guilty conscience will sting you with inexpressible sorrow. Seek no longer happiness in the things of time and sense, but seek the kingdom, and lay up your treasure in heaven, and humble yourself at the feet of Jesus, that he may teach you what to choose and what to shun, that you may count all things lost, that you may win Christ. Remember, the joys of

heaven will compensate for all the sorrows that await us here. Then let us not fear to tread the thorny way of persecution, but wait on God in spirit and humility of soul, that we may be heirs of the promises, counting no sufferings too heavy to endure for him that bore our sins upon Calvary. Reflect for a moment on the blessings that rest on the humble and pure in heart. O! come and sit at Jesus' feet and hear his gracious words, that he may see in you the travail of his soul; and behold a child whose heart is weaned from earth, and has treasure in heaven. O! refuse him not that heart of thine, nor the few years you may have to spend on earth; reflect on what he has done for you; think of the glory he left, that he had with the Father; follow him to the manger, and to the sufferings of the cross; the painful sufferings he endured; never was sorrow like his, and all to save you from the wrath of God, and make you heirs of his Father's throne; can you love him too much: by giving your heart to him it will not recompense him for his sufferings.

CHAPTER XII.

THE PATH OF REDEMPTION.

WE may inquire how God, by his eternal spirit, in whom there is spiritual life and strength, redeems our fallen nature out of darkness and death, and brings us into the kingdom of righteousness and peace.

The light that is the reprovcr of sin, penetrates our natural and depraved hearts, and breaks our peace in the works of darkness, so that we have no pleasure in them, bringing us under the chastisement of the law, so that He, by his blessed spirit, may bind up with the oil of his grace, and the balm of his salvation, which is applied by the gospel, and will lead us in the way of eternal life.

By this light we see what is the corrupt state of our minds, and the evil and danger of sin, which weans the heart and affections, from those things that are forbidden in the gospel, and begets a desire and an earnest inquiry after the Redeemer of Israel. O! how burthensome is the captivity of sin, to a heart thus illuminated by the blessed spirit, when we have a glimpse of what we might be by grace; that there is a preparatory state for man, that he may enjoy that life which is of the spirit and love of God. By this light we see we are strangers and aliens from this living spirit of life, and the works we do, are unrighteous, and the inquiry of the soul is, "who shall deliver me from the body of this death, of sin." And while the heart and affections are thus returning from the captivity of sin and death, and inquiring after redeeming powers, the enemy lays many temptations before us, striving to entice us with sin, and draw us more and more under

the chains and bondage of iniquity, and lull our awakened conscience to sleep under a false alarm of our condition; he whispers, all is well, and uses his utmost skill to keep the conscience quiet, that he may multiply his temptations and ensnare us. Here is the great struggle; the powers of the soul become weakened, the mind becomes darkened, and our prayers appear of no effect, and redeeming power and virtue, seem afar off. Beloved reader, here is cause of deep trial of spirit, but the Lord in the midst of the enemy's temptation, and while surrounded by darkness, makes bare the arm of his power, and breaks the yoke of the oppressor from off the neck of the captive, and brings them out of that state of darkness and death, by inclining the heart of the captive to himself, and placing their feet in the path that leads to the holy land. O! here the captive soul is liberated, the burdened mind finds rest, the heart that was dejected and sorrowful, is filled with joy, contentment and happiness, as a stream from the fountain of life runs through the soul, as they press forward towards the mark of the prize of the high calling of God in Christ Jesus.

Although we are brought from under the powers of darkness, yet, dear reader, we are not freed from the tempter; for he would deceive the very elect if it were possible. The natural mind cannot conceive things aright, we cannot understand; therefore we must be brought under the teachings and chastisements of the law. O alas! our unbelief and disobedience is a source of deep trial, and causes us to drink many a bitter cup; our former customs and habits must receive a change; the desire for gaiety and mirth, frolics and fashions, must be brought under the divine teachings. Here is the struggle between the two natures, which were against each other; when we desire to do good, evil is present. O! these are bitter chastisements, to have sin presented by the tempter which the soul loaths, and from which the heart is turned, and cannot

perform the good which we desire, and long after ; and to which the heart is united, by reason of weakness through the flesh, and the power which the corruptions of the heart and the prince of darkness exercises over us. Here, alas ! many fall back into temptation, and become again entangled with the yoke of bondage, and are led by the enemy into the land of captivity. But, dear reader, the exercise of the soul must be to lie low at the Redeemer's feet, and hear his gracious words, which will melt the soul, break down the stubborn will, and subdue the heart and fit it to be moulded by the heavenly and eternal spirit into a vessel for the master's use ; the spiritual eyes are opened, and we see our poverty ; we are made to cry out, O ! my leanness, my leanness ; we see the daily inroads of sin, and the toil of human nature, dashing as it were against the holy and righteous law of life, the overwhelming current of desires forcing the soul from doing what it loves, and makes it do what it hates and desires not to do, reducing it into a humiliating state of poverty, until we cry for help and supporting grace.

But, Oh ! when we feel the pure visitation of the blessed spirit of life, and receive its nourishing virtue, how strong does the soul appear, until again it forfeits its mercies by negligence, and thereby loses its strength, and is plunged deeper into doubts and fears, which fill the eyes with tears and the heart with sorrow ; and trembling we enter into the house of mourning. Oh ! we see our negligence has undone us, and the presence of our beloved is withdrawing ; we feel that we have grieved that blessed spirit, and provoked our deliverer. Here the tried soul gives back, and the enemy takes the advantage of every opportunity which causeth sorrow, these tried seasons awaken our sympathy for our brethren, when we see them fall into temptation. We know how liable the young convert is to err ; it makes the whole church mourn and to be afflicted, and they know not how to be hard or deal

harsh with them, for we all feel our continual need of daily supplies of grace and mercy.

Oh! how that awakened soul, that is sensible of its guilt, longeth to be washed in the fountain of regeneration; how he panteth to feed in the pasture of life. O! how that soul that sees his daily defects, and is afflicted with unbelief and disobedience, panteth after that faith that is unshaken, and that obedience that is kept in the power of his might, whose prayer is, "God teach me thy statutes, direct me in the path of obedience, and guide my feet in the way of everlasting life. Oh! write thy fear in my heart that I may never depart from thee; create in me a clean heart, and put thy spirit within me, and continue thy loving kindness."

Oh! what humble breathings daily flow from the broken in spirit to the great deliverer. Here they are brought into the furnace, and refined, purified from the dross, which work, sweetly goes on, until their unrighteousness is consumed, and the heart is sound in doctrine, and strong in faith, and able to bear persecution and reproaches from the world.

Oh! how often the young convert is scourged and smitten for disobedience, having too great a desire to please the world, and for not forsaking their former customs, sensual ways and formal worship.

Now the more the spirit is humbled under the mighty hand of God, the more we love and fear him, the less desire we feel to contend with the persecuting spirit of the world. We see that it is even less than vanity, and the better we are prepared to stand in the counsel and defence of the truth, and to wait humbly for strength and preservation, and rely on Him whose power is able to bear us up above the raging tempest and dashing wakes of the worldly spirit of men, as the soul waits on God in all his directings, and adheres to the teachings of the spirit, for there are fears within, yea, fightings within and fears without, to resist evil and watch against the enemy of souls, lest he inter-

rupt the work of God in the souls of his children, that he may not hide his face from them nor withdraw his sweet presence.

Dear reader, you may be ready to inquire, why this spiritual work has such a warfare; why the path is so rough; it is because our corrupt nature requires it, that we may be purified and fitted as holy vessels, for this is in accordance with the wisdom of God, that he exerciseth and tryeth his people until they are perfect.

The Lords' people ever have been a tried people; their faith, their strength and virtue must be proved, that they may see their further wants, and know indeed, or where their strength lieth; for in the time of revivals prosperity of the church, the soul has enough of spiritual strength, but in the day of distress, when some backslide from the faith, then is a time of trial, and we need the faith, the love, the patience to be renewed, by humbly waiting on God for support, and a renewal of strength. Here, in those stripings of the church, we see the need of his divine presence. We thought previous to this time of trial, that we had grace enough to live upon, but now we are pressed with want and hunger. Oh! how these times of poverty, these proving seasons, qualifies us for a clearer perception of the goodness of God, and a fuller enjoyment of his love, and prepares us to wait before him with becoming reverence of soul, and feel him to be our all-in-all, our strength, our health, and everlasting salvation. Oh! happy is that soul that passes through these trials, not fainting by the way, but following on until they obtain the victory.

Dear reader, we have great need to watch against an aspiring spirit, there is danger of ascending step by step, and becoming exalted in our own minds, and thereby losing that fear which preserves the heart pure. Then that humble simplicity is betrayed, and a wrong spirit lives and reigns, a wrong understanding is opened; the heart exalted, and self-conceited, in the departure from

the way of life, we must pray and live as it were in the valley of humility, for there is no way of safety in our travel through this veil, but under the cross which crucifieth this aspiring spirit.

We were created by God, to be vessels of his pleasure and his holyness, so that our proper duty is to watch unto the spring from whence we came. Man was pure before the fall; until a corrupt spirit entered into him, and while any thing of that corrupt spirit remains, he is too apt to indulge this aspiring nature, and seek the enjoyment that comes from that fountain.

Now dear reader, if we would travel on our way in safety to the promised Canaan, we must have our passport written by the finger of God in our own hearts, and a sense thereof preserved afresh from day to day. For it is the love of God's free grace which begins, and perfecteth the work of redemption, and causeth the light to shine upon our transgressions, and a work of sorrow and repentance is commenced; turning from sin unto God, and his grace visiting the soul in this state of darkness, begeth life anew, and openeth the eye to see the things that belong to our peace, and an ear to hear the gospel of the Son of God, and a heart to turn from sin to righteousness

Here, God by his holy spirit, carries on the work of redemption, quickening the soul from dead works, exercising that which he hath begotten under the law of life, and drawing the soul daily, nearer and nearer towards the everlasting spring and fountain of life; but if it is not received in the heart, the work of redemption will stop; for if the ear is not open to hear the voice of the blessed word, or if it be not mixed with faith in the heart of the hearer, it proveth ineffectual.

Oh! dear reader, mark the mercy, goodness and grace of our blessed Lord in our redemption; mark the exercise of the creature: what sorrow for sin, what repenting and striving to believe, what wrest-

ling against the enemy, and what craving of the influence of his grace, what hope, watching and waiting, as if we worked out our own salvation! You may say, surely the creature hath much to do; yet, it is the free grace and virtue which cometh from God, which indeed doeth all, though we may really repent and turn from darkness, and sin's destructive way, with the whole heart, yet the repentance is of the Lord, who breathes in us the desire to repent; so likewise is the faith; it is the gift of God, yea, the very receiving of the grace is of the Lord, in whom we have strength, for we are dead in sin until breathed upon by the holy spirit, and thereby quickened and made alive, and strengthened to receive it. We whose eyes are opened can see this wonderful mystery, and with true understanding, say with the beloved apostle, "I can do all things, through Christ that strengtheneth me;" yet not I but the grace of God that strengtheneth me.

Now there is no preventing that convicting grace, but we may draw from under the influence of the free covenant; therefore let those fear who feel the power and redeeming virtue, lest he withdraws his spirit and leaves you to yourselves to hardness of heart and reprobacy of mind. Rather give all diligence to make your calling and election sure, thereby working out your salvation with fear and trembling, for God worketh in us both to will and to do of his good pleasure. Thus, by obedience, and diligently seeking, we may attain the seal of redemption, even that which can never be taken away; and arrive to full assurance of faith in the Redeemer's love. Oh! the riches of the mercy and love of God! Who can understand his yearnings towards us and his ways of visiting and redeeming us? Oh! my soul, hope thou in the Lord forever, for in him is everlasting strength; he is the shepherd and bishop of souls; he watches over his flock with an eye of compassion; he knows our wants; he administers to our relief; his ear is open to our prayers. Oh!

that Saviour feels our sorrows, for he himself had sorrow too intolerable to be borne by man; none but a God could have borne them. Such is his tender regard for his faithful ones, that they are represented as his "flesh and bones." When he spoke to Saul of Tarsus, "why persecutest thou me?" it was the converts to Jesus Saul persecuted. The trials and provings of an established child of God, are only in proportion to their strength; the sweet whisper of redeeming love is, "my grace is sufficient for thee." O! what strength to our poor hearts, when we meet with heavy trials, to remember Jesus is in the immediate presence of the Father interceding for his people; still engaged for them that love him, and is preparing mansions of blessedness for his faithful, and will soon descend in rapturous love to bring his redeemed to the portals of bliss.

Dear reader, do you feel that you are redeemed by him? If you are, he will protect you through life, and upon his omnipotent arm you may lean, when nature sinks, and the final hour of your departure, from time draws nigh; and when you have passed the dark veil of death, the flow of the Saviour's love will still be greater than heart can conceive.

O! who can fathom the depth of the Saviour's love?

"Let rocks and hills
There lasting silence break.
And all harmonious human tongues,
The Saviour's praises speak,"

his affection is more tender than that of the most doting parent. O, what friend, brother or sister, has been so solicitous for your happiness as the blessed Jesus; what has he not done for you?—become a poor sufferer on earth, and died a shocking and painful death to redeem you to God! How can you withhold your heart from him, and deny him his claims of love? O! what base ingratitude! What greater marks of Atheism could a man show to the world, than to travel through life

without thinking of the grand object of his being, and his dearest interests? Bold indeed must be that wretch, and hardened in sin, that would not be moved at the groans of a loving and dying Saviour.

O! reader, if you have not given yourself to him, go now, without delay, and present yourself with all you have and are; it is nothing but your reasonable service. He bore our sorrows, that we might reap eternal joys. He carried our griefs as a heavy burthen, wandering as an offcast in the world, without a place to lay his blessed head, that we might walk the golden streets of the Celestial City; he covered all our guilt with his own pure righteousness; his tender temples were pierced with thorns, that we might be crowned with everlasting glory; and he drank the bitter cup of gall, that we might escape eternal punishment. Surely nought but a heart of stone that would not be moved at the sufferings of the Lamb of God, his extreme agony and bloody sweat in the garden; his tender back, torn and mangled with the scourger's lash; his hands and feet pierced with the rugged spikes, and nailed to the accursed tree, hanging between heaven and earth, enduring torture too intolerable for human conception; and all this sufferings to save us from the horrors of the second death, that he might redeem us from hell, and the torments of the damned! O! cannot your heart be made to feel; is there no room in it for the love of a bleeding, dying Saviour? O! unconverted reader, had I power of language to present before you the sufferings of our Lord upon the cross, when the curtain of night hung over creation and veiled the awful spot, while from the vitals of the tender heart of the dying Jesus, heaved the groan that burst the rocks and rent the veil of the temple asunder, and all nature trembled before its God! O! holy spirit, open the eyes of sinners, that they may see a visible representation of the dying Jesus, as he hung upon the cross. Young reader, must he endure such sufferings for you, and receive such returns.

Aged sister, have you hitherto neglected the religion of the son of God, and refused redemption through his blood? Behold him on the cross dying for you! Was he to present to you his bleeding hands as he did to Thomas, and say, "reach hither thy finger, and place it in the mangled prints of the nails, and thrust thy hand into my wounded side, from whence is oozing blood and water;" and with that affectionate look, say, "be not faithless, but believing!" Aged sinner, behold that bleeding side was pierced for you, that head was crowned with thorns for you! And will you create afresh the pangs he endured by your unbelief and obstinacy; must he send one from the dead to warn you of your danger; must angels come from the realms of bliss, and tell how Jesus suffered for you; must you see miracles wrought, the graves opening, and the dead come forth, before you can believe? "Blessed are they," said Jesus, "that have not seen, and yet believe."

CHAPTER XIII.

REFLECTIONS ON PRAYER, OR RESIGNATION TO THE DIVINE WILL.

Resignation to the divine will, is one of the brightest traits in the christian character: "Father, not my will, but thine be done." This must be the breathings of the soul of every child of God, or he cannot have the approbation of the Father, or the holy communion of the spirit, whose approbation is of more consequence than that of all earthly friends besides. The Lord has deigned to bless the humble in a peculiar manner, and designs to regard obedience as peculiarly acceptable to himself. Then, dear reader, if you desire full communion with the blessed spirit while here on earth, and to be useful to the church, and glorified in heaven, I beseech you to cultivate this heavenly spirit; it will make you happy forever—you will be happy in adversity, as well as prosperity, happy in affliction—and when death shall dislodge your soul from its clay tenement, it will be received into the endless abodes of the blessed. Resignation to the divine will, how it adorns the youth, and is acceptable in the sight of the most high at any age, and may be deemed true wisdom. His word declares the fear of the Lord is the beginning of wisdom, and a good understanding have they that do his commandments. A man may be poor and ignorant, and destitute of the comforts of life, and consolation of friends; yet if guided by the counsel of God; this humble soul shall be recognized by God as his faithful. Look at that poor, humble heart of Lazarus, which sank at the gate of the noble and rich; but me thinks, the breathing of that soul was: "Father, not my will,

but thine be done." Angels brooded over that reeking frame, and bore that spirit on wings of love to the bosom of Abraham, while the exalted heart of the rich, refused to lend protection or administer comfort to the afflicted; he heeded not the commandments of the Almighty and was driven from the presence of God, to wail in torment, his awful state. Here is a warning for us that speaks in thunder-tones to the heart of every man, and will stand as a warning for ages that are yet unborn—when the shroud, the coffin, and the grave of this generation, shall be lost in the dust that covers them. O! vain and wretched man, whose heart is too stubborn to breathe one prayer to God—whose time and brightest talents are misapplied. O! dear youth, humble your heart before him, and secure his favor; his favour will be more to you than gold, or even life; it will cover you as a garment, when the world itself has passed away like a shadow.

That youthful heart that is bowed in humble submission to the divine will, has peculiar charms; no sight on earth is so lovely, as to see the youth, in the bloom of life, learning the lessons of obedience, and hearing those melodious strains: "Father, not my will, but thine be done." O! remember, that one of Christ's commandments to Peter was: "feed my lambs."

How pleasing it is to a parent to have an obedient child, submissive and dutiful; how much more pleasing to God. Turn the pages of holy writ, and see the list of names which God has distinguished in his word; they learned lessons of obedience while young. Abel, the first of the Martyrs, brought offerings to God, while but a youth; Abraham set out for that heavenly land, while young; Moses counted the reproach of Christ greater riches than the treasures of Egypt; and Samuel, while but a youth, said to the Lord, "speak, for thy servant heareth;" Job, the most righteous of all the men of the east, distinguished for his piety and patience, learned the lesson of obedience while young, and was a

prayerful man in the decline of life ; and many more could be named. History could tell us of hundreds that are not here named, that sought the Lord in youth ; Mary, that sat at Jesus' feet, and heard the words that he delivered—Christ said that she had chosen the good part, that none could take from her. God hath ever regarded the humble and obedient in every age of the world ; for it consists in a belief of the gospel, in the holiness of its precepts, and the truth of all its promises ; this belief will lead to that repentance, which needeth not to be repented of ; this obedience will lead us to conform our lives to the law and requirings of God, from the relation we stand in to him as creatures. David exhorts us—chap 95, verse 6. “O come, let us worship and bow down : let us kneel before the Lord our maker. For he is our God ; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your heart.” For he hath revealed his law to us in his word ; and the blessings of his providence we are constantly receiving. We can but hint at the advantages of obedience to God ; the obedient adorn the doctrines of God their Saviour in all things ; the old man with his deeds is put off, and the new man Christ Jesus is put on, and rejoices the hearts of God's people, and stops the mouths of the gainsayers, and introduces practical religion as delightful.

Youth is the time when those lessons should be taken, while your minds are not filled with cares, nor your body worn down by toil and infirmities ; but while in health, and while you possess all the vigor of life, it is the season to offer yourself to God. By prayer, humbly sending your petition to heaven for mercy, and desiring the name of Jesus to be conformed to his will, passive as the clay, what can be more rational than obedience to the divine command ; which is, that men always should pray, and not faint.

We should approach God alone through Jesus Christ, as our mediator; to approach God in any other way but by Christ, would be idolatry; it does not consist in any form of words; but simply unfolding the desires of the heart to God, manifesting a sense of his goodness and our own unworthiness; and in this spirit we ask for pardon of all our sins, confessing our guilt in an humble manner. We, dear reader, can pray at all times and in all places; it matters not in what position the body is placed, the soul can breathe its devotions to God; in public or private, in health or affliction, in temptation and danger, the breathings of the soul to God cannot be impeded by any outward circumstance. O! how it fosters the mind, and preserves it in a heavenly frame; prevents it being tempted by the world, and elevates the affections to God. How necessary, dear sister, is secret prayer; our closet is where we often meet with God. How a performance of this great duty will inspire us with peace, and make us happy; here we may receive strength to defend us from our spiritual enemies; here we may learn the lesson of obedience, and meditate on the wonders of his love, and the number of those mercies that are granted to us; here, with wonder and humility, we may behold Jesus, as given by God, to snatch even us from the pit of woe: these humbling meditations will excite us to live for him that died for us.

Youthful obedience manifests the truest love for Christ, shows your gratitude for his boundless love, and delivers you from the awful load of guilt that would accrue from a course of years in sin; you would not have to smite your breast and say, how I have grieved that blessed spirit which has long followed me for years, and slighted so many opportunities of receiving his benefits.

Now, reader, there are several dispensations of God to man, in all which, man of himself falls short of obedience, and comes under condemnation; and the blame

lays entirely on man for not hearkening and believing : "for I have called, but ye have refused." You cannot lay the blame on God ; but it is your own disobedience, disobedient to the calls of mercy, disobedient to the light that you are bound to confess shines in your heart and reproves you.

Dear reader, I ask you in the name of the blessed Son of God, why you do not obey it. What excuse can you have ? Is this your plea, that you want the power. O, consider vain man ! will this excuse stand before God ? Nay, this is the condemnation that men do not believe the light, nor obey the Gospel of Christ, they do not follow his teachings that would lead them to obedience, but still travels on in the road to death and everlasting condemnation. We confess the power does not come of man, but of God. Truly there is the strength and power of the enemy against the work of God in the heart, which Christ likened to a grain of mustard seed, which grew until the fowls of heaven lodged in its branches. Here is the great deceit of man ; he looks for something great which, indeed is small at first, that is given for him to begin with ; the small movings of convictions in the heart, rising up against the mighty torrent of corruptions in him, and by obedience to this moving, or light that beamed in the soul, the strength will be given and the power obtained, and he will be drawn nearer and still nearer to the Lord, and the enemy will fall back, and you will gain the power over him you know not how. Satan knows not how to attack the truly obedient, when he sees that humble soul waiting on God, the precious seed, which is God's grace, is planted in the heart by the eternal spirit, in a mysterious way which man knoweth not of ; it spreads its blessed influence through the whole man, and he receives strength he knows not how. Like the leaven that were hid in three measures of meal, until the whole partook of its nature ; we look for the grace of the kingdom, the power, and the life, in the

way of our observation, but it never appears in the way of man's planning, but in the way of God's eternal purpose, it springs in the hearts of many, in a way so different from their planning, that they turn from it at first appearance, and overlook it by not knowing its proper appearance, and expecting it in some other way, thereby giving the enemy more hold upon them; and he draws the bands of captivity still tighter by thus refusing the prince of life in the office of the spirit; and until the heart is humbled, and the lofty mind subdued, man can never see the Saviour in the way of his coming, nor feel the efficacy of his saving power to deliver them from the bondage of their captivity. This was my own experience. I was long withheld from this blessed principle of life in the soul, by not being obedient to its small appearance and teaching, which was the reprov-er of sin. The enemy thus far deceived me, telling me my sins were great and required much to be done, therefore I looked for great power to help me, and when overcome by temptation, I could only weep and mourn over it, and complain of human depravity, and crave for more power to resist temptation, which kept me from being obedient to the light I had already received, and cleaving to that wherein our great help lieth, which springs according to the divine will, which is quite contrary to the way of man's expectation, but as we humble ourselves, lay aside our self-will and all our planning, and become obedient, we see our state of darkness and alienation from God.

Dear reader, here is the power of an awakened conscience which would never take place if the powers of darkness could prevent it. Here is the struggle of the heart against sin, and breathings after deliverance from it, and reaching after the redeeming arm, which all the powers of darkness, nor all the subtilty of the enemy can divert the heart from; which begets an humble frame of spirit towards the great deliverer, willing to come under the power of his protection,

with prayer and cravings to be delivered from the enemy and the power of his subtlety. Your obedience will lead you to hope and trust in the Lord's goodness and mercy, prayerfully waiting for the manifestations of the spirit, and strength to overturn the enemy; battering down his strong holds, and thereby giving the plant of life nourishment and room to flourish.

Oh! when the Lord eclipses the cheering ray of his presence from the soul; the stayings and upholdings of the heart in these hours of darkness, and draws the soul under the veil; even here, the power is near; secretly upholding, preserving, and watching over the soul, the enemy would never be wholly conquered, and the strongholds in the heart broken down, and the redemption from under his hand perfected, did not the Lord interpose. But God knoweth the state of his creatures, their weakness, and the power of the enemy over them; we therefore would suppose the power must be great, that gives strength and delivers us from his captivity.

Dear reader, have you not already received strength to forsake your sins and come out of spiritual Babylon, and be obedient to the truths revealed in the gospel? and as you are faithful to the grace already given, more will spring up in you, urging you to yield to its teachings.

Dear youth, while I insist on your implicit obedience to the light you have, think not that it will make you unpopular, or unhappy, or poor; far from it.—What I crave is, that you may be truly rich, happy, and honorable: not merely for the little span in which earthly riches or honors are concerned; not merely for a period so short as a life time, though it were four score years: but rich and happy forevermore. O secure those riches that will endure through the ages of eternity, which are far above the riches or honors of this world. Man considereth not its true value, neither is it to be found on earth; gold nor silver cannot

equal it: and though you possessed crowns and kingdoms, they all will vanish and leave you destitute and helpless. Then turn your mind to those riches that are solid, and that happiness that endureth.

Dear reader, I am aware, that at every period of our lives there are difficulties that will present themselves to obstruct our obedience to the light of truth; yet it is much easier to turn the mind to those things that belong to our peace, while young, than at a later period of life; the heart is not so hardened as it is by a life of impenitence and sin; the mind is more susceptible of instruction than when prejudices have darkened all its faculties, and sin corrupted all your morals, and excluded all that heavenly light from the mind; when sin has long reigned and triumphed, and Satan for years led you captive, it will be hard to escape his tyranny, and rid yourselves of his heavy yoke and bonds of oppression. No doubt many of my dear brethren know this from experience, that the difficulties are great to turn to God at a later period of life; disease is most easily checked at its first appearance, before it has hold on the vital part; so likewise the diseased soul, will easier yield to the means provided in the gospel for its recovery at an early period: there is scriptural reason to believe that God will sooner hear your prayer, and grant you mercy, if you turn to him in youth, than if you refuse his calls, and grieve his spirit; he may not regard your petition, and delay to manifest his forgiving love, and you pass through many trying scenes of anxiety and pain, that you would never have had to experience, if you had not refused. Remember God is under no obligations to save the disobedient, neither will he always bear with our ingratitude: "For my spirit shall not always strive with man." O, then, turn now to the Lord! no longer delay nor add sin to sin—lest God's spirit be grieved, and you left to hardness of heart, and that forever! Take heed, lest, by continuing in a course of disobedience,

you strew with difficulties the only way to life which is now comparatively easy to travel, and shut against yourself the gate that leads to life, and the door of mercy by which you might escape destruction. O turn now, before you incur his displeasure, and escape the sword of justice, and the fire that never shall be quenched.

The world looks at religion in a wrong light; they suppose it to afford nothing but gloom and melancholy, and is fit for none but the old: but when we see the young come out on the Lord's side, renouncing the world in the prime of life, they tell us religion has charms that the world cannot give, and wins the heart to God—it shows to the world that there are excellencies that are revealed to none but the obedient.

O visit the dying chamber of that youth that gave his heart to God, and hear him tell the joys of religion and the tranquility of the obedient heart; whose course on earth has been short, and who has bid adieu to all beneath the sun: he tells you there is no charms in this deluded world to tempt him to desire to stay; but he, with joy, bids farewell to all things below, and calmly departs to the realms of bliss.

Then let religion be your daily concern; for "Those that be planted in the house top of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."—Psalm xcii: 13.

Dear youth, do you not want to be a new creature in Christ Jesus? Learn obedience, and there will be joy in heaven; in the presence of the angels of God, you shall be blessed; for all your sins and transgressions shall be forgiven, for there is no condemnation to them that are in Christ Jesus—and though your sins may have been as scarlet, they shall all be blotted and covered by the righteousness of Christ. Jesus is the propitiation for all our sins—we have redemption through his blood; redeemed not with corruptible

things, as silver and gold, but with the precious blood of Christ. O! dear youth, if you are obedient, you shall be accepted in the beloved, and be made meet for the inheritance of the saints of light; and though you dwell on earth, your home is in glory; though the world may revile you, great is your reward in heaven; for your life is high with Christ in God; and when Christ shall appear, you will appear also with him in glory; and, although your work is not quite complete on earth, yet the angel of the Lord will camp round about you, and ministering spirits attend the heirs of salvation; for their names are written in the book of life, and that sweet heavenly spirit shall fill your mind, and the Lord will infinitely reward all your services, and say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." O! how happy is that man whose God is the Lord.

CHAPTER XIV.

BLESSED ARE THEY THAT DO HIS COMMANDMENTS.

The blessings of religion are incalculable. I appeal to you beloved brethren, do not your hearts burn within you when you contemplate the blessings that a truly pious course will insure? And, although we may enumerate them, and ponder them over and over again, our estimate is a very imperfect one; and the sinner, when converted to God, can but exclaim, "the half has not been told." The christian is rich in every sense of the word. Riches how desirable to man; with what anxiety will he look forward to that period when his labors will be crowned with wealth, "Then buy of me Gold that thou mayest be rich." You may be rich for time and for eternity: though you could add farm to farm, and house to house; though you presided in palaces of earthly renown, decked in fine linen and purple; though you possessed dominions and thrones—these will soon vanish away: but the riches of the humble believer are infinite. O what can those lack that possess religion; for they do his commandments, and have a right to the tree of life. To the christian, what situation could be devoid of comfort: were he cast into prison, the comforter would be there: were he in the cottage, the presence of the Lord would cheer the lonely spot. He can look by faith to his home in the skies; he can look on the coffin and the tomb without dismay, and say, "here ends the toil of my weary journey on earth;" and with joy he enters the dark vale to the realms of bliss: "I enter the dark vale not alone; upon Jesus I lean; he will bear me safe through, where I shall enjoy the Saviour's eternal love."

“Whosoever shall do the will of my Father which is in heaven, the same is my brother, sister and mother.” O blessed word! the christian is united with him in an endeared union, and enjoys the flower of his affection and love in the tenderest connection. He will guide the feet of the inexperienced in the way of life; his word will teach you his commandments; his promises will support you in every period of life, even to declining years; “for his love endureth forever.” Then, “Who shall separate us from the love of Christ!”—Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these we are more than conqueror, through him that loved us; “For I am persuaded,” saith the child of God, “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus our Lord.” To those that keep his commandments, his love reaches to the eternal world, his blessings follow them through their earthly journey, and hushes into silence every rising fear, and lights up their pathway to that heavenly country. The limited span of life is too narrow for his blessings; his goodness extends far beyond this mortal life—eternity itself can only make known his love. The dearest ties of nature may soon be severed: think where is our father; where is that doting mother, or that dear babe, and son and daughter—mingling with their mother dust! but that dear tie that has bound the believer to Christ shall never be dissolved. The harmony of nature may cease and be thrown into one confused mass of ruin; the stars may quit their destined places, and the moon may stream in blood, and that sun veil his face in darkness, and this earth disappear: but the love of Jesus will endure; his compassionate eye is ever over those that do his commandments. That loved soul, though hated by the world, and driven from society, an exile to some

lonely spot, yet Jesus will be there, his love will dawn upon the soul, and spread its cheering rays amidst the clouds of worldly sorrow: no earthly circumstance can separate thee from the Saviour's love. Blessed are they that do his commandments, though they died martyrs at the stake to secure this blessing; happy they that keep them in youth; happy they that do them, for their peace can never be taken away. O, dear reader, may God by his spirit teach you to count all things but dross, compared with this most precious blessing. How touching to be assured from divine authority that God pitieth our infirmities, even as a parent pitieth his infant: for he is acquainted with all our weakness, frailty and sorrow, and succoreth us who are but dust, for he was tried with the frailty of human nature. It is said that it was possible for a mother to forget her infant that she fondled on her bosom; but it is impossible for God to cease to love those that do his commandments. O! how vast is that love which he manifested in the gift of Jesus! Then remember your Saviour in the prime of youth, and he will guide you safely through ten thousand snares, and keep your feet in the way of peace. Many he has guided through the slippery paths of youth, and brought them to dwell with angels in the paradise of God: while many have refused, and, we awfully fear, are wailing in sorrow their wretched fate! O, keep his commandments, and he will keep you as in the hollow of his hand, and bring you safely to his eternal kingdom.

Dear reader, if you are yet in your sins, you answer none of those ends for which you are created; you are unprofitable to God, for you bring him no honor; you are disobedient to Christ, and give him not your heart; you are a bad example to your associates, for you lead them in the road to death, and, by your negligence, they are hardened in sin; you grieve your religious friends, instead of cheering them by your example:

thus you fill up the measure of your iniquity, thereby heaping up wrath against the day of wrath. Think, O think, vain man! will you spend a life of toil to make your state more awful.

Will you live to be a cumberer of the ground, and in the sight of God a wandering prodigal; will you offend that God that gave his son to redeem you, and has spared you to repent, and called you from time to time to make your peace with God. Think, I beseech you, how many useless years you have spent, think how much good you might have done, and how happy you might have been.

Dear reader, make religion your early choice, choose the Lord by times, and make him the horn of your salvation, that you may proclaim his gospel to the ends of the earth, and display the influence of his love and mercy to a dying world.

O let us, if we have but one talent, not bury it, nor hide it in a napkin, but employ it in keeping the commandments, thereby glorifying God, that his will may be done in us, and his cause advanced by our pious example. Religion prepares the mind for every event; you can commit your all upon the Lord, and make your escape from all the dangers to which you are exposed by sin, and obtain through him a title to glory.

Oh! dear reader, you cannot prize your religious privileges too much, that you may adorn your profession, bear affliction and conquer death, for life is uncertain and death is sure. Those that love the world more than God, their all is here, their heart is placed on the vain things of time, which softly steals away; their hours are spent in thoughtless mirth, leading on their vain companions to eternal pain. Alas! poor creatures, ye lovers of pleasure, how vain and trivial are the things to which you cleave; from all those you must be separated, for you must die; all that is dear must be left behind; your wealth cannot afford

you peace, nor calm the troubled mind. But, if you have chosen the Lord for your portion; your inheritance is sure.

How pleasant are the pastures which my Father causeth all his lambs to feed in, a variety of plenty in his pastures, yea, for all that do his commandments, even milk for babes, and meat for those of riper years; and the wine of his grace to strengthen and refresh those that are ready to faint, for his life is the price of our redemption, and his blood cleanseth from all sin.

With sorrow the christian looks back on the time he has spent in sin, for we all, like sheep have gone astray, and wandered upon the barren mountains, even to the wilderness, until all was lost for want of the true guide. Let us, then, seek to know where we are and where we may find our lost Redeemer. O! let us pray with them that pray, and fast and mourn, until we find him, until our eyes can behold the Saviour, and all our sorrow be chased away, that he may be our wisdom, righteousness and sanctification, in whom we are complete. Let those that do his commands take courage: though they are tossed by the enemy on every side, your strength is in Him who was a man of sorrow and acquainted with grief; stand firm and let wave upon wave pass over thee, nor give way because of them; neither be cast down; remember, sorrow comes at night, but joy in the morning; for the days of thy mourning shall be over; these provings are necessary, that we may know how to speak a word of comfort to those that are alike tried.

By keeping the commandments our faith is increased, and we believe the appearance of the Lord to the soul; we cleave to, and drink that heavenly virtue. The Lord appears in divers ways to the soul, even as a quickening spirit, as a discover, reprover, and condemner of sin, and a justifier of righteousness; likewise a strengthener and comforter; and as a fountain

of life, and the source of all good. Thus he appeareth to the obedient soul, that loves his appearance, all of which brings faith, for faith is wrought by the word of truth dropped in the heart, that living fountain from whence the soul came. This is the word of faith, or the word which wrought faith under the lamb; this was the word of faith which the apostle preached, and which wrought faith under the gospel. Rom. x. This faith is the seed of life, from which every spiritual good springs and grows in the heart, designing in its nature, its righteousness, its holiness, its peace, its love, its joy, meekness and patience, and every christian grace as it cleanseth the heart from its former pollutions.

But if this blessed spirit is rejected, condemnation rests upon the soul, and brings it into captivity and misery; and it would be better for that soul never to have heard the name of Christ, than not to hearken and become subject to it. Faith, when received, quickeneth the soul and bringeth it into a state of life, immersing out of a state of death and unbelief; faith nourishes this precious seed, and faith is received by the invisible powers, produced by the word; though not visibly manifest, it enables the mind to cleave to, and depend upon that inward teacher that teaches as never man taught; there is an inward turning from temptation, resisting evil, by keeping the heart devoted to God, observing whatsoever he hath commanded. Faith produces that belief, or expectation, or hope in the Lord to be delivered from the temptations of the enemy and saved from his snares; hope springs up in the soul; it stays the mind even in the midst of storm and tempest. It is the house that is built on the rock that the storm may rage at, yet it stands unmoved. Hope keeps its head above the mighty waters, and the heart from fainting. Hope keeps us from yielding to the enemy, and animates us to trust more fully in the Lord, and keep all his commandments, out of which grow all our spiritual graces; by this observance, it

sweetens the soul, and righteousness, holiness, peace, love, meekness, patience, &c., spring up and succor all those christian graces! Our faith, many times would falter and give back were it not for hope, which relieves by its strengthening power.

Dear reader, do you observe to do the commandments? If you do I know you are neither barren nor unfruitful in the work of the Lord, for his love will constrain you to obedience. That sweet melting nature of the blessed God, flows through the whole creature, and eradicates all evil from the heart. Oh! that all that fear and keep his commandments, may drink to the full from the living fountain. "My father doeth all in me," saith Christ, and to feel Christ do all in the soul, is the joy of every believer.

Resignation is natural to the child that is born of God; that which is born of the spirit is spirit, and seeth and understandeth the things of the spirit; it delights to honor God, and do his commandments. "I have meat to eat that ye know not of," saith Christ. To do the will of the Father, was his meat and drink; and it is meat and drink to the christian, to do the will of God: the soul receives the nourishment, and they become strong men and women in Christ Jesus: in keeping the holy statutes and commandments of God, there is great reward. What pleasure and consolation is it to have a conscience void of offence before God, in observing to do his requirings. The reward of obedience is great; to learn our duty and do it is great; for if ye know these things, happy are ye if ye do them, for there is a crown of glory awaits the obedient; none can be happy but in obeying and doing the will of Christ; every ordinance of the church refers us to Christ. His nature, virtue, presence, and power, make up all. How truly it is said, he is all-in-all to every one that believeth, and is manifested and operated in the heart by his spirit. He appears through the whole scriptures, and every leaf of that blessed volume, has reference to him,

and speaks of him in some of his sweet characteristics. His meekness, tenderness, gentleness, humility, mercy, patience, long-suffering, &c., all these, and many more, you may find in the volume of his eternal word. Examine this book of books, and see his beautiful character, that you may feel that living virtue, moving and displaying itself through the creature, breathing life into the heart.

But dear reader, let us hasten from words, for language fails to declare His good ess concerning the spiritual blessings that attend the faithful; but draw near to this spirit of life in your own soul and learn what joy it is to the obedient, and strive to know and comprehend its comforts; and I am bold to say, when you have a knowledge of God's love and goodness to you, you would be willing to sell all creature knowledge for this knowledge, that passeth understanding and diminishes not, and is from the treasury, that evil cannot enter. The Lord would not that any should perish, but that all should come to the knowledge of Christ, who is the truth, in whom the elect stand; and his holy advice to man is, to make their peace, calling, and election sure; yea, sure in Christ, which elect, God will never reject, that are found in union thereunto. Oh! that God would visit the sinner with power, and give him the power over sin, for the gift of God, is his dominion over sin revealed to man. Be faithful to this power of truth; come in to it and abide in it, that you may feel its virtue and sanctifying nature, delivering you from the bondage of sin and death, that you may stand fast in the liberty wherewith Christ has made you free; made you free by his life, virtue, and truth, which are sealed and made sure to every believer by his covenants; therefore, the obedient is filled with humility and clothed with humility, notwithstanding all the graces and heavenly riches which God hath adorned and enriched them with, that the Lord may be exalted and the creature abased before him saying, "what I am

I am by God's mercy and love, by his grace and goodness, which he of his own good pleasure communicated, and caused me to be fitted with his blessed virtue and love". O dear reader, do you know the preciousness of the new birth, and desire to do his commandments—waiting on the Lord—for behold his righteousness is ready to be revealed, and you brought into the divine nature, "For ye are my lambs, and my bosom is for you, and thither will I gather you." Oh! the goodness of the Lord! How great and precious are his promises! What more than this could even angels desire? What higher privilege? What nobler honor can even angels say, than that "I am a child of God;" and shall we arrive at the same station? Well may my soul wonder and adore such marks of distinction; and these may be yours dear reader: you can have the privilege of saying, even in this sin-polluted world, that you are born of God, and enjoy his goodness and his parental care, and know him as your Father, and rejoice in him as your portion. And even here, you may have an interest in all his great and precious promises, and when done with time will dwell with him that has redeemed us, and forever live in and enjoy the highth and depth and length and breadth of his immeasurable love.

Christian, there is joy and peace in believing far beyond this world of sorrow. His word reveals a blissful Paradise, and an inheritance that is incorruptible, undefiled, and fadeth not away. Oh brethren, when we compare those enjoyments to the highest pleasure this world can give, they are but bitter dregs and full of deadly poison; the riches of the world are but drops, yea, the wealth of kings is poverty.

Dear reader, when Christ calls you from the world, and to take his yoke on you, his design is, that you should enjoy all these blessings; and will you still say to his blessed spirit when it moves on your heart, go thy way for this time, I am not ready to receive thee?

Will you lose eternal riches for trifles of a moment which perish with their using? Oh! for the sake of your eternal peace do not act so unwisely and foolish: naught but religion can make you happy, and without it you are undone, and it would have been better that you had never been born. Then turn without delay to God, that you may bring glory to him and enjoy the comforts of hope and assurance of faith, and the love of the holy one, to cheer thee on thy way to the everlasting kingdom.

Reader, hast thou passed the meridian of life without a knowledge of thy redeemer. Delay no longer his offers of mercy to thee, nor make repentance more bitter, and thy conversion more difficult, by adding sin to sin. O may you feel that sorrow that worketh repentance; that you have wasted so much of your precious time in sin; a few weeks or months may finish your course on earth, and you be brought to judgment!

The blessed bible tells us, that the ways of wisdom are ways of pleasantness, and all her paths are peace, and that the christian has joy and peace in believing; for they rejoice in God, with joy that is unspeakable and full of glory, which is a peace that passeth understanding, even glory in tribulation: ask that old veteran of the cross whether religion is not the greatest source of happiness; or those that are really pious; not those men of the world that never even felt the weight of truth. O how many christians would tell you, that they never knew what true happiness was until they found it in religion. How many dear young people could unite their testimony to this truth; then look not on religion as destroying your happiness. It is true it forbids conformity to the world, and directs you to set your affections on things above; yet it forbids no lawful or reasonable use of the innocent comforts of earth, and the blessings that God has provided for man; it denies you the gambling table, the licentious

romance, and those scenes of worldly revelry which the giddy and deceived call happiness: yet these are not sources of happiness even to those that indulge in them and appear to love them. Could you ask those whose delight appeared to be the play-house if he was happy, methinks the answer would be no. Thousands sigh and moan over their time that has been so idly spent. Then religion brings happiness; for, through the knowledge of Jesus you will find peace, peace within, a conscience void of offence—forming your heart for those enjoyments which are far superior to those of time and sense; it fits the heart for communion with God, and meditation on the divine blessings. Hear the language of one that had experience in the comforts of religion: “How amiable are thy tabernacles O Lord of hosts! my soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cry out for the living God. Blessed are they that dwell in thy house, they will still praise thee; for a day in thy courts is worth a thousand elsewhere.” Hear again: “I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness; my soul thirsteth after thee, my flesh longeth for thee in a dry and thirsty land where no water is, for thy loving kindness is better than life; my lips shall praise thee; thus will I bless thee while I live. I will lift up my hands in thy name.”

How the heart is rejoiced to think of dangers escaped, and reflect that God hath saved us from perdition; that our sins have deserved death: but we by his grace are made heirs of everlasting peace. O believer! look by faith to the dwelling of the blessed, and behold the adored of the loved Jesus, which lie far beyond the reach of mortal sight. O how happy are they that have an humble confidence that they have a building of God, a house not made with hands, eternal in the heavens. O here is peace and comfort! the christian can look on the tomb without dread, and at

death as having no sting; their thoughts are carried beyond the tomb, and dwell on more sublime themes beyond the skies! O thoughtless sinner, how long will you neglect to keep the commandments? The solemn hour is fast hastening when an assembled world must be judged; and happiness or misery inexpressible, unchangeable and eternal, must be the sentence pronounced against every individual! O, unconcerned youth! go look into the cold damp grave, where your dwelling must ere long be, your false delights cannot stay the dreaded monster; but before the Judge you must appear.

The child of God can look forward with sweet anticipation of future scenes of happiness, and appeal humbly to the Lord that you have kept the commandments; and when you reach the close of life, you can say, Gracious Redeemer, on thee I rely for happiness, though my best duties are imperfect, and my devotions stained with imperfection, yet grant me the privilege of sitting at thy feet; if I look to heaven, thy goodness has secured it for me, and thy sufferings and death hath brought redemption: it gives me comfort to know that thou knowest I love thy commandments, and that thou hast owned me as thine, imperfect and frail as I am: I acknowledge I have fallen short of my duty, and am an unprofitable servant. But O may I look forward with joyful hope to the time when my eye shall behold thee, and praise thee through the sweep of eternity. No situation on earth can give perfect peace. Even the most peaceful and happy dwelling where love and harmony reign—for even here pain and sorrow have found their way, and death lurking round the peaceful dwelling, enters at last and breaks the fondest tie, and takes life the most dear: but in these severe trials the christian has support and consolation, and though he is afflicted and tried, yet he has peace, and when he lies down at night, calm and resigned, whether he awakes in this world or in

that which is to come. O that the sinner knew the comforts that the christian finds in Christ; he would desire to do his commandments. O reflect, dear reader, what religion will do for you on a dying bed! Ten thousand worlds you would give, were they yours, that your sins were pardoned and Jesus yours. The christian fears not death, for he longs to be with Christ; he desires not life, for it is sorrow and toil; for the pleasures of earth are pitiful and poor, compared with the glories of heaven.

O happy they that choose the Lord and seek happiness in the love of the Redeemer, for his presence gladdens the angels in glory. O reader, may you receive that grace which will make you partakers of the comforts of religion; may you possess that pure delight, that joy and peace which flow from humbly believing on Christ the Saviour; and O may your spirit rejoice in him with joy unspeakable and full of glory. May the Lord lift upon you the light of his blessed countenance, and give you an humble assurance that he is your God, that you may praise him for bringing you from darkness to light, and from under the dominion of satan, to the liberty of God's children. O look by faith to Salem's golden tower, and see your heavenly mansion, and the blood-bought crown, and the robes of his righteousness, prepared for those that love the Lord. O, brethren, may we die with faith, discerning the loved Saviour waiting the other side of Jordan to welcome us home, to join the redeemed with songs of joy. O may our souls be transformed to delight in prayer and meditation, that we may feast on the bread of life, and relish those heavenly delights; that we may indeed have a foretaste of those joys that we may hereafter possess. Lord give thy people to drink from the fountain of which thou hast said, Whosoever drinketh of, shall never thirst again, but shall be in him a well of water, springing up unto eternal life. O may an overflowing spring of peace and joy fill

the hearts of thy people, that their minds may be set on things above ; and may they look with indifference on the false delights of this deluded world ; and may they look on the promises given by Christ as strength in weakness, and a comforter in affliction, remembering that our afflictions are but momentary ; and work for us a far more exceeding and eternal weight of glory. Then, brethren, let not your hearts be troubled, "Ye believe in God, believe also in me." Believe in Jesus your Saviour, for he hath gone to prepare a place for you, that where he is you may be also—a place in the mansions of glory.

CHAPTER XV.

REFLECTIONS ON THE TRUE SEED, OR INWARD PRINCIPLE OF LIFE IN THE SOUL.

The seed that is sown in the heart by the Word, or the true principal of life, breaks the bonds of captivity, and brings the soul from under the power of sin and death.

How many poor hearts have been overwhelmed with a sight of their condition, and whose spirits have been melted and humbled for the want of a true sense of their Redeemer, and have felt that peace which they had formerly enjoyed broken down and laid waste, and their communion with the spirit lost, ready almost to despair, and cry out, "My soul must utterly perish;" yet when the avenue of relief appears to all human sight closed, and the soul prostrated before God, in his tender mercy, this living principle is revealed in the heart; this grace or seed is freely given by the Lord, not from any worthiness or obedience of the creature, for this principle of life is revealed in the heart of the humble believer, and freely preserved, and by thus coming into this spirit of life, it has dominion over sin and death, and allures and draws the soul after the Lord, and perfecteth the redemption of the soul, which breathes after a more perfect acquaintance with the blessed Redeemer.

Beloved reader, though this principle is all life to the soul, yet it is compared to a seed, even the smallest of all the seeds of the garden; very small, hard to be discerned, and easy to be overlooked and rejected; yet the soul must come into this low and humble way, and submit to its appearance, that this precious seed may

spring up and be nourished in the heart that it may grow and bring forth much fruit. It is the enemy that prompts us to look for great things, thereby striving to deceive us that he may destroy the soul, and cut off our communion with God forever, which he will do by choking the seed with the cares of the world and preventing its growth, if we are not on our guard. O may we daily watch and wait to feel the Saviour of life in our own hearts; earnestly craving strength suitable to our state; following the Saviour in the true light, and he will lead us in the way of life. Oh may you watch against the reasonings and disputings of the enemy, which will rise in the mind, for he is ever striving to overcome and lead the spirit into darkness, and set up his judgment against the light of truth in thee. But cleave thou close to the Lord, that thou mayest taste and feel the Lord's anointings, and the peace and joy of his kingdom that is set up in your hearts, and he will blot out all our transgressions for his name's sake, and nourish the seed which he hath planted in us, for he knoweth our frailty, and the tempter's power over us; how he strives to lead us into captivity; he pitieth us with loving compassion: the spirit is willing but the flesh is weak; yet his power delivers us from the snare of our enemy.

Dear believer, be subject to, and bow under the light that you already have, and take care not to limit the Lord, nor judge of his comings, but improve the grace already given, which shineth into your own hearts; for clearness of understanding in godliness, is a state at which the believer may arrive; but before we can arrive at this state, the natural or creaturely understanding, must be confounded, and brought to naught before you can have this perfect understanding, according to the state and growth of this spiritual life: for the natural mind will be continually overclouding and overbearing this pure seed, and will prevail unless you watch unto prayer, and keep under its

holy teachings, for the movings of the spirit is to confound the knowledge and understanding of the creature, especially those that are wise in their own estimation; and overlooking and rejecting the precious seed. Man's knowledge, and reasoning, and comprehension must be set at naught, and he must be brought into that child-like submission, desiring to be led and taught, and created anew in Christ Jesus.

O sinner, return to the Father's house out of that prodigal state, where there is a sufficiency of the true bread and to spare; yea, a sufficiency of bread and water of life to satisfy every hungry and thirsty soul. This bread, or seed, is the spiritual life, whereby we must be renewed in Christ, and born of the spirit of the living God, and receive the son as our Saviour, and feel him revealed in us by the light of truth.

Reader, rest not with the outward form of religion, nor with a historical discription of things, but feel and know for yourself, which knowledge you can have through the spirit, the inward teacher, that teaches as never man taught. You may turn and read all the descriptions of this spiritual life, that have been so ably set forth by the primitive christians, and all the experience of believers in the present age: it will avail you nothing, for the soul that would live by him, must receive him and experience the engrafting into the true vine, by the living word of God's eternal power, and this word must be engrafted into the heart, so that there is a becoming one in nature and spirit, partaking of the virtue and sap of the vine, walking not in the oldness of the letter, but in newness of the spirit. St. Paul, notwithstanding all his knowledge of the scriptures, walked but in the oldness of the letter, until he received this seed, or until Christ was revealed in him; and all those who in the apostle's day had the form of godliness, but understood not the power, walked but in the oldness of the letter; yea, the church of Sardis for the most part, and the church of Lacedonia,

they had received the right order and the true description of things, and though they were full and rich, and wanted nothing, they too walked but according to the oldness of the letter, and not in the newness and power of life.

Alas! alas! how many now, in this our day of gospel-light and truth, walk in the oldness of the letter, and have only a historical description of the light of life, or profess to know Christ, to honor him with the lips while the heart is destitute of this inward principle.

Are these led by the spirit of truth, or can they possibly understand the growth of that living principle? Is there any appearance of a growth of that precious seed in their hearts? Surely not! They receive not the light of truth but in their own planning, and all such are in darkness, let them profess what they may, and grow ever so high in the estimation of the world; they are but blind leaders of the blind, and by thus stepping at random, shall most assuredly fall into the ditch, yea, pit of endless woe. Oh! that men would cherish the true seed, cultivate the principle of life, and lay their souls' peace at heart, for no man can know Christ but by the spirit, for he that knoweth not the spirit rightly, knoweth not Christ. It is truly said, that the heart of man is deceitful above all things and desperately wicked, and no man of himself can understand it; but that man in whom the seed of life is planted and is nourished, it bringeth forth fruit unto holiness: these have received Christ, and are taught by him daily, and advance in the truth, and the works of the adversary in them being destroyed and cleansed by the living of the spirit, which is the destroyer of satan and all his kingdom.

Read the holy word of God, that you may see that the veil is removed that hung over the minds of the old world; this veil is done away in Christ; then read the revelation of God's will to man with an unveiled eye; read in the holy anointings of God's spirit, for

he hath said that he would take away the face of the covering from the face of all people. Oh! may this promise be fulfilled in you, that you may read and understand! Oh! that its holy mysteries may be unlocked to your minds by the key of David, but if you are not born of the spirit, the veil still remaineth and you know but little of the scriptures, nor the power of God, and you understand nothing aright; you have no knowledge but your own, you are destitute of that faith, hope, and peace that flow from the fountain of truth.

O Lord send out thy light and thy truth, let them lead me, let them bring me to thy holy hill and to thy tabernacle. David himself did not know how to go to the hill and tabernacle of God, without a particular light and truth from God to lead him thither, and all that have received this light can go to the altar of God with joy, and receive the fulfilling of the promises, and share mercies which belong to Christ, who is the true seed; and to them that abide in him, who is the new covenant. The scriptures reveal many things pointing to this covenant, which is Christ within the hope of glory, for he leadeth captivity captive, and stayeth up those that keep their habitation on God's holy mountain. Here is the covenant witnessed by the power and virtue revealed; for Christ hath reigned in righteousness, love, mercy and truth, in the hearts of those who are redeemed out of the earthly nature, so that they can sing of Moses and the Lamb, that hath redeemed us from the bondage of sin and death. This light is a reprovcr of sin, and makes it manifest and clear to the mind, and cries awake, thou that sleepest, arise from the dead; and Christ will give thee light. There is no other way of awaking out of our lethargic slumber but by this light, for its piercing rays penetrate the dark abodes of the heart, and operate livingly and powerfully in the heart, bringing out the impure, unclean principle of man, and implanting another nature which is wrought by God's spirit, bringing him out of

his impure, sinful state, into a spiritual and holy way ; for the light hath shined in darkness, and the darkness comprehended it not, making the whole man pure and holy like the fountain. When a man becomes changed from his impure and unholy state, and is born anew in Christ Jesus, and becomes acquainted with this living principle, he can distinguish the nature and operations of both which are opposite each other, yet satan strives to deceive and entice the mind after his own way, yet the child of God can discern the difference between truth in its own pure principle, and the reasoning of the adversary, for it is powerful in the one and affects little in the other ; for that humble soul that is regenerated and enjoys this pure light of life, perceives the enemy's craft and knows his movings, which gradually disappear as the soul stands firm. Then let us all be on our guard, and retire from this reasoning spirit, and come to the living fountain in ourselves, having our understanding opened that we may receive and understand, and retain the things of the true spirit, for we stand in alienation to God and the natural principle in man ; his thoughts, his desires, his understanding are in opposition to this pure light, it is wholly contrary to man's own will. As I have above stated, he must not consult this reasoning spirit, but prefer and adhere to the light of Christ's spirit above all others, and turn wholly from them forever.

Dear reader, are you ready to say this is hard to come at, who can have it ? Surely none are able but those that are brought to this saving knowledge, and are taught of the spirit. These can come cheerfully to give up to follow the Saviour through all his leadings, for : "The law of the Lord is perfect, converting or restoring the soul." Was it the law of works in the hand of Moses, or is it the law of faith in the hands of God ? Yea, doth not Christ enlighten every man that cometh into the world, and would not God have every man to be saved ? And doth he not give

freely unto all opposition of light, whereby they may be saved? Yet it is not the property of this light to convert to God but to reprove for sin; yet no man can be united to this light, without having a new nature. Can anything change the heart and convert the soul to God but Christ? Can Christ and this true light be separated, or can any one receive this light and be united to it, and not receive Christ? O that the hearts of the children of men were opened by the spirit of the Lord, then they would receive the truth with joy, even so the stone was rejected and despised amongst the builders for want of a true understanding; but with them that have received the light, it is elect and precious, chosen of God, and precious in the eye of the believer.

Now, dear reader, this does not exclude or make void anything that Christ did while here on earth for our justification, nor in heaven for our redemption, but brings us into an heirship, or into a possession and enjoyment of his purchase, for we are bought not with silver or gold, but with the precious blood of Christ; but all that walk in darkness have nothing to do with Christ and his light, no matter what they may possess, no matter what hopes they may feed themselves up with, it is a delusion, and Christ will say, depart, I know ye not. But those that walk in Christ, have a right and share in all that he hath wrought for us. These are truths that every believer can hold forth as steadfast, sealed to them by experience, and no man can enjoy the comforts of religion unless he denies himself, takes up his cross, the cross against his own wisdom and will, which cross is the cross of Christ, which is the power of God to the salvation of the soul.

Dear reader, if you will take up this cross daily, and wait upon the Lord, you shall witness the power of the Lord Jesus Christ, to the redemption of your soul; you shall be able with a true understanding, to know

the light, the true light, life and power of the Lord ; you may realize the strength of that arm of power, that can deliver you from sin and loose the bonds of the enemy and drive him before you, delivering you from his captivity when none else could ; when your strength failed, and you were as nothing before him, you can call on Christ and his power will be revealed ; for he is the power and life forever, and besides him there is none that can redeem.

It is no hard matter for a man to take up any religion that he may find afloat in the world ; to read the scriptures and believe what he may find related there, according to his understanding of them as historical. But here is the hard point to arrive at : to read, and apply himself to practice those things he reads, and observe all the requirings, craving the light and help of the spirit that he may understand them, for this qualification or capacity must be, and is a principle of life from God. This principle is the seed of the kingdom, or that heavenly leaven with which the understanding must be brought into before it can receive the truth, which is the true light in which all spiritual things are received—faith, love, sanctification, justification, true peace and joy ; and whatsoever is not of these is not of the true light, but a fig-leaf garment of men's own forming, and not the covering of Christ's righteousness : for in this principle the new covenant is made with the soul, and entered into. He that receives this principle from the hand of God, receives life, and enters into the covenant of life, wherein God cleanseth the heart, and so being dead with Christ, and risen with him, and changed into his holy nature by the true principle, which is of him through the power and spirit of Christ, that worketh in us, so that it is our meat and drink, yea my great delight to do thy will, O God—yea, thy law is written on my heart ! O how many deceive themselves ; for many things are received for truth with men in their own way, which will vanish like smoke before the

light of day. Alas! what will become of those who are thus deceived, and have not the wedding garment on, and are not clothed with the spotless righteousness of Christ, but only a righteousness of their own? "Depart ye cursed into everlasting fire," for all religion, ways and worship are vain, and the spirit witnesseth against it, but Christ revealed in the soul, is a standard against the corrupt nature, and is revealed to man by believing, and obeying, and waiting in holy fear; for he that doeth my will shall know my doctrine, saith Christ—this is the way. O waiting soul, wouldst thou know what God requireth of thee? O mind the holy light in the mind, the inward movings of the divine principle, that will make manifest to thee thy state. Thou mayest have trials, opposition and temptations to pass through; for turning the back on the kingdom of darkness, and adhering to the true principle of life; for the power of darkness attracts the soul, both within and without, to hinder its progress in the divine life, and to bring it again into subjection to the will of the flesh. O what secret and subtle reasonings the enemy doth invent to again ensnare and entangle the mind; but if he cannot succeed in drawing the soul from the living way, his next aim is to afflict and torment it. There is none that knows the craft of the enemy but those that are watching their own footsteps, and fearful they might miss the path, being fully apprised of their danger. These are often sensible of what they meet with on the way in their journey. They learn how to abide in the path of salvation, for the truth of that saying is stamped on their minds, "If the righteous scarcely be saved, where must the careless and disobedient appear."

Truly the apostle hath said, through much tribulation is the entrance of the soul into the heavenly kingdom; then there is no avoiding these tribulations, yet there is a reward to those that endure these tribulations; yea, a glorious crown prepared for all those that

hear the voice of the Lamb, and abide faithful to the end. There is not only a crown laid up for them in the father's kingdom, but the power of the Lord is nigh to deliver them, and bear them up through all difficulties ; for his tender mercies and powerful arm hath and will still be revealed in their behalf ; for the power of the Lord began the work of redemption, so the same power alone will carry it on and perfect it, although the powers of darkness strive to stand between the soul and the Lord. Did not a stronger power appear and bind the strong man and cast him out ? The terms of perfecting this great work, is the giving up the soul in faith to God, thereby receiving a sense of his love, goodness and mercy, by hearkening to the voice of the Lord.

Now what has man to boast of, who is thus redeemed from under the power of darkness, and gathered into the spirit of the Lord ? for the light convicteth, the Lord began the work, and his power accompanies the spirit and carries him through, or he must fall ; for no man can stand any longer than he submits and believes—just so long as he is held up by the power of the Lord.

Then let the man that boasteth, bring forth something of his own, if he can. Is the will at his command, at any time ? Or doth not the christian always find God to work in him to will and to do, when he desires rightly, and craves spiritual aid ? Then if we cannot have the will of our own begetting, how can we do any thing of ourselves ? Can we believe at pleasure ? Is not faith the gift of God ? Can we wait on the Lord in an acceptable manner of ourselves ? Can we resist the tempter ? Nay, verily. All our help must come from God ; we cannot pray, nor cast a look at the hills from whence our help must come, but by his grace ; and in that life there is sufficiency of strength ; for he that is joined to the Lord becomes one, in spirit, with him—can do all things through Christ ; for he is

born anew in him; and Christ by his spirit ariseth, lives, and acts in him. I am persuaded that every one that is born of the spirit, will acknowledge this to be truth, not only to man, but in heart before the Lord.

Then, dear reader, I have endeavored to show you the inward principle of life in the soul. Will you seriously contemplate the importance of this weighty subject? for it reaches beyond the bounds of earthly things. Read the sacred truths of holy writ, and see if it is not based on the true principle there revealed. Delay no time; for time to you may be short, and religion is an important blessing; and in the end, no earthly blessings can supply its place; were the whole world ours, it could not give real peace, not even in life; it could not calm the troubles of a guilty conscience; it could not ease the racking pain, nor give support on a dying bed; nor make your peace with God. You may possess friends endeared and affectionate—they cannot stay the torturing disease, nor cheer your trembling soul when brought before your injured God; for all the world must stand at his awful bar; and if we have not adhered to this principle of life within, naught can rescue us from that dreadful sentence—"depart from me ye cursed." We must experience this light, to illuminate our pathway; or in other words, we must be born again, or we cannot enter heaven. Without this inward principle, God will look upon us with abhorrence; for he hath declared to hate all workers of iniquity.—Psalms v: 5.

And to make a mere profession of religion to deceive man, or to be popular in the world, would make you like a whited sepulchre—fair without, but within full of uncleanness; but if your nature were renewed, and the light of life beaming in your soul, by the divine image, happy would you be; for your name is written in the Lamb's book of life, and you have the promise that you shall possess those mansions not made with hands, and wear crowns of glory that shall never fade.

O believer, had we but a glimpse of the glorified saints that dwell in the presence of the Lord, would we not wait with anxiety for the message, that we might fly to the Saviour ; that we might spend a blessed eternity in singing his praise.

O then, dear reader, count all things lost, that you may win Christ and be found in him ; not having your own righteousness as your trust ; but the principle of life, which is by faith in Christ.

O be wise ; devote your time to God ; remember eternity—eternity, how endless its duration ! none on earth can describe it, nor none comprehend it. O may you view life as fast passing, and eternity in view ; may your chief object be in this world to glorify God, and gain everlasting rest. Reflect on the many, in every age of the world, that have slighted the boundless love and mercy of God, and rejected the light ; or as Felix, are not quite ready to give up their darling sins. And now, of what little advantage are all those trifles ; yet they prevented them from embracing the principles of truth, and now it is too late. What are all the splendor and pleasures of this world, to their immortal souls ? It is lost, and that forever. You cannot enjoy this world long at best ; its pleasures are but momentary ; but with Christ, you may possess an eternity of endless joy—yea, ages in succession may roll away, and vast eternity glide on, yet not one sigh will escape their lips, nor fear cross the mind ; but one continual scene of joy, ever rising to the sight.

How bright are the prospects of those that are converted to Christ ; their hopes are fixed on the mansions of bliss in the kingdom of our God. O may you possess that faith that you may welcome the coming of the Lord, though at an unexpected hour, for our stay here is very uncertain ; yea momentary.

A knowledge of this principle implanted in the heart, produces veneration for the Divine being, and love to him as the object the soul delights in, with an humble

reliance in his mercy and promises, and a persevering obedience to his word. The advantages this knowledge produces are indescribably great. It forms the basis of true honor and permanent happiness. Not the reputation of a noble descent; not all the influence of fortune, nor the laurels of veteran heroism can dignify the soul that is destitute of this inward principle. O for a moment consider its inherent worth! Becoming acquainted with this pure principle we become acquainted with God—the blessed sovereign of the universe, the creator of the world—who taketh up the Isles as a very little thing, and measureth the hills in a balance. To become acquainted with the author of our being, how desirable! It will afford comfort in the hours of distress, and reflect honor in the most abject poverty, and be a ray of light in the hermit's cottage; it will teach us how to improve our time and talents; teach us how to comfort our distressed brethren, and how to instruct and advise them, so that our light may shine, that God may be glorified. O this pure inward principle has the greatest influence upon society, and prompts us to set our affections on things above. The influence of this principle will calm the rage of the persecutor and melt his heart to love.

Reader, may you cultivate this heavenly principle, may its treasures be hid in your hearts, and you be led by its teachings, while here on earth, until you join the company of those whose robes are washed in Jesus' blood.

CHAPTER XVI.

THE BLOOD OF CHRIST CLEANSETH FROM ALL SIN,
WHICH IS THE HIDDEN MYSTERY.

THE blessed Redeemer took not upon himself the nature of angels, but our human nature, that he might redeem those who had sinned, and satisfy offended justice. Was it not necessary that Christ should take upon himself human nature, that he might experience its frailty, and understand our temptations and infirmities, and become a merciful high priest, and an intercessor for us? This body was a prepared body, in which he might do the will of the Father, and offer to God, an acceptable sacrifice for the sins of the whole world. In him lay the value and worth of immortal souls; he became obedient unto death, even the death of the cross. He, through the blessed and eternal spirit, offered himself without spot to God; and died for the sins of the world: was he not the arm of power, through God, that brought salvation to the children of men.

And at the name of Jesus every knee should bow, and every tongue confess: This is the name that the angel gave to Mary. And the body that God prepared for him, hath its nature and properties. He was the Word from the beginning, or Son of God, the Holy Spotless Lamb, and Fountain of Life and Innocence, who was appointed of the Father, to offer up the acceptable sacrifice.

This flesh and blood of the body, which was prepared for, and taken by him, wherein he tabernacled this flesh and blood, which we are to partake of, whereof we are to be formed anew; which we are to eat and

drink, and is to the soul meat and drink indeed, and nourisheth to everlasting life.

Was not that which he took upon our garment—even the flesh and blood of our frail human nature—which is of an earthly perishing nature, united to an all-powerful and eternal nature? Now the life and nature which are begotten through him in us is a spiritual and an eternal nature. He is the bread of life which came down from heaven. It was not the outward flesh and blood that came down, but the inward bread which the heavenly birth feeds on and is nourished by; for that which redeems and is of the Saviour—who came down from heaven and took upon himself a body of flesh here on earth; in which nature he manifested himself as King, Priest and Prophet, and accomplished the works that God appointed him to do—even to bring salvation to a lost world.

Now brethren, that which saves, that which hath the virtue and power of salvation, that the eye of faith is fixed upon, is Jesus. It was Jesus that humbled himself, and made himself of no reputation—took upon himself the form of a servant—made in the likeness of man—formed and fashioned as man. Glorified of the Father before the world was, and to him all the honor and glory belongeth, for at the name of Jesus every knee shall bow.

Does not the reward belong to him who laid aside his glory, to take the body of flesh, and bear the persecution of men, that he might honor, glorify, and fulfill the will of the Father? Then he that sanctifieth, and they that are sanctified, are one—Christ in us and we in him. Thus, he is not ashamed, but condescendeth to call us brethren, because that nature is begotten in us which is spiritual, and that life that flows from the Father; for that which is born of the spirit is spirit, from which we are the children of God, and have the relation with Christ from that spiritual birth: the name of Christ was from the holy anointing, which took

place in the body, and ran into and filled the vessel or body.

Now, dear reader, to put on Christ the Saviour, is to clothe yourself with a firm belief concerning him, according to scriptural authority, for the souls of those that are borne from above, are clothed with the righteousness of Christ as the body is with a garment.

Christ said, "I am the resurrection and the life." Was this delivered concerning the body, or was it concerning the power and virtue, begotten of the Father in the body, and had it the power of this spiritual life while it was in the body? for he could raise up not only other bodies, but that also which is laid down; for after this frail body is laid in the tomb, he could raise it up, and take it on again as well as he did at first when it was prepared.

Dear brethren, if we have felt the saving arm of the Lord revealed in us, and have received a measure of the same life, power, and holy anointing in our vessels, it is of Christ, for he is the seed of life which is sown in the heart, which will spring up and grow in us in a spiritual form, though we may be but babes in Christ; for it is Christ the hope of glory formed in the soul. Thus we are engrafted into Christ, the true vine or olive-tree; thus the believer grows up into Christ the living head, for he that knoweth the Son knoweth the Father, and he that knoweth the spirit knoweth the Son, and he that abideth in the spirit abideth in the Son, for they are one; their nature, their life and virtue are inseparable. Christ saith, "I and the Father are one, I am in the Father and the Father in me."

Now the Lord of glory is that living and blessed spirit, and where the spirit of the Lord is, there is liberty. The Father sent his Son into the world, not to condemn the world. He sent his Son, and yet he was with and in him; and as the Son sendeth his spirit, so he is with, and his power accompanies the spirit. It is the Father's will that the honor should be given to the

Son, for Christ thought it not robbery to be equal with the Father; and he that would worship the Father must worship the Son, and approach the Father through him; and he that would come to Christ, must come to him in spirit, and worship him in spirit, and bow to him in spirit; for the Bridegroom went away in the flesh, or in body, that he might come again in spirit, and send the Comforter.

The apostles that followed Jesus on earth, and knew him in his sorrowful travel through life, knew him when he appeared in spirit after the resurrection, and they were filled with joy, because of the appearance of the Saviour.

O how many, dear hearts, know the Man Child, Christ Jesus—born and brought forth in spirit, as truly and as sensibly as was ever born naturally! How many can truly testify concerning the spiritual and inward appearance of the Bridegroom; for they received from him the true understanding which he gives in and by his spirit. O that the Lord would daily add to the number, that they might receive the measure of life from Him, which the Father hath allotted, and be washed in the lava of regeneration; that the soul may be washed in the pure water whereof a man is made new—washed in the water that ran from the side of the blessed Redeemer, which was pierced with the soldier's spear—which is the water of life, and floweth from the spirit; which purifies and cleanses the soul, and refreshes and gladdens that heart that drinketh thereof. This is that water that whosoever drinketh thereof shall never thirst again, but is continually springing up to eternal life. This water flows from the pure river, clear as crystal, and proceeds from the throne.

Brethren, can outward washing cleanse the soul? Nay verily. But in obedience to the ordinance of baptism, outward sprinkling or washing can heal the conscience and free it from condemnation. O ye that have felt the blood of sprinkling from the Lord upon

your conscience, and are cleansed thereby, was it not an inward washing?

Moses, according to the law, sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are, by the law, purged with blood; and without shedding of blood, is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.—Hebrews, ix : 21, 22, 23. Then it required the sacrifice of Christ—the flesh and blood within the veil. Dear reader, was it the outward flesh and blood of the outward, or first Adam, which Christ took upon himself, or the flesh and blood of the second Adam's nature? It was the obedience of the second Adam, that the Father required of the Son. This sacrifice fulfilled the law, satisfied Divine justice, and cleanseth the hearts of all that are found in him.—Romans, v : 19. Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law. Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Hebrews, x : 8, 9 10.

The substance of this blood of cleansing is the anointing of Christ. The life, the obedience of the Son of God, is the thing that is of value in us, which the Lord from heaven begeth in his own image and likeness, by his own spirit and life. Here the robes of the believer are washed and made white in the blood of the Lamb. We can have fellowship with Christ in no other way but by having the fleshy nature crucified and subdued, by the power of the holy spirit; for we are to lay aside the old nature and all its deeds, and put on the new man, which is inward and spiritual.

O dear reader, stumble no longer against the truth. Is it not the flesh and blood of the word that cleanseth? Was not the word made flesh and dwelt amongst us,

and caused the light of His blessed truth to shine through these earthly vessels? Read the Scriptures and receive the pure doctrine of the word, that you may experience the fulfilling of the promise, and adorn yourself with the garment of holiness and righteousness, which is yours. O trample no longer under foot the commandments, nor count the blood of the covenant an unholy thing. How happy is that man that has experienced the holy anointing, and is born anew, for he knows the mystery of the word, and stumbleth not about the expressions of others, whose minds are darkened by the ignorance that is in themselves. The religion of Christ was to the Jews a stumbling block, and to the Greeks foolishness; but to all that believe the power of God to the salvation of the soul, this pure true religion has been a mystery. The apostle Paul was made an able minister of the new covenant; not of the letter, but of the spirit, which was the mystery; and he endured great persecution to bring people to the blessed knowledge of this mystery; for he was sent to unfold this mystery, and turn men from darkness to light, and from the power of satan unto God—for this great mystery is the excellency of the knowledge of Christ; for it is nothing short of life eternal, which is inwardly revealed by God in the heart, subduing all self-righteousness, by the virtue of the blood or power of Christ's death and resurrection, which is revealed and experienced in this mystery.

Christ saith "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him;" this indeed is the mystery of religion dwelling in each other; for it is the spirit that quickeneth, the flesh profiteth nothing: "The words that I speak to you are spirit and life." In this he represents the soul's food or heavenly bread. In this mystery is the cleansing virtue. The spirit, the water, and the blood, inwardly sprinkled, are poured by the father into the soul. Did not God promise in the covenant of grace to sprinkle clean water upon his Israel, that they might be clean. And again he said, "I will

pour water on him that is thirsty, and floods upon the dry ground; yea, the live coal from the holy altar shall purify and take away the iniquities of men.

How great the love of God to man. How wonderful and glorious the appearance and manifestation of the Son. How submissive and precious his holy obedience to the requirements of the law. How humbling the thought of his submitting himself to the death of the cross for sinners, thereby presenting a spotless sacrifice, and one of infinite value. O brethren, may our hearts be melted in the depths of humility before the Lord, that our sins are forgiven through faith in his blood. Praise the Lord for giving up his son to die for us; and that all that believe have power to partake of his meritorious sacrifice.

Did not God in the days of the prophets, promise to make a feast of fat things on his holy mountain, and that he would destroy the face of the covering that was cast over all nations or people, and remove the veil that is now spread over all nations?—Isaiah, *xxv* : 6, 7.

There was a Mount Zion under the law, which was figurative of the Mount Zion under the Gospel, whereunto the Christians in the apostles, who were called of God and sanctified, came to this Mount Zion, and the City of the living God, the heavenly Jerusalem; these had fellowship with God and with the spirit. Jesus is the mediator of the new covenant, and in him the veil is done away, for he is the light of men; the life, strength, and righteousness, for the glory of the Lord is shown forth in Jesus Christ, whereby we are changed into his sweet heavenly image from glory to glory. How many in this day, own the apostle's testimony and comply with the outward requirements of religion, yet lack a knowledge of this spiritual work; they come not to the Holy Mountain; the veil is still over their faces; neither come they to the feast of fat things. These may dream of eating spiritually, but know not what it is to feed on the living bread, which satisfieth. Therefore, the mystery of religion has covered their

minds, so that they know nothing of the redeeming power for it is hid from their eyes

O for that saving faith that gives us the victory over the enemy, and that boldness to resist him in all his attempts, and strength from the Lord to tread him under foot. O for the light of truth to direct our pathway, and a knowledge of our redeemer, to liberate us from captivity, that we may walk in the spirit and light of the Lord! Here is the mystery of godliness revealed, and the veil taken away, and a right understanding of the truths of the scriptures laid open, and power given the sons of God.

O that men would really believe in their hearts that Christ came in the fullness of time, in the prepared body, to do the will of the Father. Believe his miracles, sufferings, death and resurrection according to scripture; how changed would be the aspect of things, for there is no true knowledge of Christ; no knowledge that hath this saving and eternal virtue in it, but what is revealed by God through his faith in Him, which is the gift of grace, for Jesus Christ is the son of God, that infinitely holy being, one with the Father, and with the blessed spirit, which cannot be separated.-- Omniscient and omnipresent, the Father in Him, and He in the Father; for he said to Philip, "He that hath seen me hath seen the Father." O brethren, examine whether you have a saving knowledge of Christ, lest you receive the shadow and miss the substance; for there is no earthly affection or understanding that satisfieth the soul; it longeth after the true knowledge or substance of the spirit, which can alone nourish it.

That man that knoweth not Christ in spirit, though he may profess him in the letter, denies him in truth; for he rejects him in his visitations in the heart; such he will deny before his father in heaven.

O, dear reader, I beseech you do not trifle with these great and mighty matters, lest you perish for ever, for by rejecting these you miss salvation. O that you could see your state as you stand in the sight of God.

Shall all I have said, dear reader, be in vain? Let me urge you before I leave you for ever, to consider the merits of the death of Christ. O consider, without an application of its merits, the awful scene to which you are fast hastening, is indescribable. You may enjoy the pleasures of this world, and doat on its riches and honors; you may live to enjoy many gay scenes, but what are all these? you may pass many years in this world, yet the longest term is but short—it passeth away as a dream, and death soon overtakes the traveller here: yea, you must die: your time may be spent thoughtless of death and eternity, yet they advance nearer and still nearer every moment.

The years roll round and steal away,
 The breath that first it gave;
 Where'er we be, what'er we do,
 We're hastening to the grave.

But if you live without God, you must die without him. Reflect upon the awful scene, to die without Christ! Alas, vain man, methinks the starting prayer would burst from that troubled heart, long concealed and locked up by pride and unbelief. O that I could live till my sins were forgiven; but the messenger has come, and now it is too late. O that I had come to Christ when he called, and accepted mercy at the hand of the Saviour; but, alas, I have refused, and sined against so merciful a Saviour.

Reader, if you continue to trample upon the blood of Christ, and reject his saving grace, your departure from time, may be a scene of horror and despair. O then, if you want your last moments to be peace, and escape the awful end of the sinner, forsake his ways, and tread no longer in the path of vice; consider the awful consequence of making light of a dying Saviour. Better would it be while in health, to prepare for eternity; better will it be to think of those sins that would damn the soul, before you experience the awful reality of the wages of sin, that renders the soul undone for

ever. O what folly and madness, to refuse the blood of Christ that cleanseth from all sin, and choose damnation, and walk in the road that leads to hell. Listen, I pray you, no longer to the whispers of that seducing enemy that desires to lead you to ruin : he may promise much pleasure in a course of wickedness ; his craft is to lead you into sin still further, and keep you blind to your present condition. O such are the stratagems of satan, that he may capture the soul and drag it into eternal pain. When the tempter smiles, and entices you to sin, ask yourself will this transgression not incur the anger of the Lord ? O how can I bare the displeasure of my gracious Redeemer ; how dare I to tread upon the blood of Christ, and endure everlasting burning !

Dear reader, if you have not a knowledge of this precious blood applied to your heart, turn to the 15th chap. of Luke, meditate on the state of the prodigal. In frolic and mirth he squanders his wealth, which sinks him in the most degraded condition. What comfort now are all his vain companions, his sports and frolics, and feasts by day and by night ? They are fled and gone, and only serve to torture and harrass the mind. He looks back on the past with bitter remorse ; he looks to the future with dread and horror ; hunger prays upon his vitals, and he has naught to satisfy its keen demands ; he fain would have fed on the husks of which the swine did eat, but no man gave to him. Young man, how many, by a life of folly, have been sunk into the deepest degredation ; you may drink of the cup of worldly pleasure ; and it appear delicious to your taste, but it is full of poison, and will, ere long, bring sighs from that merry heart, and tears of bitter grief from those eyes, now swiming in pleasure ; for, by it you have slighted your day of grace, offended your God, grieved the spirit, and refused the blood of sprinkling. Reader, have you not a consciousness that this is truth, and that you can never have peace, nor enjoy real happiness until you give your heart to Christ.

It is impossible for me to lay before you the sorrows attendant on a life of disobedience to the calls of mercy. The fruits of a life of sin are, many times, wretchedness, misery and ruin, even in this world, which is of but little consequence, to the sorrow and misery of a death of sin in that eternal state. O how dreadful to die without a Saviour and launch into a world of woe, without one ray of hope to cheer the desponding soul! Millions upon millions of years may still glide on, and no mitigation to the inflicting horrors of woe—no nearer the end of your torments.

O who can dwell on the word eternity, without awe! Avoid indulging in anything that will lead you to sin; small crimes make way for still greater. Breaking the Sabbath in small things, may lead to numberless crimes; and it is a sorrowful truth, that it is a common sin of the world. And O, how sad its fruits! How many have looked back, and expressed this to be the first step that led to crime. Avoid as much as possible the company of the vain and irreligious, the sabbath-breaker, the swearer, and the drunkard, for they lead to temporal and eternal ruin. Intemperance entails diseases of the body, impoverishes the wealthy, beggars the widow and orphan children. Look not thou upon the wine when it is red, when it giveth its color in the cup; at the last it stingeth like an adder, and biteth as a serpent! Wo to them that riseth up early in the morning, that they may follow strong drink, for the drunkard shall not inherit the kingdom of God.

How many crimes are youth liable to be ensnared with, which I have forbore to name. That God hath solemnly said, "That those that do these things shall not inherit his kingdom; that no whoremonger, nor unclean, covetous idolater, has an inheritance in the kingdom of God." Then be not deceived with vain words, for because of these things cometh the wrath of the Almighty upon a guilty world. O could all those that are now reaping their just reward,

that have lived a life in wickedness and died without Christ return, what would they tell us? "Come not to this place of torment," methinks, would burst with horrid shrieks upon our ears.

O ask yourself, dear reader, are these the ways of sin; is this the path I took to be peace; yea, it leads to hell, and the abode of them that rejected the Saviour. Neglect religion no longer, but come to Christ and receive his holy anointing. You may look with contempt on some crimes, and say you are clear of all such, yet while you live a stranger to that blood that bought your pardon, you are exposed to death eternal.

Few, at first setting out in a course of disobedience, are hardened in iniquity and sealed for perdition; they advance from one sin to another and a still greater. Sin's destructive way is gradual. How many a thoughtless youth imagined that he would fall a victim to sin, and that his crimes would lead to guilt and misery?

O how many thousands, thoughtless of their condition, fancied they were clear of open crime; that they were amiable and moral; but were without Christ, and delayed their return to God? The spirit has been striving, but still rejected. You cannot see so much harm in your innocent delights as you call them; they will steal your precious soul, and leave it in the most bitter despair. O look to that bleeding Lamb that taketh away the sins of the world. Think of the state of your soul before a death bed reveals its condition, and lays it open before your astonished vision, and proves to you that the ways of sin lead to death. What will worldly pleasures then avail; what comfort can they give upon a bed of death?

O how heart-rending is the thought of the misery that awaits those that reject the Saviour. How many testimonies could be brought forth, that in the dying hour of numbers that have rejected the Saviour, and refused salvation through him? Listen to the calls of mercy while in health, nor harden your heart, that you may avoid sentence, "Depart, I know ye not."

CHAPTER XVII.

THINK NOT TO ESCAPE THE JUSTICE OF GOD.

IT is just that God should not let sin go unpunished. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—James, 13. But every man is tempted when he is drawn away of his own lusts and enticed; yet, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James, 12. Christ hath become our surety, and once suffered for sins, the just for the unjust, that the justice of God might be satisfied. Then we should shudder at the least appearance of evil, and the dreadful nature of sin, and be subject to that power which redeems to God, that power that overcomes the wicked principle in the heart, and casts it out, and fills the vessel with the holy treasure. The scriptures give us a faithful testimony concerning the justice of God, and the faithfulness of Christ, who is the word of faith which the apostles preached. This living principle or word, is nigh thee, sayeth the apostle, even in thy mouth and in thy heart. This is that principle of justice that reconciles us to God, cutting down and casting off the unholy principles that rule in our natures, and give us power and strength against sin for the future; and that man whose heart is vile, and formed in wickedness, filled with corruption, and bringeth forth sin and fruits unto death, shall, through obedience to the instructions of the spirit of truth, have this unholy nature purged out, and Christ formed within, and be enabled to bring forth fruit of righteousness by the power and spirit of the Redeemer to the glory of God the Father. Then let

no man be discouraged though his sins may be as scarlet. Come to Christ; you may be justified freely through his blood, and yet enjoy peace in the soul and acceptance with the Father. Then in the time of your struggle with your sinful nature to come to God, say not in your heart, who shall go up to heaven to bring Christ down, or who shall descend into the deep to bring him up, for he is graciously near, even in thy mouth and in thy heart. This is the blessed word of faith that you must believe in, and your heart be circumcised with, that you may have the new life which is received through the gospel of Christ, who is the word, the life, the justifier of them that believe, and redeems from sin, setting the soul free from the captivity of the enemy to serve and live for the Lord. The apostle taught this doctrine: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans, x, 9. This was the message given by Moses, when he spake of the new covenant, even another covenant than Mount Horab. This covenant was not of the Law, written in tables of stone but in the heart, wherein is the justifying, washing, and purifying of the soul, fully known and felt; for outward sacrifices under the law, were vain as to cleansing the soul; neither doth a historical or outward belief of what Christ hath done and suffered, justify the soul now, nothing short of the new birth, the faith in Christ, and works of obedience: it did it in the past ages of the world, and it will justify now, and naught else can.

"Wash ye, make ye clean, put away the evil of your doings from my eyes; cease to do evil, learn to do well." This cleansing or purifying is through the blood of the Lamb; and, though your sins were as scarlet, they shall be white as snow, though they were red like crimson, they shall be white like wool; for, He hath shown thee, O man, what is good, and what the Lord doth require of thee.

This holy spirit that God gives to man, is as a discerner of the thoughts and intents of the heart, teaching man when there is a good desire or an evil one, and how to resist the one and cherish the other ; denying the natural will, and as the Holy One said, " Not my will, Father, but thine, be done." That fleshy nature must be crucified, that you may live to the spirit or will of God, which is as a lantern to your feet and a light to your path.

O, dear reader, have you become acquainted with Christ, and stand justified before him ? for until you know him you cannot possess his spirit. If your desires are to glorify the Father, you must bow to his Son the Saviour, for unto him every knee must bow, and every tongue acknowledge salvation is of him ; for he is the light wherein God dwells, in all his appearances and visitations to the children of men. ' This law is spiritual, and is able to convert the soul, making wise the simple unto salvation ; and in union with the spirit lies all our ability and strength, for we obtain not our knowledge of Christ by the letter but by the spirit of God.

The Prophets, the Jews and the Gentiles, and all believers in the present generation, have all to tread the same path to life and salvation ; and God will be just in judging all according to the measure of grace received. Those that have perished in every age of the world, perished not for want of the light that reproveth for sin, but for withdrawing from the light. For the promises of God are great and precious, and are given to every believer, that he may partake of the divine nature, and wait in faith upon the Lord, so all that desires not to be deceived, nor misapply their promises, must examine whether their condition is such that they can claim these promises, so that the soul may witness and feel the gospel to be a glorious gospel of life, liberty, power, dominion, holiness, righteousness, and peace, revealing the everlasting mansions and dwelling-places of Christ Jesus and the habitation of

the just. O that you may offer up a pure and acceptable offering; not that which is lame and imperfect, which could not be accepted even in figure under the law, for that which is impure will be cast out. Ye must learn that which is pure from God, and ye must come into it that ye may become priests unto God, wearing the garment—the fine linen, the righteousness of Christ, and the robe of innocence—that you may appear before the Lord in his temple, in the beauty of holiness, not having on your own filthy rags; for in our own garment you can never be accepted, for God is just, and hath declared in these words: “No flesh shall be justified in his sight, but only in the righteousness, faith, obedience and holiness of Christ the Redeemer.”

How many take up principles of their own, or other men's understanding of the scriptures, and judge according to an assumed knowledge, and live in an imagined righteousness and faith, and not in the righteousness of Christ. O happy is that man that has laid aside his own imaginations about the things of God, and is taught by the spirit of truth, and is walking with God, and daily witnessing redemption through his son Jesus Christ.

Dear reader, have you a saving faith in Christ? If you have not, delay no longer, for your heart is hardening and you are further from God, and less hope of your conversion; for while you put off the time of your return to God, you daily grieve his blessed spirit, which might tempt him to leave you forever. While you delay, remember you are in your sins and lingering upon the brink of woe! You may put off your soul's salvation, but you cannot escape the justice of God, for judgment is fast approaching and your destruction slumbereth not. Why will you put off those things that belong to your peace? Then improve your time, for time may be more to you than ten thousand worlds; for you cannot escape the justice of God, who is of purer eyes than to behold sin with allowance or let the guilty go unpunished. Let not satan have

his ends by your deferring the work of your soul's peace! His stratagem is to persuade you to put it off, until death will put it off forever. Remember while you delay, you have no real comfort, no interest in God, no room for you in heaven, nor no hope of glory; you have grieved the spirit, insulted heaven, and trampled upon the blood of Christ, and crucified him afresh; think not to escape his justice, for "Justice is mine," saith the Lord, "And I will be avenged of my enemy." God hath called you from day to day to seek him—to-day if you will hear his voice. Harden not your heart.

O what an important change. Will you longer delay; will you put off the time; will you put off making God your friend; will you neglect receiving Christ as your Saviour, and make your bed in hell; will you refuse the company of angels and a crown of glory, and wail in black despair your undone condition, with devils and damned ghosts, in the fire that never shall be quenched? If you still resolve to delay, think of these truths; think of your slighted Saviour and the justice of God; remember you are living on his goodness and mercy; abusing his love and tempting him to cut you down as a cumberer of the ground. Although God sent his son into the world, and shed his blood to redeem you, yet you will put off the time for a few years more. O be persuaded to come to the Saviour and humble yourself at his feet, that you may find mercy.

Happy the man that knows he has passed from death unto life. He blesses the hour he resolved to come to Jesus; he is often made to rejoice he fled to the Saviour for deliverance, and his reward is great, for he hath promised to give unto such eternal life.

But, dear youth, you may pass the time that God hath given you to prepare for death, in vanity and folly; you may be thoughtless of that awful hour: yet it is fast hastening on; before the eternal judge you must appear; he is just, and will administer his right-

eous decision in justice, and reward you according to your deeds. Were this the night your souls were required, how would you appear? The world you loved, now has no charms; your years are wasted, and spent in sin; your day of grace is gone, and where can you flee for a hiding place from the frowns of God? Your wicked friends that helped you to sin, cannot help you now, their arm is too short, it has no power; your long forgotten sins rise fresh before you—all is guilt and condemnation; darkness and misery attends every step; you may justly dread the awful doom, for the justice of an offended God awaits you, and your hands are stained with crucifying the Saviour afresh; your wicked associates could go with you to the gambling table, but they cannot go with you now; you must die with the ghost of him you loved and served at your side, and tossed upon the waves of black despair, where there is no mitigation of pain, nor hope of mercy; for God in justice will punish the slights of his grace with everlasting destruction! The hour, the dreadful hour, will surely come; its moments fly swift away, and death will summon you to the throne of justice. You can have no loving Jesus' gentle whisper to win the soul away; no brooding angle to spread his wing and bare the flittering and triumphant spirit, robed in white, to the embrace of the Redeemer; but an awful state of inconceivable woe awaits you; your day of mercy is gone. Your friends with aching hearts may weep over your grave as they commit your body to the damp, cold earth, while the soul is consigned to regions of woe, to await its still more awful fate, when soul and body must come to judgment.

O sinner, ask yourself how shall you escape the justice of God, if you neglect so great salvation. Sinner look, O, look! before you take another step; you are now upon the very brink of hell. O shrink from the opening snare, and tremble with dread at your narrow escape. O think of the threatnings of God,

when they shall be executed upon the soul that slights his mercy. In vain you may weep for misspent time; in vain you may pray for another offer of salvation; but this is impossible—mercy is forever shut from you.

O think now before it is too late, and before your eternal state is forever sealed; think now while mercy is offered, and a Saviour interceding; think of the glorious and happy state of the blessed, and make angels rejoice, and heaven resound, with anthems of praise, at your return to God; but if you resolve to still put off your soul's peace, I urge you to think, and I pray God's spirit to deepen the thought. O think of the horror and gloom of outer darkness, where there is wailing and gnashing of teeth; think of that wretched abode of fire that never shall be quenched. O think of the tormenting fiend, ready to drag the soul to the flaming prison.

Reader, I tell you, and I pray God to impress this truth on your heart, that, if you live in sin, the awful hour of eternal judgment will overtake you. You may make light of my entreaties now, you may refuse to read or hear, but the awful reality will, ere long, burst upon your astonished vision, and you must meet the eternal Judge, prepared or unprepared. You cannot then linger and put off the time, for the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; for God will deal justly with all, and render to every man according to his deeds; and unto them that do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.

O vain youth, thou mayest walk in the ways of thine own heart, and in the sight of thine own eyes; but know thou, that for all these things, God will bring thee to judgment. Remember, if your name is not

written in the Lamb's book of life, you will be cast into the lake of fire. Solemn thought! do you believe it? You may refuse to believe, you may resolve to forget, but it will be in vain; the blackening elements, in peals of thunder from the throne, will wake your slumbering conscience, and cause you to dread the awful realities of these truths, which will come as sure as there is a sun that rolls in the heavens in majestic honors from the east to the western horizon, and controls the vegetable kingdom by his refulgent rays—so sure you will be brought to judgment, and all your deeds to light and you be judged out of those things written in the book, not by man, but by the Judge of all the earth, whose decree will be eternal and unchangable. Your broken sabbaths, your slighted opportunities, your refused privileges, your offers of salvation, with all your aggravating crimes, will there be laid open, together with the calls, the religious instruction, the tears and entreaties of concerned friends, the warnings and exhortations given you to repent. O your many slighted mercies will then rush upon your mind, and add double remorse of conscience, if possible; you can but exclaim, "my wicked heart could not relent. O my obstinate impenitence has ruined my soul. I have been seriously impressed, and felt the power and force of truth, but still went on in sin, still rejected the means of grace, and how shall I escape the judgment of an offended God; for his judgments will be executed in justice?" O think now, dear reader, before the dread hour overtakes you, and it is forever too late.

But, do you plead you are moral, you do but little harm, your sports and frolics are innocent? This may all be: you may be moral and amiable, and respected of men, yet you have not the grace of God formed within; your sins are unpardoned, you have rendered no service to God, for which you were created; your sabbaths wasted in idleness or trifling amusement, and your time spent in reading any-

thing but the Scriptures: thus, God and religion are neglected. O think not that these are small sins; for these God will bring you into judgment, and the Judge will execute judgment. O will you neglect your poor immortal soul! Must I strive in vain to impress you with your danger, and your sins rising to heaven to condemn you, and you still impenitent, still promising yourself peace, while destruction, with its awful horrors, is just ready to swallow you up? You may turn aside from all my heartfelt entreaties and anxieties for your eternal peace; but, for all these God will bring you to judgment. Vain will then be all your excuses, and your refuges will be swept away, and your hiding places will be overthrown, and the awful sentence, "depart from me," will be pronounced against you, the horror of which will make you tremble, and your knees smite together. O to depart from Christ, in whom you have life, the only source of relief and comfort! Awful doom! to be driven accursed from his presence, and endure the wrath of God, who, out of Christ, is a consuming fire. O hear it, sinner; let thy conscience be awakened from the reverberation of its echo, "depart ye cursed into everlasting fire," not prepared for man, but for the devil and his angels.

O sinner stop, the spirit calls you to stop, and consider on your ways, ere this sentence is pronounced against you; if you still refuse, you may, before it is long, call for mercy, and God refuse to hear your cry, and laugh at your calamity, and mock when your fear cometh. God calls you now, by all that is sacred, to turn to Christ, and you refuse to hearken. His blessed word says, "Because I have called, and ye refused; I have stretched out my hands, and no man regarded; but ye have set at naught all my counsels, and would none of my reproofs; I also will laugh at your calamity, and mock when your fear cometh. Then they shall call upon me, but I will not answer; they shall seek me early, but they shall not find me, they would none

of my counsels ; they despised all my reproof, therefore, they shall eat of the fruit of their own way, and be filled with their own devices." What excuse will you render in that awful hour ? Can you plead ignorance ? Surely not: your conscience will smite you ; you cannot plead you are too young, for the tomb of your young acquaintance will be a witness against you.

O be wise, give your heart to your Redeemer, that he may robe you with his righteousness and make you an heir to the crown that fadeth not with using ; ages may roll on, and it brightens still in new glories.

You may think I have already said enough, but how can I leave you, how can I cease pleading, when I remember, if you die unforgiven, you must be brought into judgment, and answer for all your sins, and stand trembling before the Lord, who will remember all your ingratitude and wickedness, and the door of mercy forever be shut against you ; you may knock in vain, for it will not be opened ; you may cry " Lord open ;" but the answer will be, " I never knew you, depart, you are an intruder, depart ye cursed !"

O, reader, if you have not embraced religion, may I hope you will speedily seek it without delay ; what I desire of you, for all that I have written is your salvation—is your eternal happiness, that you may escape the snare of satan, and be snatched as a brand from the burning.

Alas ! shall I plead without success ? O Saviour be my witness ! Holy spirit rivit the truth upon the heart. O don't be unkind and cruel to your own soul, and rush with such heedless steps into eternal flames. Will not the terrors of God's law, as revealed in Scripture, warn you to flee from the wrath to come, and fear his judgments and denunciation against the wicked ; we are fearful that his spirit has fled and left you to hardness of heart. O God forbid ! Let me refrain from a subject so painful. O may his goodness and long forbearance lead you to repentance ; may the

love of Christ constrain you to repent and believe, that you may enjoy the happiness that Christ so dearly bought. Unless you come to the Saviour you cannot have the smiles of heaven nor enjoy the company of saints and angels, nor be permitted to behold their glory. For God will pour upon the rebellious the fierceness of his wrath. They may see afar off the crown of glory they have lost, and hear the rapturous melody that makes glad the redeemed, that join in the anthems of praise of glory to God and the Lamb, who has redeemed us and wiped all tears from our eyes; they shall never taste these joys, nor drink from the fountain of pleasure; but in torment they must dwell to all eternity, tortured by madness and despair; every delusive pleasure is fled; their day is gone, and the darkness of eternal night surrounds them—they see, when too late, they might have had religion, but, alas! no mercy now; they may pray in vain, God calls no more: the spirit's soft lovely whispers no more fall on the ear of the soul; the precious blood of Christ is no longer offered, and God has forgotten to regard in mercy; the warning of pious friends shall no longer harrass them; the minister shall no longer urge nor weary them with the offers of Gospel grace, nor still insist on them to turn for there still is mercy—for their state is eternally fixed beyond the reach of mercy.

Swearer, how often do you call on God to damn your soul! If God was to grant your request, which is repeatedly urged, how intolerable would be your condition! Can you dwell with everlasting burnings? Think then, before you swear another oath, of the horrid and doleful lamentations of the damned. Methinks, though you have often called on God to damn your soul, you would shrink from the mouth of that pit of woe, where the just indignation of an offended God will drive you. O think of the society in this doleful abode of fire, and you will swear no more; think of the spirits of the damned, the horrid crowded fiends of hell; where can they look but the frown

of God drives deeper and still deeper in the blackness of despair. Ages may roll on, and it is still the same; millions of years, and eternity is no nearer at an end. Their torment is just begun; nothing to give one momentary pleasure, nor a gleam of hope to alleviate the gloom of eternal night; the worm that never dies continually preying on the sinking and desponding soul.

Words cannot describe, nor imagination conceive what will be the remorse of the deluded soul that is led captive by the enemy. Then, dear reader, if you are a stranger to the covenant of grace, behold your danger, and flee to Christ—he is the only refuge for safety. Flee from destruction and turn from all that would cause you to neglect your soul's peace.

CHAPTER XVIII.

A RESOLUTION BY GRACE TO SERVE THE LORD.

THIS is, undoubtedly, a blessed resolution, when made in the fear of the Lord, and will afford satisfaction to the believer, in every circumstance of life, which is a sufficient inducement to the children of men to embrace the Gospel of Jesus Christ. For faint, indeed, must be an historical account or representation of the realities of true and vital religion, which the soul is filled with—the love of Christ, and the prospects, buoyant with the joys of the heavenly world.

Dear reader, have you resolved to serve the Lord? Permit me to ask, what is your decision; and choose ye this day who you will serve. Will you choose life and walk in the path of peace, or be a slave to sin and walk in the road that leads to destruction? “Know ye not to whom you yield yourselves servants to obey;

his servants ye are, to whom ye obey, whether of sin unto death or of obedience unto righteousness!" "Let no man deceive you with vain words; for, because of these things cometh the wrath of God upon the children of disobedience;" for, "he that committeth sin is of the devil, and those that indulge in evil habits or wonton pleasures, are in the path to ruin;" and, "if you harbor an unforgiving spirit against your brother, you have not the love of Christ in you; if ye forgive not men their trespasses, neither will your Father forgive you your trespasses." "He that loveth not his brother, abideth in death;" "if a man say he loves God, and hates his brother, he is a liar, and the truth is not in him."

They who live, in what is termed honesty and morality, and have the esteem of men, but manifest no concern about their salvation, and take thought only for the things of the world, are in the broad way that leads to death.

These that resolve to serve the Lord, as Joshua did: "Let others do as they will, as for me and my house, we will serve the Lord." These were brought to see the evil of sin, and have been led to repentance, and a belief in Christ.

How many, dear youth, even from childhood have had an inward inclination for religion, and could not be satisfied with those things that perish. Their desires are turned to the Lord—the knowledge and true worship of God; and by thus waiting humbly on him, they have received the faith that was given to the saints, and that love which is unfeigned, and a hope which purifieth the mind, and anchors it on the Rock Eternal.

If the delight of the heart is in the Lord, and the light of the blessed spirit illuminating the mind, and God's power testifying the truth of the covenant, all the powers of darkness cannot prevail, because his faith is built upon the rock, which the gates of hell cannot prevail against.

O may all that would come to a certainty in religion, mind the witness of God in their own hearts, and seek to know the true birth which is from God ; crucifying the natural will, bringing all in conformity to the will of God : for he that would be wise in the things of God, must become a fool in the eyes of the world. Religion is a principle that changeth the mind. The spirit enlighteneth and witnesseth concerning heavenly things ; not from an outward revelation, but from an inward communion, hearing the voice of the Invisible, and receiving virtue and power from him, which is comfort and refreshment to us that believe.

Brethren, if you have made your peace with God, and are walking in the path of life, manifest your faith in Christ by a life of holiness ; by resisting sin and watching unto prayer, for faith, destitute of obedience or works, is useless. Circumcision availeth nothing, nor uncircumcision, but faith which works by love and purifies the heart : for “ without holiness no man shall see the Lord.” “ Hereby you are made free from sin, and become servants to God ; and have your fruit unto holiness and the end everlasting life.” “ Hereby are God’s children known ; for whosoever doeth not those things whatsoever are written and commanded of God, is not of him : neither he that loveth not his brother ; then take heed, watch and pray, for I say unto all watch : for if ye live after the flesh ye shall die ; but if ye through the spirit, do mortify the deeds of the body, ye shall live.” Dear reader, fly to Christ for refuge ; humble yourself before God for your transgressions, and believe on Jesus for salvation. Life and death are before you ; choose ye whom you will serve ; whether you will be a child of God, or a servant of satan. It is a decision you must make at once and for eternity ; it is happiness or misery forever ! If you wish to enter the paradise of God ; make religion your choice, and without delay ; if you wish to weare a crown of glory, and enter heaven, give your heart to Jesus, and seek the Lord as your Redeemer.

O shall Jesus weep in vain ; shall the spirit strive in vain ; shall the minister labor in vain ? O Lord forbid it. But a span between you and death ! O think of your dying hour—of the moment when hope is gone—of your last farewell—your declining pulse—your faltering voice, and your eyes forever closed to all things here below—of your immortal soul taking flight to the eternal world, without one ray of hope ! O make Christ your only choice !

O think of the value of time, and resolve to serve the Lord ; think of the goodness of God towards you : he has given you life, health, and crowned your days with comforts ; think of his long forbearance, when he might have justly spurned you from his presence, and sent you to hell ! O think of his pity and patience in bearing with your willful disobedience ; think of his love, in the gift of his son to die for your transgressions, and the offer of life and salvation through his blood ; think of the suffering Saviour—his deep humiliation and poverty—his humble birth and life of sorrow ! O think of that thorny crown ; that heart-rending agony for wretched sinners ; think of his bitter cross and dying groans, to save a ruined world from the awful pangs of eternal death.

O resolve to serve the Lord, that you may claim his love and be received into eternal joys : have pity on that soul that must live through eternity—that soul that Christ loves and pities, that soul he offers his blood to wash and make white, and wrap in the mantle of his own righteousness. You love that clay tenement ? then love that soul, and rescue it from the damnation of hell. If you love pleasure and happiness, choose that happiness which is eternal. Well might you sigh if God had irrevocably decreed your eternal destruction ; but he stretches out his arms of mercy, and offers you life and salvation, and you still refuse, and expose yourself to the decree of that death that never dies.

O choose the Lord, and escape the fire that never

shall be quenched, and the worm that never dies. O an interest in the Redeemer will save you from the wrath to come. He is the only safe hiding place. Choose him now. Now is the time and the day of salvation, you may never have a better opportunity, you may never be invited again. O think of the moment when you must give an account to God for your privileges—for the invitations you have had to seek the Lord. Think of them that have died in the faith. Stand before him adorned with the righteousness of Christ, and crowned with the glory and raptures of heavenly light. Slight no longer, I pray you, your blessed Lord, but come and walk in the way that leads to glory and to God.

Dear reader, may I hope you will give your heart to God? - Yea, I will indulge the hope, dear sister, if it is you who are pondering over my scattered meditations—that you, yes, you, will choose the way of life. And O, may the blessing of heaven, and the comforts of religion light up your pathway. O could I be an instrument in the hand of God to persuade you to choose the Lord, I would bless God who opened your heart and inclined your mind to serve the Lord, and fixed your joys where sorrow never comes—where years and ages roll on in raptures of eternal joy. O blessed scene of rapturous delight!

O give your heart to Christ, that you may be happy in the Lord. Your choice to-day is an important one. It may secure your eternal peace, and make you an heir of heaven, and bring you with songs of joy and everlasting praises, to the Redeemer. You may be concerned about your soul's peace, and feel its importance; but desire to be excused, because you are young and may have many days yet on earth; yet you intend to seek religion and serve the Lord by-and-by! Trifle not with your soul, you are not too young to die, nor to appear at the judgment seat of Christ. Now is the accepted time, and now is the day of salvation.

Neglect not the salvation of your soul. O if you could gain the whole world, what would it profit you? Christ hath feelingly asked: what would a man give in exchange for his soul, when he comes to die, and see his state as it really is before God? If he possess thrones and kingdoms he would sacrifice them all. The Apostle Paul counted all things lost, that he might win Christ. O does he repent serving the Lord? Nay verily. Then secure your eternal peace, and then you may pursue the concerns of life with comfort—be happy in adversity or prosperity. Seek first the kingdom of God and his righteousness and all other things will be added to you.

O think not that the zealous christian makes too much ado about religion. Could you ask the saints in glory were they too zealous, did they strive too much to overcome the enemy for their reward—could you see to where your course will lead you—see the gulf of woe to which you are hastening, you would shrink from the awful scene, nor think no effort that could be made too much to effect your deliverance; could you realize the joys of the blessed, you'd think no time too dear to sacrifice to attain it. O think me not an enthusiast, nor over zealous, for life or death is before us, and we cannot do too much to attain to life and escape death. Ask yourself—you that neglect God—what your course will lead you to; is it the way to heaven? Nay, verily; its end will be bitter remorse to all eternity. What are those fleeting pleasures compared to a knowledge of divine favor, and the enjoyment of His love? What but this can bring solid peace—what but the service of the Lord can bring that assurance of faith? What can make you as angels but holy obedience?

O believe not a vain world that would lead you from God, and destroy your soul. You, perhaps, have long worked at crime, and have indulged in all the evil propensities of your nature; and, perhaps, the fatal influence of a bad example, has ever been before your

eyes. Yet, notwithstanding all this, you must give an account to God for all your deeds, though you may have been taught even to sin, and profane your Maker's name, by those who should have instructed you in the ways of God, and given you lessons in holy things; yet God is willing to receive you and number you with the blessed. God is merciful and just. If you will give your heart to him, he will receive you to his bosom, nor turn you away without a blessing. Though your friends are irreligious, all those blessings promised to the christian you shall realize by coming to Christ.

O do not travel in the road to hell, because your relatives are in the broad way to destruction. Contemplate the blessings that religion affords—that God has designed you should enjoy—that you on a dying bed may have peace, and not have to weep over you folly when it is too late. If you cannot persuade your friends to go to heaven with you, go without them, follow them no longer in the way to death, but seek your own soul's salvation. Though many have been trained up in iniquity, and taught to sin, when they have come to the years of maturity, they have won lasting honors to themselves, by forsaking sin and serving the Lord. Thus, distinguished piety sheds forth a ray of light to a sinful world, which hath grown brighter and brighter unto the perfect day.

Reader, art thou a parent? Your regard for your children's worldly interests is great, you desire to see them prosper in the world: remember, religion is of far greater importance. Your affection for them should urge you to improve every means to bring them to a knowledge of the truth as it is in Christ Jesus. O will you trifle with the souls of your children, and train up your dear offspring for devouring flames? O how heart-rending it would be to see them devoured by beasts of prey! O may your feelings be waked up. Behold you are leading them with heedless steps to that awful pit of lions, that seeketh whom they may devour. O what horrifying reflections, to think of

being the destroyer of our own children, and sink our own souls in that pit of woe ! Then, if you love your children, show it by teaching them to seek the Lord. If you have not religion, and love your own soul, show it by speedily turning to God, before the door of mercy is shut against you forever. But if you are a christian, and are with your house serving the Lord, happy are you, for you feast on those spiritual blessings, that tongue cannot describe.

The christian is made to exult in rapturous joy, and exclaim with the Queen of the South, "The half has never been told," nor can be, until we tell it over in the blissful scenes of the Paradise of God. O what gratitude should be imprinted in our hearts, for our peculiar privileges, that we are made partakers of the grace of God, while thousands are rushing in wanton folly to perdition. Many of them have had opportunities equal or superior to yours. The same blessed spirit wooed them, but they refused : "Go thy way for this time, at a more convenient season I will call for thee." That season, alas, never came ; and they still float down the torrent of time to endless perdition.

Christian brethern, watch unto prayer, that your minds may be clothed with the humility that so much adorns the child of God. We cannot enjoy religion without cherishing a spirit of prayer. The Saviour says, "Pray without ceasing." Let the humble breathings of the heart be continually rising like holy incense to heaven's ear, making known all your wants to Him who giveth liberty and upbraideth not : ask and it shall be given ; seek and you shall find, knock and it shall be opened unto you ; for every one that seeketh findeth, and to him that knocketh it shall be opened. Keep that holy communion of spirit up. Let nothing intervene between your soul and God.

Let him that thinketh he standeth, take heed lest he fall. Remember you are a child of wrath, plucked as a bran from the burning, and come far short of your

pattern. Take courage from God's promises, and may his precepts guide you in life, and succor you from everything that would lead you from Jesus. Bear in mind the Saviour's words, "Without me ye can do nothing." Then come to him, for grace to help in every time of need; for verily, you are not your own. Jesus is the rightful owner. He has bought you with his own life and blood. Then do all in your power for the glory of God.

Although your station in life be humble, your education limited, yet, by a pious and holy walk with God you may do much by example; your light may shine, and bring glory to God; and as you grow up in Christ, your living head, you may be instrumental in winning souls to God. Read the scriptures with prayer, that you may have clear and distinct views of the truths of the Gospel.

Live aloof from the things that perish with their using. Be your chief desire in all you do to glorify God. Remember, we are but pilgrims here, bound to that land from whence no traveller returns.

Dear young convert be on your guard, you are exposed to many snares and temptations. Whilst those of more experience watch over you in love, and desire your firmness in religion, be diligent and you will triumph. The irreligious and vain often prove fatal to the young convert. Watch against their snares lest they entangle you; and when tempted, turn from them as you would from a venomous serpent. Keep thy spirit alive by the cheering promises of Gospel truth, and ask thyself: Unto whom would we go but to Jesus: thou alone hast the words of eternal life.

Reader, if you have not experienced those comforts, approach the Saviour in confidence, for through him you have acceptance to the mercy of God.

Pleasures purchased by the Saviour's blood await you. The righteous shall reign in the kingdom of glory, and drink of those pleasures with fulness of joy. Anthems of praise shall resound through the mansions

of bliss, when the redeemed shall meet before the Lord.

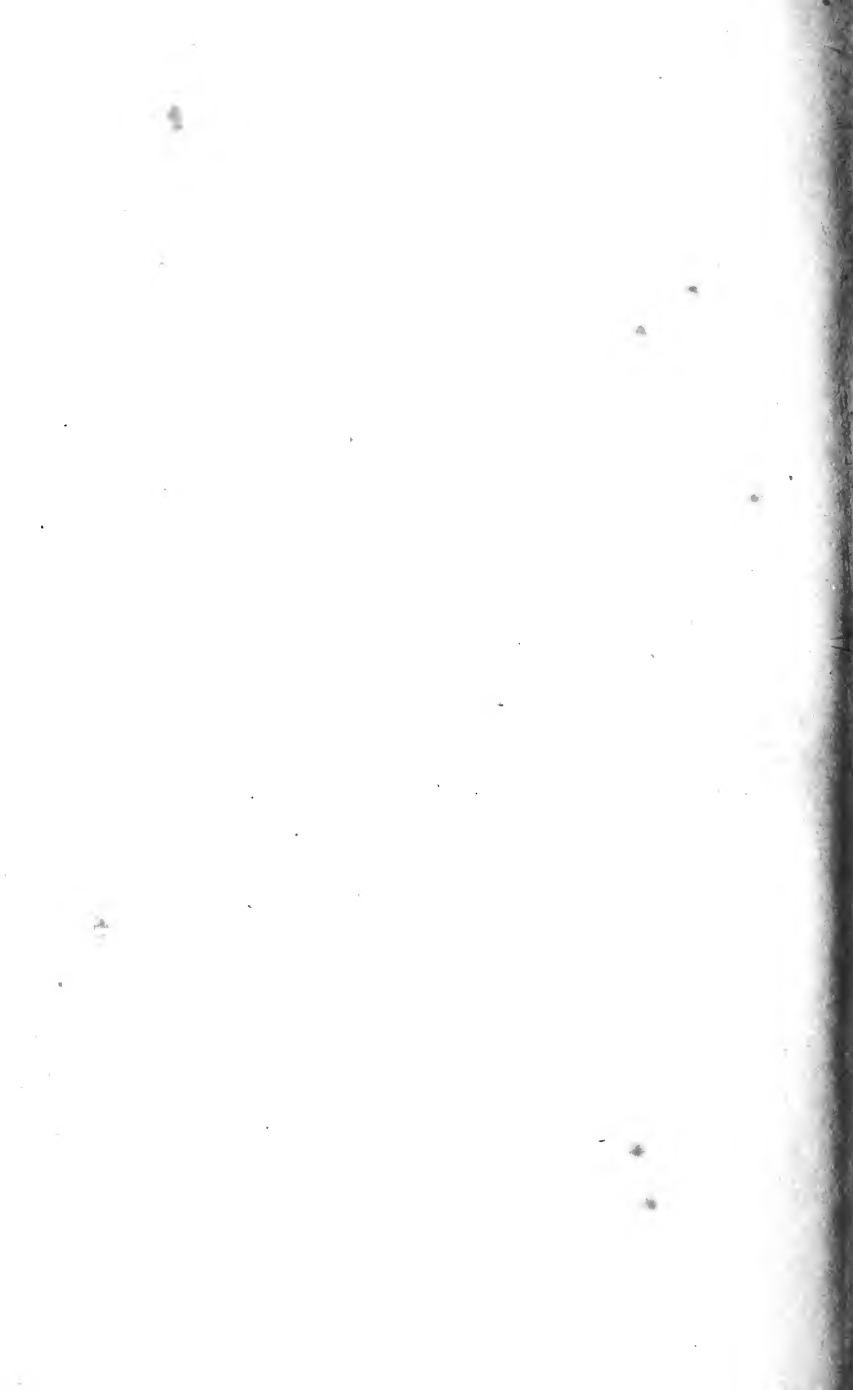
Sister, art thou bowed down in spirit? Here is rest prepared for your weary soul. Take courage. His grace is able to bear you up—He soon will call you from this world of sorrow to reap your great reward.

Who on earth can be more happy than those that serve the Lord, and have this humble confidence that their names are written in the Lamb's book of life? They can look at death and dread not its sting; for the sting of death is sin, and through Christ they have gained the victory. They can look down into the cold damp grave, and say: There I lay this body down to rest from worldly care, until the resurrection morn, when the mortal shall put on immortality, and rise triumphant over death and the grave, clothed in robes of white, and adorned with brighter crowns of glory; while in rapturous joy they see Jesus, their loving Redeemer, waiting to welcome them home, to receive the reward that has been in reserve for them that serve the Lord. Reader, art thou unconverted, can you contemplate this awful period without awe; when Gabriel's trump shall sound, and the world shall be on fire; when Jesus shall come in the clouds of heaven, with the holy angels, and take vengeance on them that know not God!

O may the spirit of the living God awaken you from your sleep of death, and dreams of earthly happiness—to whose hands I must commit you.

END.







Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2005

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 014 239 749 3

