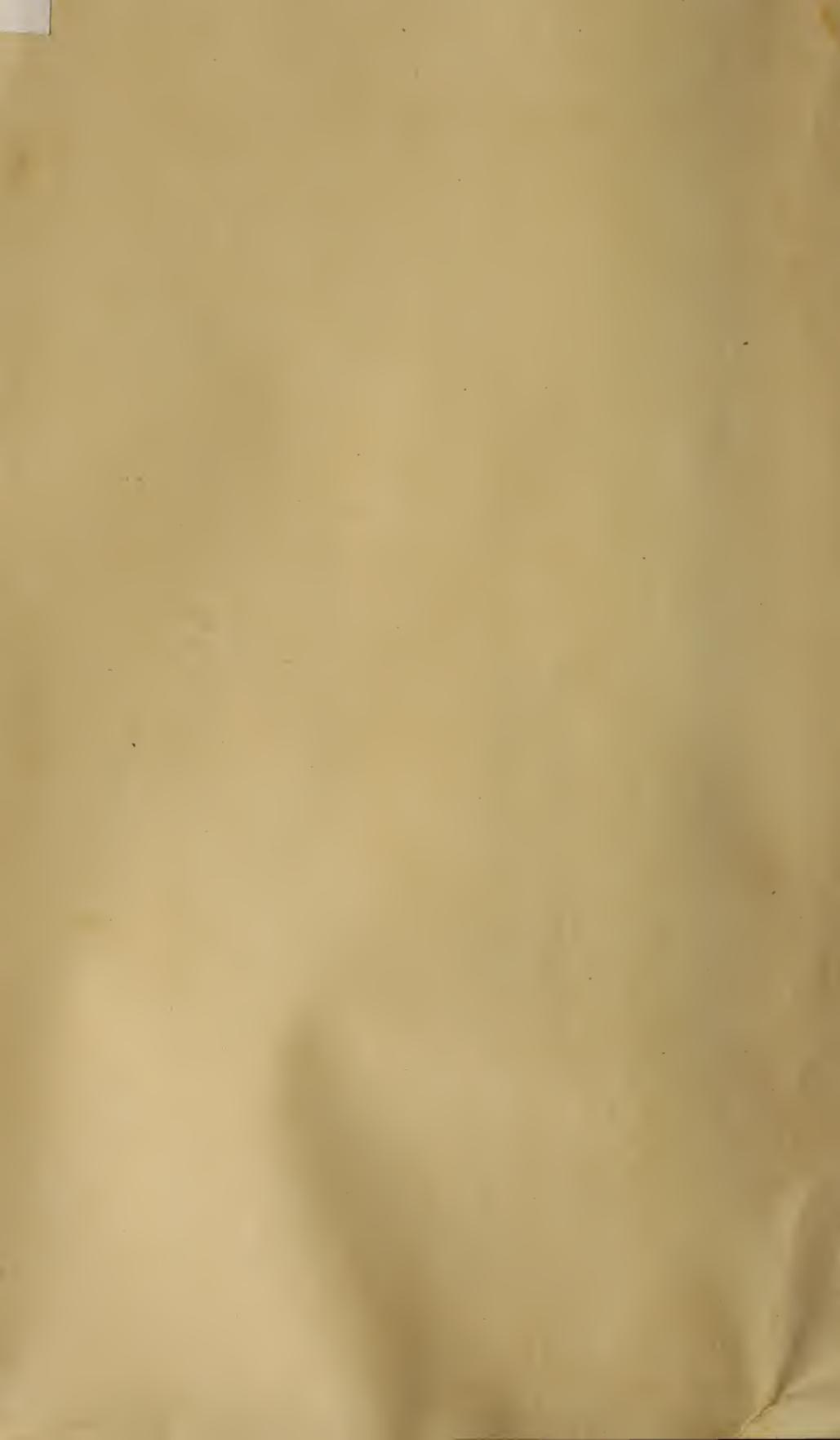


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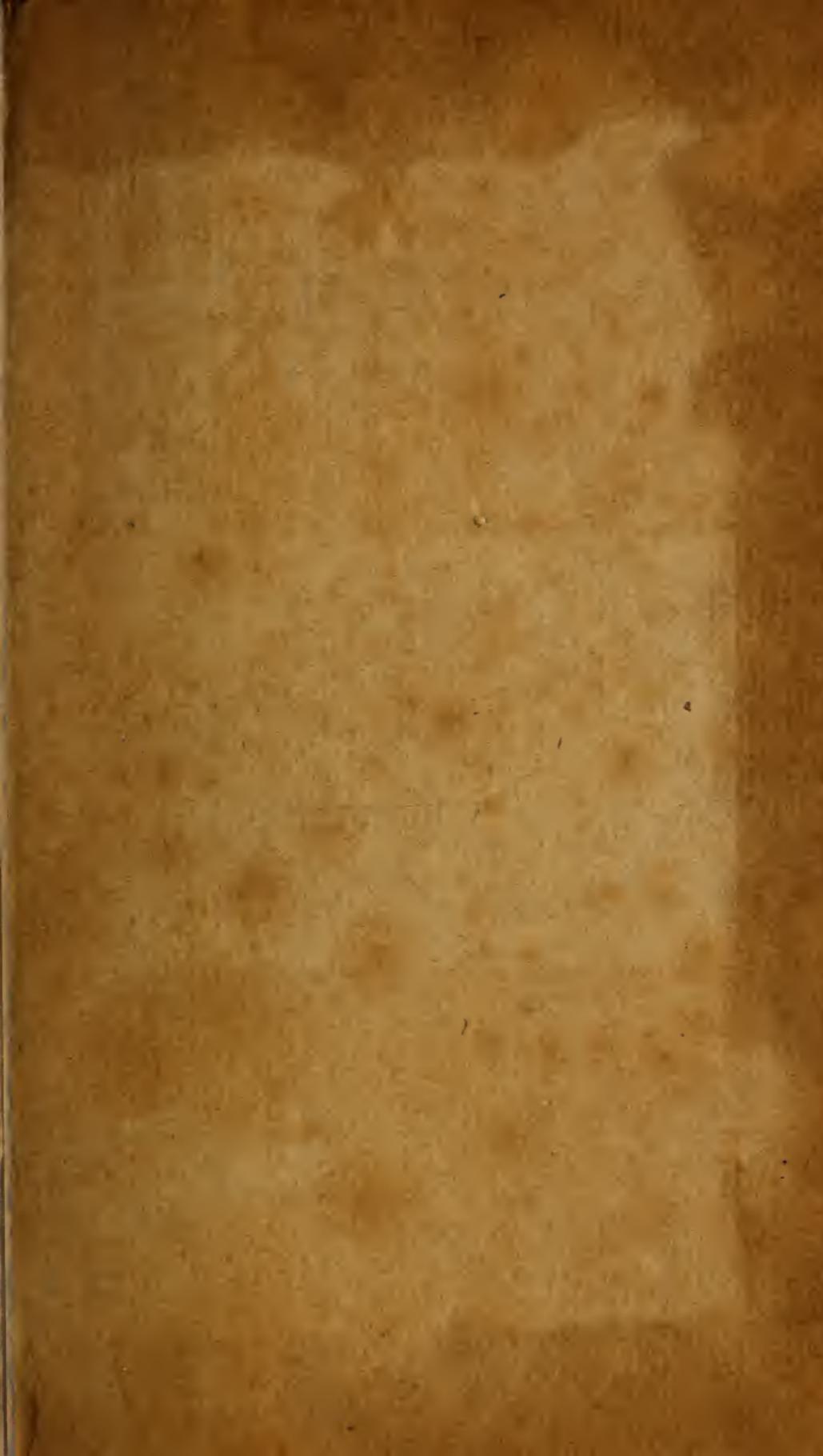
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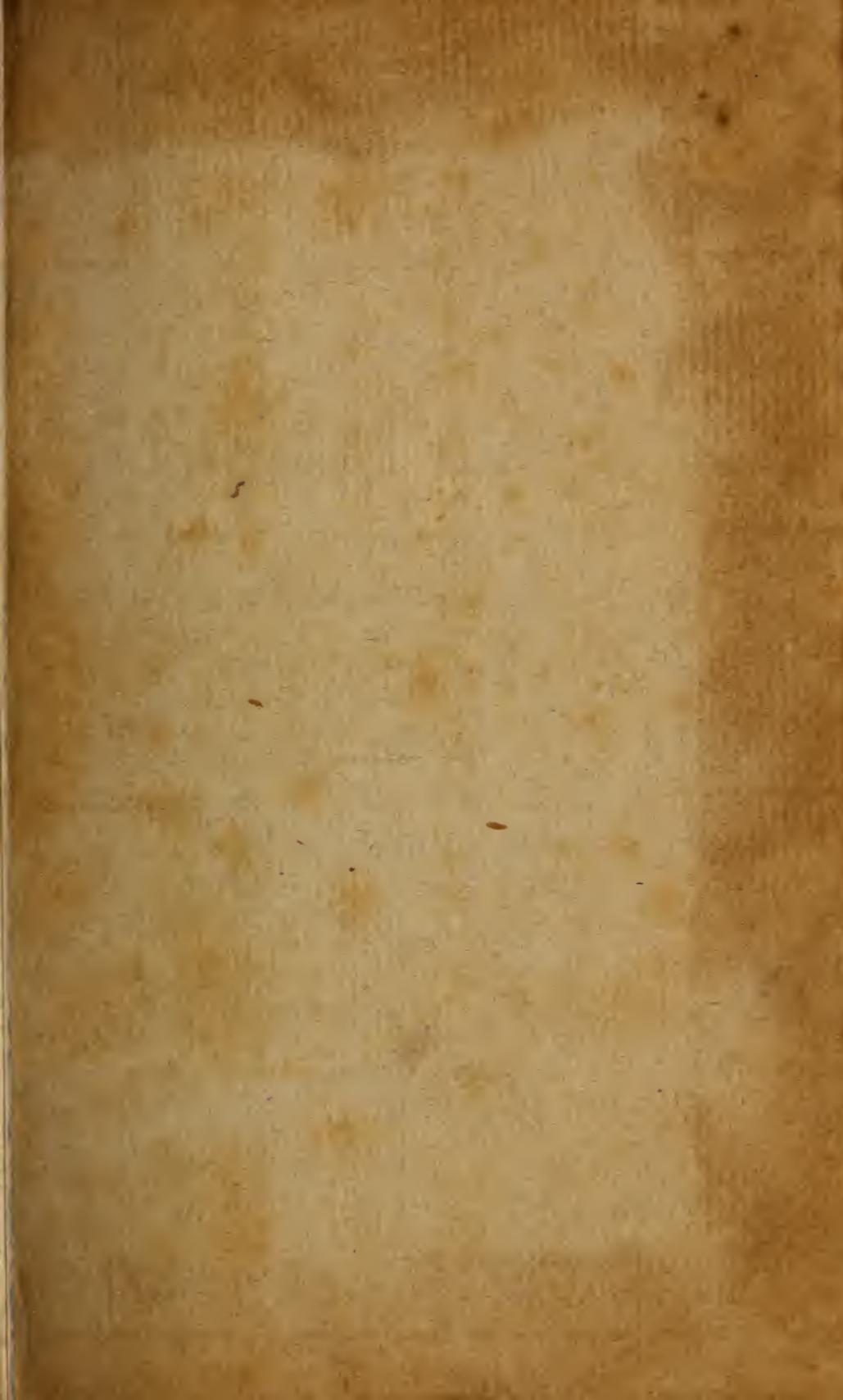
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UNITED STATES OF AMERICA.









GOSPEL SONNETS ;

OR,

SPIRITUAL SONGS.

IN SIX PARTS.

- | | |
|------------------------------|--------------------------------|
| I. The Believer's Espousals. | IV. The Believer's Lodging. |
| II. The Believer's Joindure. | V. The Believer's Soliloquy. |
| III. The Believer's Riddle. | VI. The Believer's Principles. |

CONCERNING

CREATION AND REDEMPTION, LAW AND GOSPEL, JUSTIFICATION AND SANCTIFICATION, FAITH AND SENSE, HEAVEN AND EARTH.

BY THE LATE

REV. MR. RALPH ERSKINE,

MINISTER OF THE GOSPEL AT DUNFERMLINE.

Mira canam, sed vera canam. BUCH. PSALM LXXVII.

PUBLISHED BY

PENNIMAN & BLISS, LANSINGBURGH.

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1806.

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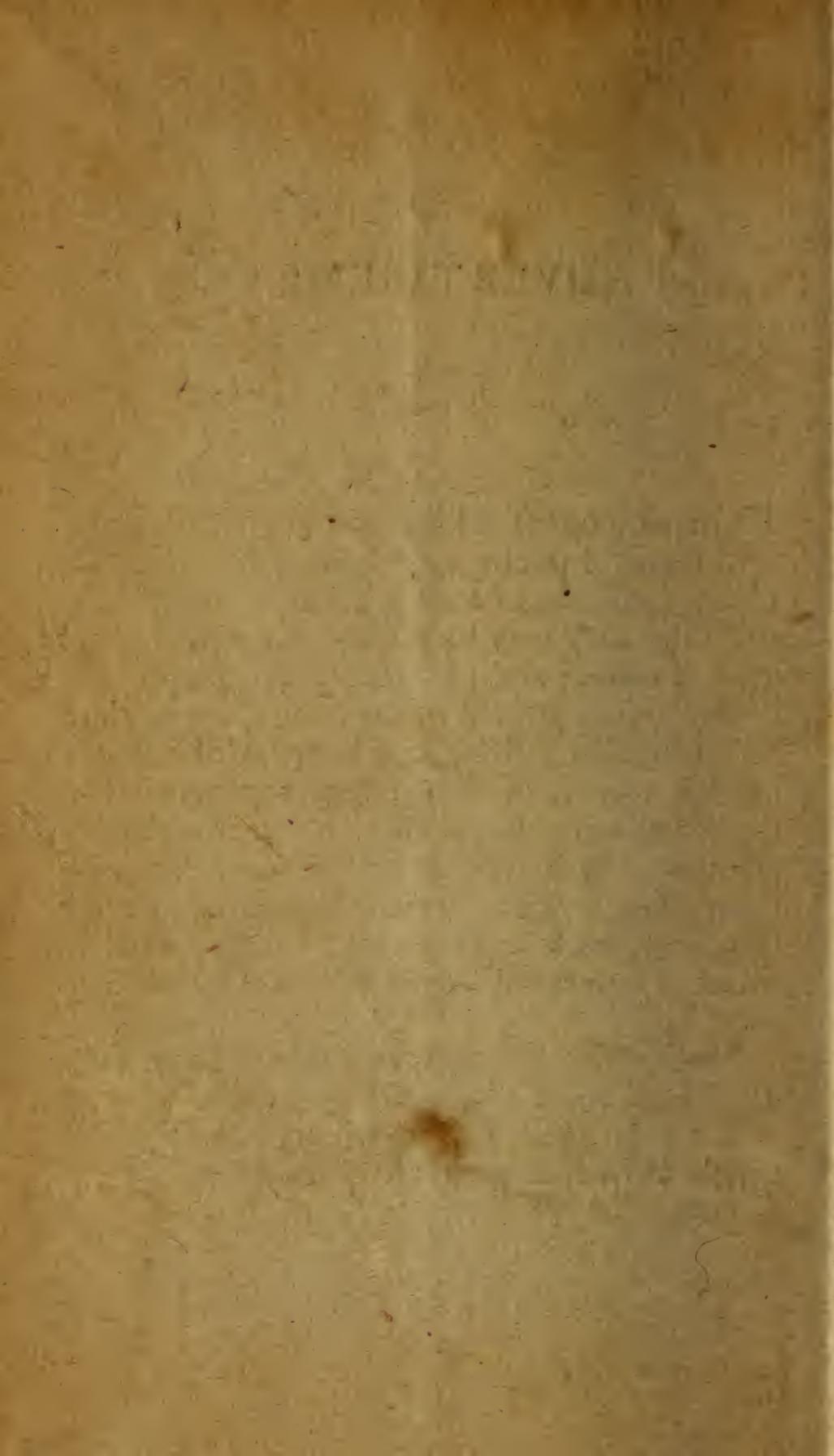
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ADVERTISEMENT.

IF the number of Editions of any performance, be a mark of public approbation, Mr. Erskine's **GOSPEL SONNETS** have a claim to that distinction, and they may be ranked amongst those of general esteem and usefulness; few books have been so often printed in the same space of time.

The present Edition, it is hoped, will be found not less worthy of public encouragement, than those that have gone before it, as considerable attention has been paid to the correcting, by comparing it with former editions; and every thing is to be found here that has appeared in the most approved copies of the **Gospel Sonnets**.

Mr. Erskine's Poems, as Dr. Bradbury says, are greatly to be esteemed; and above all, for that which animates the whole, the favour of divine and experimental knowledge.



PREFACE

BY THE PUBLISHER.

POETICAL compositions, it will readily be admitted, are of a very ancient original; and very early specimens of this kind of writing are yet to be found on record, both in sacred* and profane history. Writings in poetry have many peculiar excellencies in them, and particular advantages attending them: and when men, endued with poetical talents, employ them on subjects of real importance, the sparkling and flowery images, the magnificent and lofty expressions, and the striking figures and rhetorical embellishments, add such a native grandeur, dignity, and majesty to the subject, that the mind is not only truly elevated, the attention gained, the affections moved, and devotion excited; but the memory is gradually prepared to retain and be benefited by them, on account of the beautiful and elegant manner in which the various topics are elucidated.

No subject is more interesting, or can be a fitter theme, for those vested with a poetical genius, than those of an *evangelical nature*, either directly founded upon some particular portion of sacred writ, or drawn from it by just and necessary consequence. No writings, for justness of sentiment and sublimity of style, can equal or compare with these of divine inspiration: and though the mysteries of Christianity, and the wonders of our holy religion, stand in no need of gay trimmings and poetical embellishments to set them off; yet such is the superior excellency of inspired poetry, that the brightest and most elevated descriptions of a mortal pen must vail to it: and therefore says a celebrated writer, 'If any would attempt to be master of true eloquence, and aim at a proper elevation of style, let him read, with unremit-

* See the Song of Moses at the Red Sea, Exodus xv. 1—21. This Song is the most ancient and sublime piece of poetry in the world: the images are natural—the arrangement of its ideas is beautiful—and the strain of piety which breathes through the whole, is truly evangelical.

‘ting diligence, the ancient prophets, the inspired evangelists and apostles ; for their writings are an abundant source of all the riches and ornament of speech.’

It hath been now a long and just complaint, that poetry, which is of a divine original, should have been so much debased to the worst of purposes, in decorating vice and profaneness ; and that men, endued with such a happy talent, should so much employ it in furnishing our theatrical entertainments, or upon ludicrous and profane trifles. How happy would it have been for the world, what an ornament to Christianity and advantage to the church ; and how honouring to themselves, as well as beneficial to the interests of religion, had they employed it on evangelical and divine subjects, in pointing out the beauties of creation, the bounty of providence, the depth of redeeming love and grace, and the excellency and sweetness of true religion and practical godliness !

The Rev. Mr. Erskine, author of the following *Poems*, was happy in employing his poetical talent to the best of purposes : the subjects he made choice of to handle, were of the utmost importance for mankind to know ; his manner of treating them truly evangelical ; and the spirit that breathes through them, heavenly and divine ; tending to warm the heart, excite to genuine devotion, and to inspire the mind with just and proper sentiments of God and true religion.

The sentiments of Dr. Bradbury, relative to our author’s poetical talent are very just. ‘ Mr. Erskine’s *Poems*,’ says he, ‘ are greatly to be esteemed, for the sweetness of the verse, the disposition of the subjects, the elegance of the composition, and, above all, for that which animates the whole, the favour of divine and experimental knowledge.’*

* See his preface to some of Mr. Erskine’s Sermons, printed at London, in 1738.

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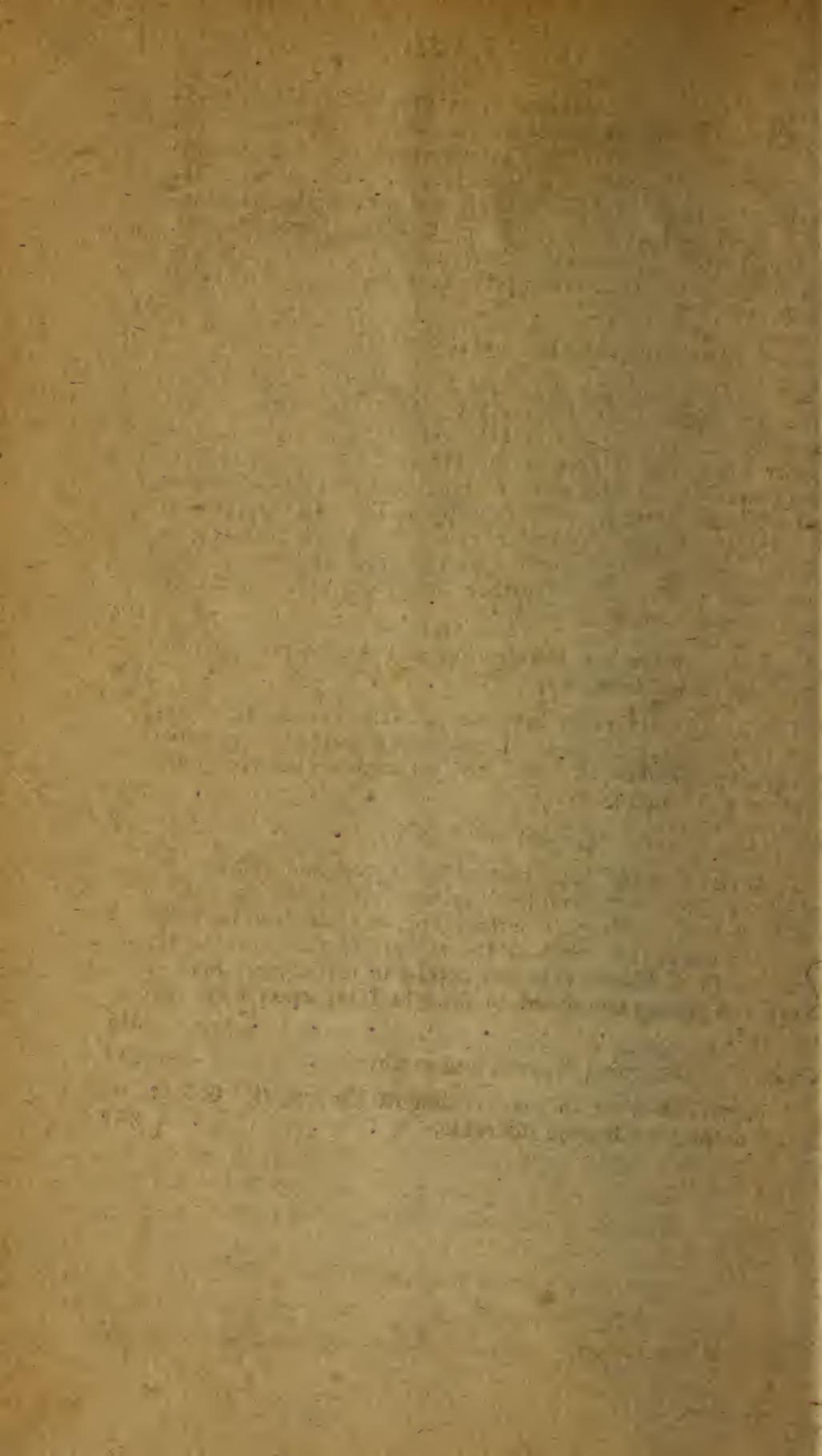
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THE
PREFACE TO THE READER.

READER,

WHATEVER apologies this book has formerly been prefaced with, (as to the manner in which many lines in it are written,) shall be here altogether dropt and forborne. I now dismifs it as it is, under the conduct of divine Providence, to take its hazard in the world; since it has already served its apprenticeship under several impressions, and gone both through kind and hard usage, through good and bad report. It never promised much to them that seek nothing but *pleasure* and *satisfaction* to their fancy; but I have heard, that it has done some service (and I hope, through the blessing of Heaven, it may yet do more) to them that seek *profit* and *edification* to their souls.

The late edition of this book at London being more full and complete than any that was formerly emitted, it is fit here to acquaint the reader, that this is printed exactly off the London copy, without any material addition or alteration, except in the *third part* of the *book*, that comes under the name of *Riddles*, or *Mysteries*; and *part sixth*, Chap. ii. Sect. 1, intituled, *The believer's principles, concerning the mysteries of the law and gospel*: both of which (because there were several demands in this country for a new edition,) I thought fit to confirm by scripture texts, cited at the bottom of the page, for the benefit of those that are weak in knowledge, and unacquainted with the scripture.* I have directed them by a letter of the alphabet, at every branch of the sentence that is either seemingly or really opposite to the other, unto some scripture texts, one or more, for evincing the truth thereof: by which means, the weakest that is willing, may come to understand the most difficult paradox, or mystery, mentioned in this work; at least so far as to

* The scriptures in this edition are extended at full length.

see, that every part of it is founded on the word of God, either directly, or by plain and necessary consequence. Only this general rule is to be observed, namely, that the reader always consider what is the subject treated in every section or stanza; and this, for the sake of the most illiterate, I shall illustrate by two examples; the one concerning the *law*, the other concerning the *believer*. The former you see Part III. Sect. vi. ver. 25,

I'm not oblig'd to keep it more;
Yet more oblig'd than e'er before,

Here you are to remark, that as the subject spoken of is the *LAW*, so the law in scripture is considered two ways, viz. both as a *covenant of works*, and as a *rule of duty*. Now, that the believer is under no obligation to the law, as it is a covenant of works, or to perform obedience to it as a ground of justification, (which is also the subject treated in that Section,) is confirmed in the foot-notes by the following scriptures, to which you are directed by the letter (*s*,) Rom. vi. 14, Gal. v. 1, 2, 3, 4. Where you may see believers are said to be "not under the law, but under grace;" and exhorted to "stand fast in the liberty wherewith Christ hath made them free;" and assured, "that Christ is become of no effect to them, whosoever of them are justified by the law, they are fallen from grace." Again, that the believer is under more obligation than ever, before he was justified, to yield obedience to the law as it is a *rule of life*; (which is the other branch of that paradox,) is confirmed by these following texts of scripture, to which you are directed by the letter (*t*,) Rom. vi. 1, 2, 15, where it is said, "Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid." From which texts, together with their contexts, it is evident; that the believer's freedom from the law as a covenant, does not at all free him from obligation to it as a rule, but superadds to the natural obligation that of grace, which both argumentatively and affectively teaches what the law does authoritatively and preceptively, namely, "to deny ungodliness and worldly

lusts, and to live soberly, righteously, and godly, in this present world," Tit. ii. 11, 12.

The other example I adduce, you may read, Part III. Sect. ii. verse 47, where the words are,

To good and evil equal bent,
I'm both a devil and a saint.

Here the reader may notice, that the subject spoken of is the BELIEVER, or the saint's old and new man described, (which is part of the title of that Section,) or considered as to his unregenerate and regenerate part; in which view he is frequently spoke of in scripture; *ex. gr.* 1 John iii. 6, 9, it is said of the believer, or the person born of God, that *he sinneth not*, and that *he cannot sin, because he is born of God*: there he is spoken of as to his new nature, or regenerate part. But, 1 John i. 8. the words are, "If we say that we have no sin, we deceive ourselves, and the truth is not in us:" where the apostle speaks of believers unregenerate and corrupt part. Now, this being the scriptural representation of the believer, the foresaid paradox is easily proved from scripture.

The first branch is, that he is equally bent to good and to evil. For the proof of this, you are directed in the foot-note to Rom. vii. 21, where the apostle Paul, speaking both of his corrupt and renewed part, says, "I find a law, that when I would do good, evil is present with me." And, if you read the preceding and following context, you will find him complaining how corruption bends him as far one way as grace another.

The other part of the same paradox is, that the believer is, on these accounts, both a *devil* and a *saint*. Now, that the believer is by nature and corruption a devil, is one branch of this position here to be confirmed. That he is so by nature, is proved by the following scriptures in the fore-cited page at the bottom, John vi. 70, and viii. 44, compared; where Christ, speaking of some that were in a natural state, viz. of Judas and the Jews, discovers what is the state of all men by nature, "that they are of their father the devil, since the lusts of their father they will do;" and therefore may be called devils, as our Lord calls Judas, saying, "I have chosen you twelve, and one of you is a devil." And such are be-

lievers also naturally, as descendants of the first Adam, being "children of disobedience, and children of wrath by nature, even as others," Eph. ii. 2, 3. And that the believer is so, not only by nature, but also by reason of remaining *corruption*, is proved at the foot of the same page, from James iii. 15, where that apostle, speaking of strife and envy, that may be even among the children of God, (which indeed has too much taken place in all ages,) says, "This wisdom descendeth not from above, but is earthly, sensual, devilish. Again, that though the believer be by nature and corruption a devil, yet he is, by grace and regeneration, a saint, is documented also, in the same page, from 1 Cor. vi. 11. "Such were some of you; but ye are sanctified," &c.

In this manner, you may easily go over all the rest of the paradoxes, riddles, or mysteries, contained in this book, and find them evidently confirmed by the scriptures of truth, the word of God. This might be no unprofitable exercise, but tend to lead you into the true knowledge of the gospel, to which mysteries are so essential, that it is designed by them, and called *the wisdom of God in a mystery*, 1 Cor. ii. 7; and the knowledge of which is so essential to Christianity, and so absolutely necessary to salvation, that the same apostle declares, that "if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Cor. vi. 3.

Again, if you search the scriptures, you will see many more proofs for every point than I have adduced, and perhaps many much more apposite; for these only are set down at the bottom of the page that first occurred to me: yet, I suppose, though sometimes but one, and sometimes more scriptures are pointed out, they are such as sufficiently confirm the positions they relate to. But that other scriptures might have been adduced in plenty, I shall give one instance, in the paradox now mentioned, viz. that every believer, while in this world, is *both a devil and a saint*. The latter clause is what none will deny, namely, That every true believer is a saint; for further proof of which, you might see Acts xv. 9, and xxvi. 18,

&c. But because the first clause may seem more harsh, it may by scripture be also further evinced two ways: 1st, In respect of the daily commission of sin he has to challenge himself with; for the scripture says, Eccl. vii. 20, "There is not a just man upon earth, that doth good and sinneth not." And with this compare 1 John iii. 8, "He that committeth sin, is of the devil." Hence it is plain, there is not a just man upon earth, but may, in respect of the commission of sin, be called a *devil*.

2dly, In respect of prevalent temptations, by which he may be hurried into those things "that favour not of God, but of men;" on which account Christ says to Peter, Matth. xvi. 23, "Get thee behind me, Satan." And if Christ calls Peter a devil, whom he had described as a saint of the first magnitude, verse 17, one divinely blessed and enlightened; what occasion may every believer have to call himself a devil! Yea, it is a part of his faith and sanctity, to see and acknowledge with shame before the Lord, his own devilish and desperately wicked heart and nature; which a blind, self-conceited world are ignorant of, being neither acquainted with themselves, nor with God and his word. However, so it is, that the more any shall search the scripture, the more, I hope, will they discern, not only by the texts I have quoted, but from many others also, the truth and evidence of every part of this book, however mysterious some passages of it may seem to many.

Though some of these lines may want the politeness that can please the curious age, yet, while they stand firm upon a scriptural foundation, none of them want authority, and that of the highest nature, except in the account of mockers, and those (of whom there are too many in our day) that are either Deists, who undervalue the scripture, or Atheists, who deride it: and it is sadly to be regretted, that those people are hardened in their wicked principles and practices, by some that perhaps have a higher profession. For I have seen two prints, one called the *Groan*, and another the *Laugh*, wherein some lines, picked out among others, have been exposed to ridicule: but however such gentlemen may laugh at their own sport, and wickedly divert themselves

with serious matters for a time, I fear their laughing will issue in weeping for ever; if God by giving them repentance, do not make them groan to purpose, for the evidence they thus give of either their grievous ignorance of the scripture, or their gross profanity, and of their readiness to yield themselves instruments of the devil, to promote the atheistical spirit of the age, which is bent enough, without any such provocations, to laugh at every thing serious, sacred, and scriptural. This is so palpable, without my observation upon it, and so self-evident to all that fear God, and have had the patience to read such prints, that I would not have thought them worth my noticing so far, as to make this bare mention of them, had not Providence put the pen in my hand to preface this edition, wherein scriptural proofs are added to that part of the book.

Reader, it gives me satisfaction enough to understand, that this book has already been useful and edifying to some, however it is entertained by others. The gospel itself is to some the *savour of life*, to others the *savour of death*; to some *wisdom*, to others *foolishness*; to some matter of faith, love, and comfort, to others matter of mockery and scorn. I shall be far from thinking it any discredit or disparagement to this book, if it meet with the like entertainment. May the Lord of heaven and earth, who overrules all things, accompany it, in its journeys abroad or at home, with his blessing to many souls, and to his care I commend it, in the words of a famous Scots poet, upon Psalm xxxv. 1:

Rerum sancte Opifex, ades,
Et patrocinio protege me tuo.

Which may be adapted to the matter in hand thus;

The truth which hell may criticise,
Great God, be near to patronize.

A P O E M,

DEDICATED TO THE REV. MR. RALPH ERSKINE,

BY A

LADY IN NEW-ENGLAND,

UPON

READING HIS GOSPEL SONNETS.

ERSKINE, thou blessed herald, found
Till sin's black empire totter to the ground :
Well hast thou Sinai's awful flames display'd,
And rebels' doom before their conscience laid :
From sin, from self, from trust in duty fly,
Commit thy naked soul to Christ, or die.
Go on and prosper in the name of God,
Seraphic preacher, through the thorny road ;
'The gracious Christ thy labours will reward ;
His angel bands be thy perpetual guard ;
'Though hell's dark regions at the present hiss,
The God of glory thy strong refuge is.
Mere moral preachers have no pow'r to charm,
Thy lines are such my nobler passions warm ;
These glorious truths have set my heart on fire,
And while I read, I'm love and pure desire.
May the black train of errors hatch'd in hell
No longer on this globe in quiet dwell ;
May more like you be rais'd to shew their shame,
And call them by their diabolic name.
Exalt the Lamb in lovely white and red,
Angels and saints his lasting honours spread ;
My trembling soul shall bear her feeble part,
'Tis he hath charm'd my soul, and won my heart.
Bless'd be the Father for electing love,
Bless'd be the Son who does my guilt remove,
Bless'd be the Dove who does his grace apply,
Oh ! may I praising live, and praising die !

SOME ACCOUNT
OF THE
REV. MR. RALPH ERSKINE.

THE Rev. Mr. RALPH ERSKINE was honourably descended of very respectable ancestors; his father, the Rev. Mr. Henry Erskine, being one of the thirty-three children of Ralph Erskine of Sheffield, a family of considerable repute and standing in the county of Merse, and originally descended from the ancient house of *Mar*. Our author, and his brother, the Rev. Mr. Ebenezer Erskine, late minister of the gospel at Stirling, were two of the children of the said Rev. Mr. Henry Erskine, who was some time minister of the gospel at Cornwall, afterwards at Chirnside;* a man eminent in his day, and justly distinguished for his piety and firm attachment to Presbyterian principles: for his stedfast adherence to which, he was subjected to many considerable hardships in the latter part of the last century, during the persecuting period of Charles II. and James VII.†

The author of the following Poems, was born at Monilaws, in the county of Northumberland, on Sabbath the 15th of March, 1685, at three o'clock in the afternoon; and baptized at Chirnside on the 5th of April said year, by the Rev. Mr. William Violand.

He gave pretty early proofs of a great genius and fine fancy; and several instances of a pious disposition and a solid way of reflecting on matters. On this account he was, by his parents, early destined for the holy ministry, who resolved to give him a regular and liberal education, in order to qualify him for that important office.

* *Cornwall* is in the shire of Northumberland; *Chirnside* lies about five miles from Berwick upon Tweed, in the Scots side.

† See the continuation of Calamy's *Life of Baxter*, p. 681.

When he had acquired a competent measure of grammar, and other introductory parts of education, he went to the university of Edinburgh, to complete his studies; where he went through the ordinary courses of Philosophy and Divinity with success; and made a considerable progress in the branches of literature: for he soon became a fine Grecian, an excellent Logician, and an accomplished Philosopher. But after having acquired such a competent measure of knowledge, in these various branches of erudition, he gave himself up to the study of Theology, his darling and beloved topic; in which he made great progress, as his productions therein do abundantly evince.

The ordinary course of philosophical and theological studies being gone through, at the college of Edinburgh, with success, he was, in the providence of God, called forth to appear in a public character; and being well reported of, by all who knew him, for a conversation becoming the gospel, he was accordingly taken upon trial by the Presbytery of Dunfermline: and having finished the usual pieces of trial assigned him, to the entire satisfaction of the Presbytery, he was by them licensed to preach as a probationer, the everlasting gospel, on the 8th of June, 1709. In which capacity, he exercised the talents which the Lord had graciously conferred on him, within the bounds of the said Presbytery, both in vacancies and settled congregations, to the great satisfaction of his hearers, both ministers and people, as his certificate from that Presbytery, dated April 4th, 1711, expressly bears. In this station of life he did not long remain: providence soon opened a door for him; and he got an unanimous call from the parishioners of Dunfermline, on the 1st of May 1711, to exercise his ministerial talents and abilities amongst them; which call was approved of by the Presbytery, on the day following, as regularly proceeded in. He went through the usual pieces of trial, for ordination, prescribed by the Presbytery, with approbation; and thereupon they set him apart to the office of the holy ministry, in the collegiate charge of Dunfermline, on August 7, 1711.

Under the character of a minister of the gospel, having now a pastoral relation to a particular flock, in the

church universal, he “determined not to know any thing, save Jesus Christ and him crucified.” He was “instant in season and out of season,” in all parts of his ministerial labours, and gave himself wholly thereunto; exhorting the people under his trust, from house to house, in the way of family visitation; examining them more publicly upon the principles of our holy religion; visiting the sick when called; and preaching the everlasting gospel, in which he had a very pleasing and edifying gift. He preached, by turns, with his colleague every Sabbath and Thursday, through the year: and afterwards, when he had none, for several years before his death, he officiated alone, very punctually both on Sabbath and week day.

He delivered few extemporary productions. His sermons were generally the fruit of diligent study, and assiduous application. For the most part he wrote all; and kept very close by his notes in the delivery, except when the Lord was pleased to carry in upon his mind, in time of preaching, some pat and apposite enlargements, whereof he had no previous study, and to which he nevertheless cheerfully gave way, as coming from Him, who has *the tongue of the learned*; who knows how to speak *a word in season to him that is weary*; and who says, “It shall be given you the same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you.” He was blessed with a rich and fertile invention, as appears in the agreeable and entertaining diversity, wherewith his heads of doctrine are every where adorned. The poetical genius, with which he was happily endowed, contributed not a little to the embellishment of his discourses, with a variety of pertinent epithets and striking metaphors.

His gift of preaching was both instructing and searching. Few outshone him in the nervous and convincing manner whereby he confirmed the truth of the doctrines he insisted on; and fewer still in the warm and pathetic address, in which he enforced the practice of them.

He peculiarly excelled in the ample and free offers of Christ he made to his hearers; and the captivating and alluring methods he used, for gaining their compliance, or their receiving and resting on Christ alone for their

salvation, as thus freely and fully exhibited unto them in the gospel. On all which accounts he was justly esteemed, and much followed, as one of the most popular and edifying preachers of his day. During his time, sacramental solemnities, at Dunfermline, were very much crowded; numbers of people, from several parts of the kingdom, resorting unto them: and the Lord was pleased to countenance some of these communions, with signal evidences of his gracious presence and influence, to the sweet and comfortable experience of many.

It will easily appear to the judicious and experienced reader, in perusing his writings, that he had as dexterous a faculty in ransacking the plagues of the heart, and describing the diversified circumstances of serious and exercised souls, as if they had fully communicated their several doubts and cases unto him; while, in the mean time, he was only unfolding the inward experience of his own soul, what he himself felt of the workings of unbelief, and of the powerful influence of the Holy Spirit, in opposition thereunto; which could not but quadrate, or agree, with the operations of the self-same Spirit of God in others; for, “as in water, face answereth to face, so doth the heart of man to man.”

This eminent servant of Jesus Christ, being exercised to godliness from his youth, became, by the grace of God, a “scribe instructed into the kingdom of heaven,” whom our Lord compares to “an householder, which bringeth forth out of his treasure, things new and old.” Old invariable truths, but new illustrations of them; old experiences, the same with other saints before, but new observations and improvements upon them: so that, with abundance of propriety, it may be said, that there are few perplexing doubts, or intricate cases, which the saints have, at any time been exercised with, that are not in some one or other of his sermons, very judiciously solved, and distinctly elucidated, or cleared up.

During our author’s life time, and at the importunity of many of his acquaintances, both ministers and people, he published a great number of his sermons, on the most interesting subjects, which were well relished by the truly godly, and had their praises in the churches of Christ, both at home and abroad. These, with several others,

transcribed from his notes, were first collected together after his death, and published along with his poems, in two large volumes in folio, in the years 1764 and 1765, printed in an elegant manner; and since that time, reprinted in ten large volumes octavo, for the more conveniency of readers and purchasers, with considerable additions and amendments. We cannot dismiss this account of our author, without taking notice of another particular concerning him, which constitutes a very material branch of his character. He was not only deservedly esteemed as a judicious Divine, but also much respected as a Poet: and he hath favoured the world with several excellent productions of that nature, which have all met with a very favourable reception. His poetical talent was employed chiefly on divine subjects; he had no relish and taste for any other. In his younger years, at his leisure hours, he composed the following piece, which is now intitled Gospel Sonnets; or, Spiritual Songs, in Six Parts. The usefulness of this poetical compend of the revealed principles of our holy religion, for promoting the life of faith, comfort, and holiness, will be experienced, it is hoped, by many of the saints of God, to the latest posterity. This piece was so well relished, that it hath undergone a multitude of impressions; and the demand for it is as great as ever.

About the year 1738, he emitted into the world his poetical paraphrase upon the whole book of the *Song of Solomon*; which indeed is an evangelical comment, done in a strain adapted to the New Testament dispensation, upon that allegorical or figurative part of holy writ. This performance has likewise been very acceptable, and has undergone a variety of editions.

By emitting the above poetical essays into the world, and some smaller performances, our author's abilities as a poet came to be known; and induced the Reverend Synod of which he was a member, repeatedly to importune him to employ some of his vacant hours, in turning all the poetical passages of sacred writ, into common metre, of the same kind with the Psalms of David. These recommendations he at last complied with; and his productions made their appearance, under the title

of *Scripture Songs*, selected from several passages in the Old Testament, which were well relished, and have now undergone several editions.

Our author, besides his sermons and poems, published several tracts, on some points of controversy, in which he displayed his abilities as a writer; particularly an elaborate treatise, intitled, *Faith no Fancy; or, A Treatise of Mental Images*: a book singularly valuable, for the clear and perspicuous manner in which he hath handled and established this important point, every way worthy of our author, and which reflected the highest honour upon him; in regard it hath given the greatest display of his abilities, both as a divine and philosopher, and how capable he was to exhaust any point, when he set himself to it, even in an abstract way of reasoning: a book that effectually silenced all its opponents, and stands to this day unanswered.

This faithful and laborious servant of Jesus Christ, laboured successfully in the work of the ministry, and continued publicly useful in his Master's work, till within a few days of his departure; for he preached in his own pulpit on Sabbath the 29th of October, 1752, and he was thereafter seized, in the end of the same month, viz. October 1752, with a nervous fever, (wherein, nevertheless he enjoyed the exercise of his judgment and senses,) which lasted only for a few days, and at last was the happy messenger of freeing him from the incumbrances of an embodied state, and leading him to the world of spirits, and the regions of eternal bliss and felicity; for, on the eighth day of the fever, he fell asleep in the Lord, being Monday, Nov. 6th, 1752, in the 68th year of his age, after labouring unweariedly and successfully in the work of the ministry, among his flock in Dunfermline, for the space of forty-two years. Mr. Erskine, our worthy author, affords room for large commendations, were we disposed to give them; his complete character is truly great, and his disposition exceedingly amiable. If he is considered as to his natural endowments, he possessed many fine qualities; he had a sweet temper, a clear head, a rich invention, a lively imagination, and a great memory. If he is viewed as to his acquired abil-

ities; he was well acquainted with all the useful branches of literature, necessary to adorn the scholar and the minister. If he is considered as to his office; he was a great and judicious divine, a pious evangelical preacher, and an able casuist. In short, he was not only a learned man, and an able divine, but an affectionate and familiar friend, a social companion, a devout Christian, and a burning and shining light.

By his death, the *Church of Christ* lost a great light, a heroic champion for the truth, and a bold contender for the faith once delivered unto the saints. The body he was last connected with, have been deprived of an useful member, and a shining ornament to their cause. The congregation he laboured among lost an able, faithful minister, a laborious and successful wrestler, and a painful and diligent instructor. His family and relatives lost a true friend, an affectionate husband, a tender hearted parent and a striking pattern of virtue. His acquaintance and intimates, an endearing brother, a social companion, and an engaging friend.

Mr. Erskine was twice married. His first marriage was with Margaret Dewar, a daughter of the Laird of Lassodie, which commenced the 15th of July, 1714. She lived about sixteen years; during which time she bore ten children, five sons and five daughters: three of these sons were ministers in the Association, viz. the Rev. Messrs. Henry, John, and James; the first ordained minister at Falkirk, the second at Leslie, and the third at Stirling. All of them died in the prime of life, when they had given the world just ground to conceive high expectations of their usefulness in the church. His second marriage was with Margaret Simpson, a daughter of Mr. Simpson, writer to the signet at Edinburgh, which took place February 24th, 1732. She bore him four sons, and survived himself some few years. One of the sons of this marriage is still in life, and resides at London. All his other children are now removed by death.

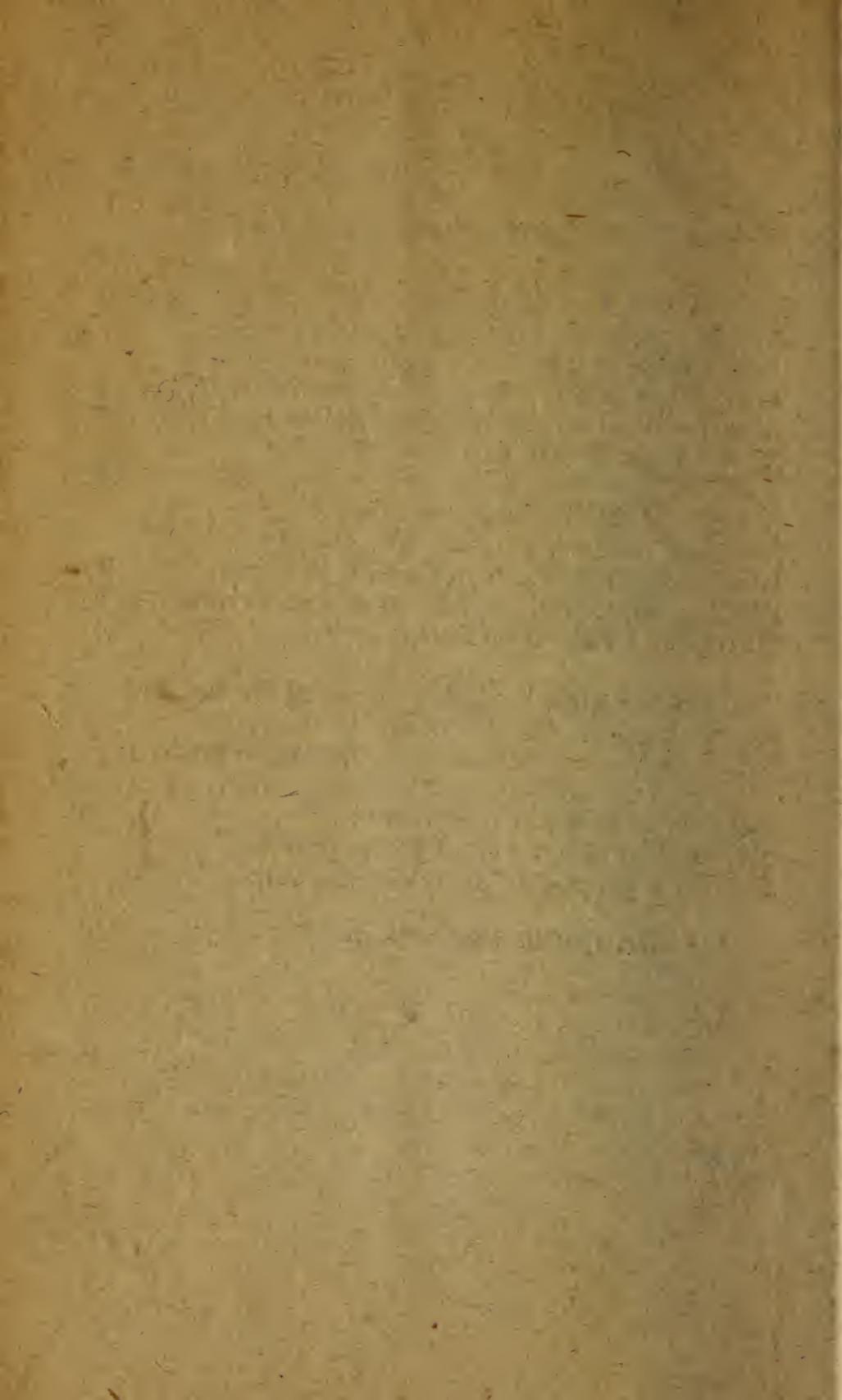
AN ACROSTIC.

MUCH fam'd on earth, renown'd for piety ;
Amidst bright seraphs now sings cheerfully.
Sacred thine anthems yield much pleasure here ;
'These songs of thine do truly charm the ear.*
Each line thou wrot'st doth admiration raise ;
Rouse up the soul to true seraphic praise.

Religiously thy life below was spent :
Amazing pleasures now thy soul content.
Long didst thou labour in the church below,
Pointing out Christ, the Lamb, who saves from wo, }
Heaven's blessedness on sinners to bestow.

ERSKINE the great ! whose pen spread far abroad
Redeeming love, the sole device of God ;
Substantial themes thy thoughts did much pursue ;
Kept pure the truth, espous'd but by a few.
Integrity of heart, of soul serene ;
No friend to vice, no cloak to the profane : }
Employ'd thy talents to reclaim the vain.

* Alluding to his poetical pieces.



GOSPEL SONNETS.

PART I.

THE BELIEVER'S ESPOUSALS.

A POEM

UPON ISAIAH liv. 5. *Thy Maker is thy Husband.*

PREFACE.

HARK, dying mortal, if the Sonnet prove
A song of living and immortal love,
'Tis then thy grand concern the theme to know,
If life and immortality be so.
Are eyes to read, or ears to hear a trust?
Shall both in death be cramm'd anon with dust?
Then trifle not to please thine ear and eye,
But read thou, hear thou, for eternity.
Pursue not shadows wing'd, but be thy chase
The God of glory, on the field of grace:
The mighty hunter's name is lost and vain,
That runs not this substantial prize to gain.
These humble lines assume no high pretence,
To please thy fancy, or allure thy sense:
But aim, if everlasting life's thy chase,
To clear thy mind, and warm thy heart thro' grace.

A marriage so mysterious I proclaim,
Betwixt two parties of such diff'rent fame,
That human tongues may blush their names to tell,
To wit, the *Prince of Heav'n*, the heir of hell!
But, on so vast a subject, who can find
Words suiting the conceptions of his mind?
Or, if our language with our thought could vie,
What mortal thought can raise itself so high?
When words and thoughts both fail, may faith and pray'r
Ascend, by climbing up the scripture stair:
From sacred writ these strong espousals may
Be explicated in the following way.

CHAP. I.

A general account of Man's fall in Adam, and the remedy provided in Christ: and a particular account of Man's being naturally wedded to the law, as a covenant of works.

SECT. I. *The fall of Adam.*

OLD Adam once a heav'n of pleasure found,
 While he with perfect innocence was crown'd;
 His wing'd affections to his God could move
 In raptures of desire, and strains of love.
 Man, standing spotless, pure, and innocent,
 Could well the law of works with works content;
 Though then, (nor since,) it could demand no less
 Than personal and perfect righteousness:
 These, unto sinless man were easy terms,
 Though now beyond the reach of wither'd arms;
 The legal cov'nant then upon the field,
 Perfection sought, man could perfection yield.
 Rich had he, and his progeny, remain'd,
 Had he primeval innocence maintain'd:
 His life had been a rest without annoy,
 A scene of bliss, a paradise of joy.
 But subtle Satan, in the serpent hid,
 Proposing fair the fruit that God forbid,
 Man soon seduc'd by hell's alluring art,
 Did, disobedient, from the rule depart;
 Devour'd the bait, and, by his bold offence,
 Fell from his blissful state of innocence.*
 Prostrate, he lost his God, his life, his crown,
 From all his glory tumbled headlong down;
 Plung'd in a deep abyss of sin and wo,
 Where, void of heart to will, or hand to do,
 For 's own relief he can't command a thought,
 The total sum of what he can is nought.

* Gen. iii. 1—6.

He's able only now t' increase his thrall ;
 He can destroy himself, and that is all.
 But can the hellish brat Heav'n's law fulfil,
 Whose precepts high surmount his strength and skill ?
 Can filthy dross produce a golden beam ?
 Or poison'd springs a salutif'rous stream ?
 Can carnal minds, fierce enmity's wide maw,
 Be duly subject to the divine law ?
 Nay, now its direful *threat'nings* must take place
 On all the disobedient human race,
 Who do by guilt Omnipotence provoke,
 Obnoxious stand to his uplifted stroke.
 They must ingulph themselves in endless woes,
 Who to the living God are deadly foes ;
 Who natively his holy will gainfay,
 Must to his awful justice fall a prey.
 In vain do mankind now expect, in vain
 By legal deeds immortal life to gain :
 Nay, death is threaten'd, threats must have their due,
 Or *souls that sin must die*,* as God is true.

SECT. II. *Redemption through Christ.*

THE second Adam, sov'reign Lord of all,
 Did, by his Father's authorising call,
 From bosom of eternal love descend,
 To save the guilty race that him offend ;
 To treat an everlasting peace with those
 Who were and ever would have been his foes.
 His errand, never ending life to give
 To them, whose malice would not let him live ;
 To make a match with rebels, and espouse
 The brat which at his love her spite avows.
 Himself he humbled to depress her pride,
 And make his mortal foe his loving bride.
 But, ere the marriage can be solemniz'd,
 All lets must be remov'd, all parties pleas'd.
 Law righteousness *requir'd*, must be procur'd,
 Law vengeance *threaten'd*, must be full endur'd,

* *Ezek. xviii. 4.*

Stern justice must have credit by the match,
 Sweet mercy by the heart the bride must catch.
 Poor *bankrupt*! all her debt must first be paid,
 Her former husband in the grave be laid:
 Her present lover must be at the cost,
 To save and ransom to the uttermost;
 If all these things this suitor kind can do,
 Then he may win her, and her blessing too.
 Hard terms indeed! while death's the first demand;
 But *love is strong as death*,* and will not stand
 To carry on the suit, and make it good,
 Though at the dearest rate of wounds and blood.
 The burden's heavy, but the back is broad,
 The glorious lover is the mighty God.†
 Kind bowels yearning in th' eternal Son,
 He left his Father's court, his heav'nly throne:
 Aside he threw his most divine array,
 And wrapt his Godhead in a veil of clay.
 Angelic armies, who in glory crown'd,
 With joyful harps his awful throne surround,
 Down to the crystal frontier of the sky,‡
 To see the Saviour born, did eager fly:
 And ever since behold with wonder fresh
 Their Sov'reign and our Saviour wrapt in flesh.
 Who in his garb did mighty love display,
Restoring what he never took away,§
 To God his glory, to the law its due,
 To heav'n its honour, to the earth its hue,
 To man a righteousness divine, complete,
 A royal robe to suit the nuptial rite.
 He in her favours, whom he lov'd so well,
 At once did purchase heav'n, and vanquish hell.
 Oh! unexampled love! so vast, so strong,
 So great, so high, so deep, so broad, so long!
 Can finite thought this ocean huge explore,
 Unconscious of a bottom or a shore?
 His love admits no parallel; for why?
 At one great draught of love he drank hell dry.

* Song viii. 6.

† Isa. ix. 6.

‡ Luke ii. 9—14.

§ Psalm lxxix. 4.

No drop of wrathful gall he left behind ;
 No dreg to witness that he was unkind.
 The sword of awful justice pierc'd his side,
 That mercy thence might gush upon the bride.
 The meritorious labours of his life,
 And glorious conquests of his dying strife ;
 Her debt of doing, suff'ring, both cancell'd,
 And broke the bars his lawful captive held.
 Down to the ground the hellish host he threw,
 Then mounting high the trump of triumph blew,
 Attended with a bright seraphic band,
 Sat down enthron'd sublime on God's right hand ;
 Where glorious choirs their various harps employ,
 To sound his praises with confed'rate joy.
 There he, the bride's strong intercessor, sits,
 And thence the blessing of his blood transmits,
 Sprinkling all o'er the flaming throne of God,
 Pleads for her pardon his atoning blood ;
 Sends down his holy co-eternal Dove,
 To shew the wonders of incarnate love,
 To woo and win the bride's reluctant heart,
 And pierce it with this kinkly killing dart ;
 By gospel light to manifest that now
 She has no further with the law to do ;
 That her new Lord has loos'd the fed'ral tie,
 That once hard bound her, or to *do* or *die* ;
 That precepts, threats, no single mite can crave.
 Thus for her former spouse he digg'd a grave ;
 The law fast to his cross did nail and pin,
 Then bury'd the defunct his tomb within,
 That he the lonely widow to himself might win. }

SECT. III. *Man's Legal Disposition.*

BUT, after all, the bride's so mal-content, }
 No argument, save pow'r, is prevalent
 To bow her will, and gain her heart's consent. }
 The glorious Prince's suit she disapproves,
 The law, her old primordial husband, loves ;
 Hopeful in its embraces life to have,
 Though dead and bury'd in her suitor's grave ;

Unable to give life, as once before ;
 Unfit to be a husband any more.
 Yet proudly she the new address disdains,
 And all the blest Redeemer's love and pains ;
 Though now his head, that cruel thorns did wound,
 Is with immortal glory circled round ;
 Archangels at his awful footstool bow,
 And drawing love sits smiling on his brow.
 Though down he sends in gospel tidings good
 Epistles of his love, sign'd with his blood ;
 Yet lordly she the royal suit rejects,
 Eternal life by legal works affects ;
 In vain the *living seeks among the dead*,*
 Sues quick'ning comforts in a killing head.
 Her dead and bury'd husband has her heart,
 Which can nor death remove, nor life impart.
 Thus all-revolting Adam's blinded race
 In their first spouse their hope and comfort place.
 They natively expect, if guilt them press,
 Salvation by a home bred righteousness :
 They look for favour in Jehovah's eyes,
 By careful doing all that in them lies.
 'Tis still their primary attempt to draw
 Their life and comfort from the vet'ran law ;
 They flee not to the hope the gospel gives ;
 To trust a promise bare, their minds aggrieves,
 Which judge the man that *does*, the man that *lives*. }
 As native as they draw their vital breath,
 Their fond recourse is to the legal path,
 ' Why,' says old nature, in law wedded man,
 ' Won't Heav'n be pleas'd, if I do all I can ?
 ' If I conform my walk to nature's light,
 ' And strive, intent to practise what is right,
 ' Thus won't I by the God of heav'n be bleis'd,
 ' And win his favour, if I do my best ?
 ' Good God ! (he cries) when press'd with debt and thrall,
 ' *Have patience with me, and I'll pay thee all.*' §
 Upon their *all*, their *best*, they're fondly mad,
 ' Though yet their *all* is naught, their *best* is bad.

* Luke xvi. 5.

§ Matth. xviii. 26.

Proud man *his can-does* mightily exalts,
 Yet are his brightest works but splendid faults.
 A sinner may have shews of good, but still
 The best he can, 'ev'n at his best, is ill.
 Can heav'n or divine favour e'er be won
 By those that are a mass of hell and sin ?
 The righteous law does num'rous woes denounce
 Against the wretched soul that fails but once :
 What heaps of curses on their heads it rears,
 That have amass'd the guilt of num'rous years !

SECT. IV. *Man's strict attachment to legal Terms, or to
 the law as a condition of life.*

SAY, on what terms then Heav'n appears'd will be ?
 Why, iure *perfection* is the least degree.
 Yea, more, full *satisfaction* must be giv'n
 For trespass done against the laws of Heav'n.
 These are the terms : what mortal back so broad,
 But must for ever sink beneath the load ?
 A ransom must be found, or die they must,
 Sure, ev'n as justice infinite is just.
 But, says the legal, proud, self-righteous heart,
 Which cannot with her ancient consort part,
 ' What ! won't the goodness of the God of heav'n,
 ' Admit of smalls, when greater can't be given ?
 ' He knows our fall diminish'd all our funds,
 ' Won't he accept of pennies now for pounds ?
 ' Sincere endeavours for perfection take,
 ' Or terms more possible for mankind make ?'
 Ah ! poor divinity, and jargon loose :
 Such hay and straw will never build the house.
 Mistake not here, proud mortal, don't mistake,
 God changes not, nor other terms will make.
 Will divine faithfulness itself deny,
 Which swore solemnly, Man shall *do*, or *die*
 Will God most true extend to us, forsooth,
 His goodness, to the damage of his truth ?
 Will spotless holiness be baffled thus ?
 Or awful justice be unjust for us ?

Shall faithfulness be faithless for our sake,
 And he his threats, as we his precepts break?
 Will our great Creator deny himself;
 And for full payment take our filthy pelf?
 Dispense with justice, to let mercy vent?
 And stain his royal crown with 'minish'd rent?
 Unworthy thought! O let no mortal clod
 Hold such base notions of a glorious God.
 Heaven's holy cov'nant, made for human race,
 Consists, or whole of works or whole of grace.
 If *works* will take the field, then works must be
 For ever perfect to the last degree:
 Will God dispense with less? Nay, sure he won't
 With ragged toll his royal law affront.
 Can rags, that Sinai flames will soon dispatch,
 E'er prove the fiery law's adequate match?
 Vain man must be divorc'd, and choose to take
 Another husband, or a burning lake.

We find the divine volume no where teach
 New legal terms within our mortal reach.
 Some make, though in the sacred page unknown,
Sincerity assume *perfection's* throne;
 But who will boast this base usurper's sway,
 Save ministers of darkness, that display
 Invented night, to stifle scripture day?
 The nat'ralist's sincerity is naught,
 That of the gracious is divinely taught;
 Which teaching keeps their graces, if sincere,
 Within the limits of the gospel sphere,
 Where, vaunting, none created graces sing,
 Nor boast of streams, but of the Lord the spring.
Sincerity's the soul of ev'ry grace,
 The quality of all the ransom'd race,
 Of promis'd-favour 'tis a fruit, a clause;
 But no procuring term, no moving cause.

How unadvis'd the legal mind confounds
 The *marks* of divine favour with the grounds,
 And *qualities* of covenanted friends
 With the condition of the cov'nant blends?
 Thus holding gospel truths with legal arms,
 Mistakes new covenant *fruits* for fed'ral terms,

The joyful found no change of terms allows,
 But change of persons, or another spouse.
 The nature same that sinn'd must *do* or *die* ;
 No milder terms in gospel offers lie.
 For grace no other law abatement shews,
 But how law debtors may restore its dues ;
 Restore, yea, through a Surety in their place,
 With double int'rest, and a better grace.
 Here we of no new terms of life are told,
 But of a husband to fulfil the old ;
 With him alone by faith we're call'd to wed,
 And let no rival * *bruik* the marriage bed. [* *Enjoy.*

SECT. V. *Men's vain attempt to seek Life by Christ's righteousness, joined with their own ; and legal hopes natural to all.*

BUT still the bride reluctant disallows
 The junior suit, and hugs the senior spouse.
 Such the old selfish folly of her mind,
 So bent to lick the dust, and grasp the wind,
 Alledging works and duties of her own
 May for her criminal offence atone ;
 She will her antic dirty robe provide,
 Which vain she hopes will all pollutions hide.
 The filthy rags that faints away have flung,
 She, holding, wraps, and rolls herself in dung ;
 Thus maugre all the light the gospel gives,
 Unto her nat'ral consort fondly cleaves.
 Though mercy set the royal match in view,
 She's loth to bid her ancient mate adieu.
 When light of scripture, reason, common sense,
 Can hardly mortify her vain pretence
 To legal righteousness ; yet if at last
 Her conscience rous'd begins to stand aghast,
 Press'd with the dread of hell, she'll rashly patch,
 And halve a bargain with the profer'd match ;
 In hopes his help, together with her own,
 Will turn to peaceful smiles the wrathful frown.
 Through grace the rising Sun delightful sings,
 With full salvation in his golden wings,

And righteousness complete; the faithless soul,
 Receiving half the light, rejects the whole;
 Revolves the sacred page, but reads purblind
 The gospel message with the legal mind.
 Men dream their state, ah! too, too slightly view'd,
 Needs only be amended, not renew'd;
 Scorn to be wholly debtors unto grace,
 Hopeful their works may meliorate their case.
 They fancy present prayers, and future pains
 Will for their former failings make amends:
 To legal yokes they bow their servile necks
 And, lest soul's slips their false repose perplex,
 Think Jesus' merits make up all defects. }
 They patch his glorious robe with filthy rags,
 And burn but *incense to their proper drags*,*
 Disdain to use his righteousness alone,
 But as an aiding stirr'p to mount their own; }
 Thus in Christ's room his rival self enthroned;
 And vainly would, dress'd up in legal trim,
 Divide salvation 'tween themselves and him.
 But know, vain man, that to his share must fall
 The glory of the whole, or none at all.
In him all wisdom's hidden treasures lie,†
And all the fulness of the Deity.‡
 This store alone, immense, and never spent,
 Might poor insolvent debtors well content;
 But to hell-prison justly Heaven will doom
 Proud fools that on their petty stock presume.
 The softest couch that gilded nature knows,
 Can give the waken'd conscience no repose.
 When God arraigns, what mortal power can stand
 Beneath the terror of his lifted hand!
 Our safety lies beyond the nat'ral line,
 Beneath a purple covert all divine.
 Yet how is precious Christ, the way, despis'd,
 And high the way of life by *doing* priz'd!
 But can its vot'ries all its levy show?
 They prize it most who least its burden know:
 Who by the law in part would save his soul,
 Becomes a *debtor to fulfil the whole.*§

* Hab. i. 16.

† Col. ii. 3.

‡ Col. ii. 9.

§ Gal. v. 3.

Its pris'ner he remains, and without bail,
 'Till every mite be paid; and if he fail,
 (As sure he must, since, by our sinful breach,
 Perfection far surmounts all mortal reach,)
 Then curs'd for ever must his soul remain:
 And *all the folk of God must say, AMEN.**
 Why, seeking that the law should help afford,
 In honouring the law, he flights its Lord,
 Who gave his law fulfilling righteousness
 To be the naked sinner's perfect dress,
 In which he might with spotless beauty shine
 Before the face of majesty divine:
 Yet, lo! the sinner works with mighty pains
 A garment of his own to hide his stains;
 Ungrateful, overlooks the gift of God,
 The robe wrought by his hand, dy'd in his blood.

In vain the Son of God this web did weave,
 Could our vile rags sufficient shelter give.
 In vain he ev'ry thread of it did draw,
 Could sinners be o'er mantled by the law.
 Can men's salvation on their works be built,
 Whose fairest actions nothing are but guilt?
 Or can the law suppress th' avenging flame,
 When now its only office is to damn!
 Did life come by the law in part or whole?
 Bless'd Jesus dy'd in vain to save a soul.
 Those then who life by legal means expect,
 To them is Christ become of *no effect*; †
 Because their legal mixtures do in fact
 Wisdom's grand project plainly counteract.
 How close proud carnal reasonings combine,
 To frustrate sov'reign grace's great design?
 Man's heart by nature weds the law alone,
 Nor will another paramour enthrone.

True, many seem by course of life profane,
 No favour for the law to entertain:
 But break the bands, and cast the cords away,
 That would their raging lusts and passions stay.
 Yet ev'n this reigning madness may declare,

* Deut. xxvii. 26.

† Gal. ii. 21, v. 2, 4.

How strictly wedded to the law they are ;
 For now (however rich they seem'd before)
 Hopeless to pay law debt, they give it o'er, [more. }
 Like desp'rate debtors mad, still run themselves in }
 Despair of success shews their strong desires,
 Till legal hopes are parch'd with lustful fires.
 ' Let's give, say they, our lawless will free scope,
 ' And live at random, for *there is no hope.*†
 The law, that can't them help, they stab with hate,
 Yet scorn to beg, or court another mate.
 Here lusts most opposite their hearts divide,
 Their beastly passion and their bankrupt pride.
 In passion they their native mate deface,
 In pride disdain to be oblig'd to grace.
 Hence plainly as a rule 'gainst law they live,
 Yet closely to it as a cov'nant cleave.
 Thus legal pride lies hid beneath the patch,
 And strong aversion to the gospel match.

CHAP. II.

The manner of a sinner's divorce from the law
 in a work of humiliation, and of his marriage
 to the Lord Jesus Christ ; or the way how a
 sinner comes to be a believer.

SECT. I. *Of a Law Work, and the workings of legal
 pride under it.*

SO proud's the bride, so backwardly dispos'd ;
 How then shall e'er the happy match be clos'd ?
 Kind grace the tumults of her heart must quell,
 And draw her heav'n-ward by the gates of hell,
 The Bridegroom's Father makes, by 's holy Sp'rit,
 His stern command with her stiff conscience meet ;
 To dash her pride, and shew her utmost need,
 Pursues for double debt with awful dread.

† Jer. xviii. 12.

He makes her former husband's frightly ghost
 Appear and damn her, as a *bankrupt* loit;
 With curses, threats, and Sinai thunder claps,
 Her lofty tow'r of legal boasting saps.
 These humbling storms, in high or low degrees,
 Heav'n's Majesty will measure as he please;
 But still he makes the fiery law at least
 Pronounce its awful sentence in her breast,
 Till *through the law** convict of being lost.
 She hopeless *to the law* gives up the ghost:
 Which now in rigour comes full debt to crave
 And in close prison cast; but not to save.
 For now 'tis weak, and can't (through our default)
 Its greatest votaries to life exalt:
 But well it can command with fire and flame,
 And to the lowest pit of ruin damn.
 Thus doth it, by commission from above,
 Deal with the bride, when Heav'n would court her love.
 Lo! now she startles at the Sinai trump,
 Which throws her soul into a dismal dump,
 Conscious another husband she must have,
 Else die for ever in destruction's grave.
 While in conviction's jail she's thus inclos'd,
 Glad news are heard, the royal Mate's propos'd.
 And now the scornful bride's inverted stir
 Is racking fear, he scorns to match with her.
 She dreads his fury, and despairs that he
 Will ever wed so vile a wretch as she.
 And here the legal humour stirs again
 To her prodigious loss, and grievous pain:
 For when the Prince presents himself to be
 Her husband, then she deems: Ah! is not he
 Too fair a match for such a filthy bride?
 Unconscious that the thought bewrays her pride,
 Ev'n pride of merit, pride of righteousness,
 Expecting Heav'n should love her for her dress;
 Unmindful how the fall her face did stain,
 And made her but a black unlovely swain;
 Her whole primeval beauty quite defac'd,

* Gal. ii. 19.

And to the rank of fiends her form debas'd ;
 Without disfigur'd, and defil'd within,
 Incapable of any thing but sin.
 Heav'n courts not any for their comely face,
 But for the glorious praise of sov'reign grace
 Else ne'er had courted one of Adam's race,
 Which all as children of corruption be
 Heirs rightful of immortal misery.
 Yet here the bride employs her foolish wit,
 For this bright match her ugly form to fit ;
 To daub her features o'er with legal paint,
 That with a grace she may herself present.
 Hopeful the Prince with credit might her wed,
 If once some comely qualities she had.
 In humble pride, her haughty spirit flags ;
 She cannot think of coming all in rags.
 Were she a humble, faithful penitent,
 She dreams he'd then contract with full content.
 Base varlet ! think she'd be a match for him,
 Did she but deck herself in handsome trim.
 Ah ! foolish thoughts ! in legal deeps that plod,
 Ah ! sorry notions of a sov'reign God !
 Will God expose his great, his glorious Son,
 For our vile baggage to be sold and won ?
 Should sinful modesty the match decline,
 Until its garb be brisk and superfine ;
 Alas ! when should we see the marriage day ?
 The happy bargain must flee up for ay.
 Presumptuous souls in surly modesty,
 Half favours themselves would fondly be,
 Then, hopeful th' other half their due will fall,
 Disdain to be in Jesus' debt for all.
 Vainly the first would wash themselves, and then
 Address the fountain to be wash'd more clean
 First heal themselves, and then expect the balm :
 Ah ! many slightly cure their sudden qualm.
 They heal their conscience with a tear of pray'r ;
 And seek no other Christ, but perish there.
 O sinner ! search the house, and see the thief
 That spoils thy Saviour's crown, thy soul's relief,
 The hid, but heinous sin of unbelief.

Who can possess a quality that's good,
 Till first he come to Jesus' cleansing blood?
 The pow'r that draws the bride, will also shew
 Unto her by the way her hellish hue,
 As void of ev'ry virtue to commend,
 And full of ev'ry vice that will offend,
 'Till sov'reign grace the fullen bride shall catch,
 She'll never fit herself for such a match.
 Most qualify'd they are in heav'n to dwell,
 Who see themselves most qualify'd for hell;
 And, ere the bride can drink salvation's cup,
 Kind Heav'n must reach to hell and lift her up:
 For no decorum e'er about her found,
 Is she belov'd; but on a nobler ground.
 Jehovah's love is like his nature free,
 Nor must his creature challenge his decree;
 But low at sov'reign grace's footstool creep,
 Whose ways are searchless, and his judgments deep.
 Yet Grace's fruit meets with resistance rude
 From haughty souls; for lake of innate good
 To recommend them. Thus the backward bride
 Affronts her suitor with her modest pride.
 Black hatred for his offer'd love repays,
 Pride under mask of modesty displays:
 In part would save herself; hence saucy soul!
 Rejects the matchless Mate would save in whole.

SECT. II. *Conviction of Sin and Wrath, carried on more
 deeply and effectually on the Heart.*

So proudly forward is the bride, and now
 Stern Heav'n begins to stare with cloudier brow;
 Law curses come with more condemning pow'r
 To scorch her conscience with a fiery show'r.
 And more refulgent flashes darted in;
*For by the law the knowledge is of sin.**
 Black Sinai thund'ring louder than before,
 Does awful in her lofty bosom roar.
 Heav'n's furious storms now rise from ev'ry airth,†
 In ways more terrible to shake the earth,‡

* Rom. iii. 20.

† Wind, or quarter.

‡ Isa. ii. 17, 19.

Till haughtiness of men be sunk thereby,
That Christ alone may be exalted high.
 Now stable earth seems from her centre tost,
 And lofty mountains in the ocean lost.
 Hard rocks of flint and haughty hills of pride,
 Are torn in pieces by the roaring tide.
 Each flash of new conviction's lucid rays
 Heart-errors, undiscerned till now, displays:
 Wrath's massy cloud upon the conscience breaks,
 And thus menacing Heaven, in thunder speaks;
 'Black wretch, thou madly under foot hast trod
 'Th' authority of a commanding God;
 'Thou, like thy kindred that in Adam fell,
 'Art but a law-reversing lump of hell,
 'And there by law and justice doom'd to dwell.' }
 Now, now, the daunted bride her state bewails,
 And downward furls her self-exalting sails;
 With pungent fear, and piercing terror brought
 To mortify her lofty legal thought.
*Why, the commandment comes, sin is reviv'd,**
 That lay so hid, while to the law she liv'd;
 Infinite majesty in God is seen;
 And infinite malignity in sin;
 That to its expiation must amount
 A sacrifice of infinite account.
 Justice its dire severity displays,
 The law its vast dimensions open lays.
 She sees for this broad standard nothing meet,
 Save an obedience finless and complete.
 Her cobweb righteousness, once in renown,
 Is with a happy vengeance now swept down.
 She who of daily faults could once but prate,
 Sees now her sinful, miserable state.
 Her heart, where once she thought some good to dwell,
 The devil's cab'net filled with trash of hell.
 Her boasted feature now unmasked bare,
 Her vaunted hopes are plunged in deep despair.
 Her haunted shelter-house in bypast years
 Comes tumbling down about her frightened ears.

* Rom. vii. 9.

Her former rotten faith, love, penitence,
 She sees a *bowing wall, and tott'ring fence.*
 Excellencies of thought, and word, and deed,
 All swimming, drowning in a sea of dread,
 Her beauty now deformity she deems,
 Her heart much blacker than the devil's seems;
 With ready lips she can herself declare
 The vilest ever breath'd in vital air.
 Her former hopes, as refuges of lies,
 Are swept away, and all her boasting dies.
 She once imagin'd Heaven would be unjust
 To damn so many lumps of human dust,
 Form'd by himself; but now she owns it true,
 Damnation surely is the sinner's due:
 Yea, now applauds the law's just doom so well,
 That justly she condemns herself to hell;
 Does herein divine equity acquit,
 Herself adjudging to the lowest pit.
 Her language, 'Oh! if God condemn, I must
 ' From bottom of my soul declare him just.
 ' But if his great salvation me embrace,
 ' How loudly will I sing surprising grace!
 ' If from the pit he to the throne me raise,
 ' I'll rival angels in his endless praise.
 ' If, hell-deserving, me to heaven he bring,
 ' No heart so glad, no tongue so loud shall sing.
 ' If wisdom has not laid the saving plan,
 ' I nothing have to claim, I nothing can.
 ' My works but sin, my merit death I see;
 ' Oh! mercy, mercy, mercy! pity me.'
 Thus all self-justifying pleas are dropp'd,
 Most guilty she becomes, her mouth is stopp'd.
 Pungent remorse does her past conduct blame,
 And flush her conscious cheek with spreading shame.
 Her self-conceited heart is self-convict,
 With barbed arrows of compunction pricked:
 Wonders how justice spares her vital breath,
 How patient Heaven adjourns the day of wrath;
 How pliant earth does not with open jaws
 Devour her, Korah-like, for equal cause;
 How yawning hell, that gapes for such a prey,

Is frustrate with a further hour's delay.
 She that could once her mighty works exalt,
 And boast devotion fram'd without a fault,
 Extol her nat'ral powers, is now brought down,
 Her former madness, not her powers, to own.
 Her present beggar'd state, most void of grace,
 Unable even to wail her woful case,
 Quite powerless to believe, repent, or pray;
 Thus pride of duties flies and dies away.
 She, like a harden'd wretch, a stupid stone,
 Lies in the dust, and cries, *Undone, undone.*

SECT. III. *The deeply humbled soul relieved with some saving discoveries of Christ the Redeemer.*

WHEN thus the wounded bride perceives full well,
 Herself the vilest sinner out of hell,
 The blackest monster in the universe;
 Pensive, if clouds of wo shall e'er disperse;
 When in her breast Heaven's wrath so fiercely glows,
 'Twixt fear and guilt her bones have no repose.
 When flowing billows of amazing dread
 Swell to a deluge o'er her sinking head;
 When nothing in her heart is found to dwell,
 But horrid atheism, enmity, and hell;
 When endless death and ruin seems at hand,
 And yet she cannot, for her soul, command
 A sigh to ease it, or a gracious thought,
 Though heaven could at this petty rate be bought;
 When darkness and confusion overcloud,
 And unto black despair temptations crowd;
 When wholly without strength to move or stir,
 And not a star by night appears to her:
 But she, while to the brim her troubles flow,
 Stands, trembling, on the utmost brink of woe.

Ah! weary case! But, lo! in this sad plight,
 The sun arises with surprising light.
 The darkest midnight is his usual time
 Of rising, and appearing in his prime.
 To shew the hills from whence salvation springs,
 And chase the gloomy shade with golden wings,

The glorious husband now unveils his face,
 And shews his *glory full of truth and grace* :*
 Presents unto the bride, in that dark hour,
 Himself a Saviour, both by price and power :
 A mighty Helper to redeem the lost,
 Relieve and ransom to the uttermost ; †
 To seek the vagrant sheep to deserts driven,
 And save from lowest hell to highest heaven.
 Her doleful case he sees, his bowels move,
 And make her time of need his *time of love* ; ‡
 He shews, to prove himself her mighty shield,
 His name is JESUS, by his Father seal'd : §
 A name with attributes engrav'd within,
 To save from ev'ry attribute of sin.
 With *wisdom* sin's great *folly* to expose,
 And *righteousness* its chain of guilt to loose,
Sanctification to subdue its *sway*,
Redemption all its woful brood to slay. ||
 Each golden letter of his glorious name
 Bears full deliv'rance both from sin and shame.
 Yea, not privation bare from sin and wo,
 But thence all positive salvations flow,
 To make her *wise, just, holy, happy* too. }
 He now appears a match exactly meet
 To make her ev'ry way *in him complete*,
In whom the fulness of the Godhead dwells, ¶
 That she may boast in him, and nothing else.
 In gospel lines she now perceives the dawn
 Of Jesus' love, with bloody pencil drawn ;
 How God in him is infinitely pleas'd,
 And Heav'n avenging fury wholly appeas'd :
 Law precepts magnify'd by her belov'd,
 And ev'ry let to stop the match remov'd.
 Now in her view her prison gates break ope,
 Wide to the wall flies up the *door of hope* ;
 And now she sees with pleasure unexpress'd,
 For shatter'd barks a happy shore of rest.

* John i. 14.

† Heb. vii. 25.

‡ Ezek. xvi. 6, 8.

§ Matth. i. 21.

|| I Cor. i. 30.

¶ Col. ii. 9, 10.

SECT. IV. *The working of the Spirit of Faith, in separating the heart from all self-righteousness, and drawing out its consent to, and desire after Christ alone and wholly.*

THE bride at Sinai little understood
 How these law humblings were design'd for good,
 'T' enhance the value of her Husband's blood,
 The tow'r of tott'ring pride thus batter'd down,
 Makes way for Christ alone to wear the crown.
 Conviction's arrows pierc'd her heart, that so
 The blood from his pierc'd heart, to her's might flow.
 The law's sharp plough tears up the fallow ground,
 Where not a grain of grace was to be found,
 Till straight perhaps behind the plough is sown
 The hidden seed of faith, as yet unknown.
 Hence now the once reluctant bride's inclin'd
 To give the gospel an *assenting mind*,
 Dispos'd to take, would grace the pow'r impart,
 Heav'n's offer with a free *consenting heart*.
 His Spirit in the gospel chariot rides,
 And shews his loving heart to draw the bride's ;
 Though oft in clouds his drawing pow'r he hides.
 His love in gracious offers to her bears,
 In kindly answers to her doubts and fears ;
 Resolving all objections more or less
 From former sins, or present worthlessness.
 Persuades her mind of 's conjugal consent,
 And then impow'rs her heart to say, *Content*.
 Content to be divorced from the law,
 No more the yoke of legal terms to draw ;
 Content that he dissolve the former match,
 And to himself alone her heart attach ;
 Content to join with Christ at any rate,
 And wed him as her everlasting mate ;
 Content that he should ever wear the bays,
 And of her whole salvation have the praise ;
 Content that he should rise, though she should fall,
 And to be nothing, that he may be all ;
 Content that he, because she nought could do,
 Do *for her* all her work, and *in her* too.

Here she a peremptory mind displays,
 That he do all the work, get all the praise.
 And now she is, which ne'er till now took place,
 Content entirely to be fav'd by *grace*.
 She owns that her damnation just would be,
 And therefore her salvation must be free :
 That nothing being her's but sin and thrall,
 She must be debtor unto grace for all.

Hence comes she to him in her naked case,
 To be invested with his righteousness.
 She comes, as *guilty*, to a pardon free ;
 As vile and *filthy*, to a cleansing sea :
 As *poor* and empty, to the richest stock ;
 As *weak* and feeble, to the strongest rock :
 As perishing, unto a shield from thrall ;
 As worse than nothing, to an all in all.
 She, as a blinded mole, an ign'rant fool,
 Comes for instruction to the *Prophet's* school.
 She, with a hell deserving conscious breast,
 Flies for atonement to the worthy *Priest*.
 She as a slave to sin and Satan, wings
 Her flight for help unto the *King* of kings.
 She all her maladies and plagues brings forth
 To this Physician of eternal worth.
 She spreads before his throne her filthy fore ;
 And lays her broken bones down at his door.
 No mite she has to buy a crumb of bliss,
 And therefore comes impov'rish'd as she is.
 But sin and Satan, of all good bereft,
 Comes e'en as bare as they her soul have left.
 To sense, as free of holiness within,
 As Christ, the spotless Lamb, was free of sin.
 She comes by faith, true ; but it shews her want,
 And brings her as a sinner, not a saint ;
 A wretched sinner, flying for her good
 To justifying, sanctifying blood.
 Strong faith no strength, nor pow'r of acting, vaunts,
 But acts in sense of weakness and of wants.
 Drain'd now of ev'ry thing that men may call
 Terms and conditions of relief from thrall ;
 Except this one, that Jesus be her all.

When to the bride he gives espousing faith,
 It finds her under sin, and guilt, and wrath,
 And makes her as a plagued wretch to fall
 At Jesus' footstool for the cure of all.

Her whole salvation now in him she seeks,
 And musing thus perhaps in secret speaks :

‘ Lo ! all my burdens may in him be eas'd ;
 ‘ The justice I offended he has pleas'd ;
 ‘ The blifs that I have forfeit he procur'd ;
 ‘ The curse that I deserved he endur'd ;
 ‘ The law that I have broken he obey'd ;
 ‘ The debt that I contracted he has paid :
 ‘ And though a match unfit for him I be,
 ‘ I find him ev'ry way most fit for me.

‘ Sweet Lord, I think, would thou thyself impart,
 ‘ I'd welcome thee with open hand and heart.
 ‘ But thou that sav'st by price, must save by pow'r ;
 ‘ O send thy Spirit in a fiery show'r,
 ‘ This cold and frozen heart of mine to thaw,
 ‘ That nought, save cords of burning love, can draw.
 ‘ O draw me, Lord, then will I run to thee,
 ‘ And glad into thy glowing bosom flee.
 ‘ I own myself a mass of sin and hell,
 ‘ A brat that can do nothing but rebel :
 ‘ But didst thou not, as sacred pages shew,*
 ‘ When rising up to spoil the hellish crew,
 ‘ That had by thousands, finners captive made,
 ‘ And hadst in conqu'ring chains them captive led,
 ‘ Get donatives, not for thy proper gain,
 ‘ But royal bounties for rebellious men,
 ‘ Gifts, graces, and the Spirit without bounds,
 ‘ For God's new house with man on firmer grounds ?
 ‘ O then let me a rebel now come speed,
 ‘ Thy holy Spirit is the gift I need.
 ‘ His precious graces too, the glorious grant,
 ‘ Thou kindly promis'd, and I greatly want.
 ‘ Thou art exalted to the highest place,
 ‘ To give repentance forth, and ev'ry grace.†

* Psalm xviii. 18.

† Acts v. 31.

- ' O giver of spiritual life and breath,
- ' The *author* and the *finisher* of faith ; †
- ' Thou husband-like must ev'ry thing provide,
- ' If e'er the like of me become thy bride.'

SECT. V. *Faith's view of the Freedom of Grace, cordial renunciation of all its own ragged righteousness, and formal acceptance of and closing with the person of glorious Christ.*

THE bride with open eyes, that once were dim,
 Sees now her whole salvation lies in him ;
 The Prince, who is not in dispensing nice,
 But freely gives without her pains or price.
 This magnifies the wonder in her eye,
 Who not a farthing has wherewith to buy ;
 For now her humbled mind can disavow
 Her boasted beauty and assuming brow ;
 With conscious eye discern her emptiness,
 With candid lips her poverty confess.
 ' O glory to the Lord, that grace is free,
 ' Else never would it light on guilty me.
 ' I nothing have with me to be its price,
 ' But hellish blackness, enmity, and vice.'
 In former times she durst presuming come
 To grace's market with a petty sum
 Of duties, prayers, tears, a boasted set,
 Expecting Heav'n would thus be in her debt.
 These were the price ; at least she did suppose
 She'd be the welcomer because of those :
 But now she sees the vileness of her vogue,
 The dung that close doth ev'ry duty clog ;
 The sin that doth her holiness reprove,
 The enmity that close attends her love ;
 The great heart hardness of her penitence,
 The stupid dulness of her vaunted sense ;
 The unbelief of former blazed faith,
 The utter nothingness of all she hath.
 The blackness of her beauty she can see,
 The pompous pride of strain'd humility,

† Heb. xii. 2.

The naughtiness of all her tears and pray'rs,
 And now renounces all as worthless wares ;
 And finding nothing to commend herself,
 But what might damn her, her embezzled self :
 At sov'reign Grace's feet doth prostrate fall,
 Content to be in Jesus' debt for all.
 Her noised virtues vanish out of sight,
 As starry tapers at meridian light ;
 While sweetly, humbly, she beholds at length
 Christ, as her only righteousness and strength.
 He with the view throws down his loving dart,
 Imprest with power into her tender heart.
 The deeper that the law's fierce dart was thrown,
 The deeper now the dart of love goes down :
 Hence, sweetly pain'd, her cries to heav'n do flee ;
 ' O none but Jesus, none but Christ for me :
 ' O glorious Christ, O beauty, beauty rare,
 ' Ten thousand thousand heavens are not so fair.
 ' In him at once all beauties meet and shine,
 ' The white and ruddy, human and divine.
 ' As in his low, he's in his high abode,
 ' The brightest image of the unseen God.*
 ' How justly do the harpers sing above,
 ' His doing, dying, rising, reigning love !
 ' How justly does he, when his work is done,
 ' Possess the centre of his Father's throne ?
 ' How justly does his awful throne before
 ' Seraphic armies prostrate him adore,
 ' That's both by nature and donation crown'd,
 ' With all the grandeur of the Godhead round ?
 ' But wilt thou, Lord, in very deed come dwell
 ' With me, that was a burning brand of hell ?
 ' With me so justly reckon'd worse and less
 ' Than insect, mite, or atom can express ?
 ' Wilt thou debase thy high imperial form,
 ' To match with such a mortal, crawling worm ?
 ' Yea, sure thine errand to our earthly coast,
 ' Was in deep love to *seek and save the lost* ; †
 ' And since thou deign'st the like of me to wed,

* Heb. i. 3.

† Luke xix. 10.

' O come and make my heart thy marriage bed.
 ' Fair Jesus, wilt thou marry filthy me ?
 ' Amen, amen, amen ; so let it be.

CHAP. III.

The Fruits of the Believer's Marriage with
 Christ, particularly gospel holiness, and obe-
 dience to the law as a rule.

SECT. I. *The sweet solemnity of the Marriage now over,
 and the sad Effects of the remains of a legal Spirit.*

THE match is made, with little din 'tis done,
 But with great power, unequal prizes won.
 The Lamb has fairly won his worthless bride ;
 She her great Lord, and all his store beside.
 He made the poorest bargain, thou most wise ;
 And she, the fool, has won the worthy prize.
 Deep floods of everlasting love and grace,
 That under ground ran an eternal space,
 Now rise aloft 'bove banks of sin and hell,
 And o'er the tops of massy mountains swell.
 In streams of blood are towers of guilt o'erflown,
 Down with the rapid purple current thrown.

The bride now as her all can Jesus own,
 And prostrate at his footstool cast her crown,
 Disclaiming all her former groundless hope,
 While in the dark her soul did weary grope.
 Down tumble all the hills of self-conceit,
 In him alone she sees herself complete ;
 Does his fair person with fond arms embrace,
 And all her hopes on his full merit place ;
 Discard her former mate, and henceforth draw
 No hope, no expectation from the law.

Though thus her new created nature soars,
 And lives aloft on Jesus' heavenly stores ;
 Yet apt to stray, her old adult'rous heart
 Oft takes her old renounced husband's part :

A legal cov'nant is so deep ingrain'd,
 Upon the human nature, laps'd and stain'd,
 That, till her spirit mount the purest clime,
 She's never totally divorc'd in time.

Hid in her corrupt part's proud bosom lurks
 Some hope of life still by the law of works.

Hence flow the following evils more or less ; }
 Preferring oft her partial holy dress,
 Before her Husband's perfect righteousness. }

Hence joying more in grace already given
 Than in her Head and flock that's all in heaven.
 Hence grieving more the want of frames and grace,
 Than of himself the spring of all solace.

Hence guilt her soul imprisons, lusts prevail, }
 While to the law her rents insolvent fail,
 And yet her faithless heart rejects her husband's bail. }

Hence foul disorders rise, and racking fears,
 While doubtful of his clearing past arrears ;
 Vain dreaming, since her own obedience fails,
 His likewise little for her help avails.

Hence duties are a task, while all in view
 Is heavy yokes of laws, or old or new :
 Whereas, were once her legal bias broke,
 She'd find her Lord's commands an easy yoke.
 No galling precepts on her neck he lays,
 Nor any debt demands, save what he pays
 By promis'd aid ; but, lo ! the grievous law,
 Demanding brick, won't aid her with a straw.

Hence also fretful, grudging, discontent, }
 Crav'd by the law, finding her treasure spent,
 And doubting if her Lord will pay the rent.
 Hence pride of duties too does often swell,
 Presuming she perform'd so very well. }

Hence pride of graces and inherent worth
 Springs from her corrupt legal bias forth ;
 And boasting more a present with'ring frame,
 Than her exalted Lord's unfading name.

Hence many falls and plunges in the mire,
 As many new conversions do require :
 Because her faithless heart sad follies breed,
 Much lewd departure from her living Head,

Who, to reprove her aggravated crimes,
 Leaves her abandon'd to herself at times ;
 That, falling into frightful deeps, she may
 From sad experience learn more stresses to lay,
 Not on her native efforts, but at length
 On Christ alone, her righteousness and strength :
 Conscious, while in her works she seeks repose,
 Her legal spirit breeds her many woes.

SECT. II. *Faith's victories over sin and Satan, through
 new and farther discoveries of Christ, making Believers
 more fruitful in holiness than all other pretenders to works.*

THE gospel path leads heaven ward ; hence the fray,
 Hell's powers still push the bride the legal way.
 So hot the war, her life's a troubled flood,
 A field of battle, and a scene of blood.
 But he that once commenc'd the work in her,
 Whose working fingers drop the sweetest myrrh,
 Will still advance it by alluring force,
 And, from her ancient mate, more clean divorce :
 Since 'tis her antiquated spouse the law,
 The strength of sin and hell did on her draw.
 Piece-meal she finds hell's mighty force abate,
 By new recruits from her almighty Mate.
 Fresh armour sent from Grace's magazine,
 Makes her proclaim eternal war with sin.
 The shield of faith, dipt in the Surety's blood,
 Drowns fiery darts, as in a crimson flood.
 The Captain's ruddy banner, lifted high,
 Makes hell retire, and all the furies fly.
 Yea, of his glory every recent glance
 Makes sin decay, and holiness advance.
 In kindness therefore does her heav'nly Lord
 Renew'd discov'ries of his love afford,
 That her enamour'd soul may, with the view,
 Be cast into his holy mould anew :
 For when he manifests his glorious grace,
 The charming favour of his smiling face,
 Into his image fair transforms her soul,*

* 2 Cor. iii. 18.

And wafts her upwards to the heav'nly pole,
 From glory unto glory by degrees,
 Till vision and fruition shall suffice.
 And thus in holy beauty Jesus' bride
 Shines far beyond the painted sons of pride,
 Vain merit vouchers, and their subtle apes,
 In all their most refin'd, delusive shapes.
 No lawful child is ere the marriage born ;
 Though therefore virtues feign'd their life adorn.
 The fruit they bear is but a spurious brood,
 Before this happy marriage be made good.
 And 'tis not strange ; for, *from a corrupt tree*
 No fruit divinely good produc'd can be,†
 But, lo ! the bride, graft in the living Root,
 Brings forth most precious aromatic fruit.
 When her new heart and her new Husband meet,
 Her fruitful womb is like a heap of wheat,
 Beset with fragrant lillies round about,‡
 All divine graces, in a comely rout, }
 Burning within, and shining bright without. }
 And thus the bride, as sacred scripture saith,
 When dead unto the law through Jesus' death,§
 And match'd with him, bears to her God and Lord
 Accepted fruit, with incense pure decor'd.
 Freed from law debt, and blest'd with gospel ease,
 Her work is now her dearest Lord to please,
 By living on him as her ample stock,
 And leaning to him as her potent rock.
 The fruit, that each law wedded mortal brings
 To self accretes, as from self it springs.
 So base a rise must have a base recourse,
 The stream can mount no higher than its source.
 But Jesus can his bride's sweet fruit commend,
 As brought from him the root, to him the end.
 She does by such an offspring him avow
 To be her Alpha and Omega too.
 The work and warfare he begins, he crowns,
 Though maugre various conflicts, ups and downs.
 Thus thro' the darksome vale she makes her way,
 Until the morning dawn of glory's day.

† Matt. vii. 17, 18.

‡ Cant. vii. 2.

§ Rom. vii. 4.

SECT. III. *True saving Faith magnifying the Law both as a covenant and as a rule. False faith unfruitful and ruining.*

PROUD nature may reject this gospel theme,
 And curse it as an Antinomian scheme.
 Let slander bark, let envy grin and fight,
 The curse that is so causeless shall not light,*
 If they that fain would make by holy force
 'Twixt sinners and the law a clean divorce,
 And court the Lamb a virgin chaste to wife,
 Be charg'd as foes to holiness of life,
 Well may they gladly suffer on this score,
 Apostles great were so malign'd before.
Do we make void the law through faith? † Nay, why,
 We do it more fulfil and magnify
 Than fiery seraphs can with holiest flash;
 Avaunt, vain legalists, unworthy trash.

When as a *cov'nant* stern the law commands,
 Faith puts her Lamb's obedience in its hands;
 And when its threats gush out a fiery flood,
 Faith stops the current with her victim's blood.
 The law can crave no more, yet craves no less,
 Than active, passive, perfect righteousness.
 Yet here is all, yea, more than its demand,
 All rendered to it by a divine hand.
 Mankind is bound law service still to pay,
 Yea, angel kind is also bound t' obey.
 It may by human and angelic blaze
 Have honour, but in finite partial ways.
 These natures have its lustre once defac'd,
 'Twill be by part of both for ay disgrac'd,
 Yet, had they all obsequious stood and true,
 They'd giv'n the law no more than homage due.
 But faith gives 't honour yet more great, more odd,
 The high, the humble service of its God.

Again, to view the holy law's command,
 As lodged in a Mediator's hand;

* Prov. xvi. 2.

† Rom. iii. 21.

Faith gives it honour, *as a rule of life,*
 And makes the bride the Lamb's obedient wife.
 Due homage to the law those never did,
 To whom th' obedience pure of faith is hid,
Faith works by love, and purifies the heart,†*
 And truth advances in the inward part;
 On carnal hearts impresses divine stamps,
 And sully'd lives inverts to shining lamps.
 From Abram's seed that are most strong in faith,
 The law most honour, God most glory hath.
 But due respect to neither can be found,
 Where unbelief ne'er got a mortal wound,
 To still the virtue vaunter's empty sound. }
 Good works he boasts, a path he never trode
 Who is not yet *the workmanship of God,‡*
In Jesus thereunto created new;
 Nois'd works that spring not hence are but a shew,
 True faith that's of a noble divine race,
 Is still a holy sanctifying grace:
 And greater honour to the law does share,
 Than boasters all that breathe the vital air.
 Ev'n heathen morals vastly may outshine
 The works that flow not from a faith divine.
 Pretensions high to faith a number have,
 But, ah! it is a faith that cannot save:
 We trust, say they, in Christ, we hope in God:
 Nor blush to blaze their rotten faith abroad.
 Nor try the trust of which they make a shew,
 If of a saving or a damning hue.
 They own their sins are ill; true, but 'tis sad
 They never thought their faith and hope were bad.
 How evident's their home-bred nat'ral blaze,
 Who dream they have believ'd well all their days;
 Yet never felt their unbelief, nor knew
 Their need of pow'r their nature to renew.
 Blind souls, who boast of faith, yet live in sin,
 May hence conclude their faith is to begin.
 Or know they shall, by such an airy faith,
 Believe themselves to everlasting wrath.

* Eph. ii. 10.

† Gal. v. 9.

‡ Eph. iii. 9.

Faith, that nor leads to good, nor keeps from ill,
 Will never lead to heaven, nor keep from hell.
 The body without breath is dead ;* no less
 Is faith without the works of holiness. †
 How rare is saving faith, when earth is cramm'd
 With such as will believe, and yet be damn'd ;
 Believe the gospel, yet with dread and awe
 Have never truly first believ'd the law.
 That matters shall be well, they hope too soon
 Who never yet have seen they were undone.
 Can of salvation their belief be true,
 Who never yet believ'd damnation due ?
 Can these of endless life have solid faith
 Who never fear'd law threats of endless death ?
 Nay, fail'd they han't yet to the healing shore,
 Who never felt their sinful, woful sore.

Imaginary faith is but a blind
 Which bears no fruit but of a deadly kind :
 Nor can from such a wild unwholesome root
 The least production rise of living fruit.
 But saving faith can such an offspring breed,
 Her native product is a holy seed.
 The fairest issues of the vital breath
 Spring from the fertile womb of heav'n-born faith ;
 Yet boasts she nothing of her own, but brings
 Auxiliaries from the King of kings,
 Who graves his royal law in rocky hearts,
 And gracious aid in soft'ning showers imparts ;
 This gives prolific virtue to the faith
 Inspir'd at first by his almighty breath,
 Hence, fetching all her succours from abroad,
 She still employs this mighty pow'r of God.
 Drain'd clean of native pow'rs and legal aims,
 No strength but in and from Jehovah claims ;
 And thus her service to the law o'er tops
 The tow'ring zeal of Pharisaic fops.

* James ii. 26.

† James ii. 17, 18.

SECT. IV. *The Believer only being married to Christ, is justified and sanctified: and the more gospel freedom from the Law as a covenant, the more holy conformity to it as a rule.*

THUS doth the Husband by his Father's will
 Both for and in his bride the law fulfil:
 For her, as 'tis a covenant; and then
 In her, as 'tis a rule of life to men.
 First, all law debt he most completely pays,
 Then of law duties all the charge defrays.
 Does first assume her guilt, and loose her chains,
 And then with living water wash her stains;
 Her fund restore, and then her form repair,
 And make his filthy bride a beauty fair;
 His perfect righteousness most freely grant,
 And then his holy image deep implant;
 Into her heart his precious seed indrop,
 Which, in his time, will yield a glorious crop.
 But by alternate turns his plants he brings
 Through robbing winters and repairing springs.
 Hence, pining oft, they suffer'd sad decays,
 By dint of shady nights and stormy days.
 But blest with sap, and influence from above,
 They live and grow anew in faith and love;
 Until transplanted to the higher soil,
 While furies tread no more, nor foxes spoil.
 Where Christ the living root remains on high,
 The noble plant of grace can never die;
 Nature decays, and so will all the fruit
 That merely rises on a mortal root.
 Their works, however splendid, are but dead,
 That from a living fountain don't proceed;
 Their fairest fruit is but a garnish'd shrine,
 That are not grafted in the glorious Vine.
 Devoutest hypocrites are rank'd in rolls
 Of painted puppets, not of living souls.

No offspring but of Christ's fair bride is good,
 This happy marriage has a holy brood.

Let sinners learn this mystery to read,
 We bear to glorious Christ no precious seed,
 Till *through the law, we to the law be dead.** }
 No true obedience to the law, but forc'd,
 Can any yield, till from the law divorc'd.
 Nor *to it, as a rule,* is homage giv'n,
 Till *from it, as a cov'nant,* men be driv'n.
 Yea more, till once they this divorce attain,
 Divorce from sin they but attempt in vain ;
 The curs'd yoke of sin they basely draw,
 Till once unyoked from the cursing law.
 Sin's full dominion keeps its native place,
 While men are *under law,* not *under grace.†*
 For mighty hills of enmity won't move,
 'Till touch'd by conqu'ring grace and mighty love.

Were but the gospel secret understood ;
 How God can pardon where he sees no good ;
 How grace and mercy free, that can't be bought,
 Reign through a righteousness already wrought :
 Where woful reigning unbelief depos'd,
 Mysterious grace to blinded minds disclos'd :
 Did Heav'n with gospel news its pow'r convey,
 And sinners hear a faithful God but say. }
 ' No more law debt remains for you to pay ;
 ' Lo, by the loving Surety all's discharg'd,'
 Their hearts behov'd with love to be enlarg'd :
Love, the succinct fulfilling of the law,§
 Were then the easy yoke they'd sweetly draw ;
 Love would constrain and to his service move,
 Who left them nothing else to do but love.
 Slight now his loving precepts if they can ;
 No, no ; his conqu'ring kindness leads the van.
 When everlasting love exerts the sway,
 They judge themselves more kindly bound t' obey,
 Bound by redeeming love in stricter sense
 Than ever Adam was in innocence.
 Why now they are not bound, as formerly,
 To *do* and *live,* nor yet to *do* or *die* ;

* Gal. ii. 19.

† Rom. vi. 14.

§ Rom. xiii. 10.

Both life and death are put in Jesus' hands,
 Who urges neither in his kind commands,
 Not servile work their life and heav'n to win,
 Nor slavish labour death and hell to shun.
 Their aims are purer, since they understood, [blood.
 Their heav'n was bought, their hell was quench'd with
 The oars of gospel service now they steer,
 Without or legal hope or slavish fear.

The bride in sweet security can dwell,
 Nor bound to purchase heav'n, nor vanquish hell :
 But bound for him the race of love to run,
 Whose love to her left none of these undone ;
 She's bound to be the Lamb's obedient wife,
 And in his strength to serve him during life ;
 To glorify his loving name for ay,
 Who left her not a single mite to pay
 Of legal debt, but wrote for her at large,
 In characters of blood, a full discharge.
 Henceforth no servile task her labours prove,
 But grateful fruits of reverential love.

SECT. V. *Gospel grace giving no liberty nor freedom to sin, but to holy service and pure obedience.*

THE glorious Husband's love can't lead the wife
 To whoredom or licentiousness of life :
 Nay, nay ; she finds his warmest love within
 The hottest fire to melt her heart for sin.
 His kind embrace is still the strongest cord
 To bind her to the service of her Lord.
 The more her faith insures this love of his,
 The more his law her delectation is.
 Some dream, they might, who his assurance win,
 Take latitude and liberty to sin.
 Ah ! such bewray their ignorance, and prove
 They want the lively sense of drawing love ;
 And how its sweet constraining force can move. }
 The ark of grace came never in to dwell,
 But Dagon-lusts before it headlong fell.
 Men basely can unto lasciviousness
 Abuse the doctrine, not the work of grace.

Huggers of divine love in vice's path,
 Have but the fancy of it, not the faith.
 They never soar'd aloft on grace's wing,
 That knew not grace to be a holy thing :
 When pregnant she the powers of hell appals,
 And sin's dominion in the ruin falls.
 Curs'd is the crew whose antinomian dress
 Makes grace a cover to their idleness.
 The bride of Christ will sure be very loth
 To make his love a pillow for her sloth.
 Why, mayn't she sin the more that grace abounds ?
 Oh, God forbid ! the very thought confounds.
 When dead unto the law, she's dead to sin ;
 How can she any longer live therein ?*
 To neither of them is she now a slave,
 But shares the conquest of the great, the brave,
 The mighty General, her victorious Head,
 Who broke the double chain to free the bride.
 Hence, prompted now with gratitude and love,
 Her cheerful feet in swift obedience move.
 More strong the cords of love to duty draw,
 Than hell, and all the curses of the law.
 When with seraphic love the breast's inspir'd,
 By that are all the other graces fir'd ;
 These kindling round, the burning heart and frame,
 In life and walk send forth a holy flame.

CHAP. IV.

A Caution to all against a legal spirit ; especially to those that have a profession without power, and learning without grace.

WHY, says the haughty heart of legalists,
 Bound to the law of works by nat'ral twilts,
 ' Why such ado about a law-divorce ?
 ' Men's lives are bad, and would you have them worse ?

* Rom. vi. 1, 2.

' Such antinomian stuff, with labour'd toil,
 ' Would human beauty's native lustre spoil.
 ' What wickedness beneath the covering lurks,
 ' That lewdly would divorce us all from works?
 ' Why such a stir about the law and grace?
 ' We know that merit cannot now take place.
 ' And what needs more?" Well, to let slander drop,
 Be merit for a little here the scope.

Ah! many learn to lisp in gospel terms,
 Who yet embrace the law with legal arms.
 By wholesome education some are taught
 To own that human merit now is naught;
 Who faintly but renounce proud merit's name,
 And cleave refin'dly to the Popish scheme.
 For graceful works expecting divine blifs,
 And, when they fail, trust Christ for what's amifs.
 Thus to his righteousness profess to flee,
 Yet by it still would their own favours be.
 They seem to works of merit bloody foes,
 Yet seek salvation *as it were** by those.
 Blind Gentiles found, who did nor seek nor know;
 But Israel lost it whole, who fought it so.

Let all that love to wear the legal dress,
 Know that as sin, so bastard righteousness
 Has slain its thousands, who in towering pride
 The righteousness of Jesus Christ deride;
 A robe divinely wrought, divinely won,
 Yet cast by men for robes that are their own.
 But some to legal works seem whole deny'd,
 Yet would by gospel works be justify'd,
 By faith, repentance, love, and other such:
 These dreamers being righteous overmuch,
 Like Uzza, give the ark a wrongful touch.
 By legal deeds, however gospeliz'd,
 Can e'er tremendous justice be appeas'd,
 Or sinners justify'd before that God,
 Whose law is perfect, and exceeding broad?
 Nay, faith itself, that leading gospel grace,
 Holds as a work no justifying place.

* Rom. ix. 32.

Just Heav'n to man for righteousness imputes
 Not faith itself, or in its acts or fruits ;
 But Jesus' meritorious life and death,
 Faith's proper object, all the honour hath.
 From this doth faith derive its glorious fame,
 Its great renown and justifying name ;
 Receiving all things, but deserving nought ;
 By faith all's begg'd and taken, nothing bought.
 Its highest name is from the wedding vote,
 So instrumental in the marriage knot.
 Jehovah leads the bride in that blest hour,
*Th' exceeding greatness of his mighty pow'r ;**
 Which sweetly does her heart consent command,
 To reach the wealthy Prince her naked hand.
 For close to his embrace she'd never stir,
 If first his loving arms embrac'd not her :
 But this he does by kindly gradual chace,
 Of rousing, raising, teaching, drawing grace,
 He shews her, in his sweetest love address,
 His glory as the Sun of righteousness ;
 At which all dying glories earth adorn,
 Shrink like the sick moon at the wholesome morn.
 This glorious Sun arising with a grace,
 Dark shades of creature righteousness to chase,
 Faith now disclaims itself, and all the train
 Of virtues formerly accounted gain ;
 And counts them *dung*, † with holy, meek disdain. }
 For now appears the height, the depth immense
 Of divine bounty and benevolence ;
 Amazing mercy ! ignorant of bounds !
 Which most enlarged faculties confounds.
 How vain, how void now seem the vulgar charms,
 The monarch's pomp of courts, and pride of arms ?
 The boasted beauties of the human kind,
 The pow'rs of body, and the gifts of mind ?
 Lo ! in the grandeur of Immanuel's train,
 All's swallowed up as rivers in the main.
 He's seen, when gospel light and fight is giv'n,
 Encompass'd round with all the pomp of heav'n.

* Eph. vii. 16.

† Phil. iii. 7, 8.

The foul, now taught of God, sees human schools
 Make chistleless rabbis only lit'rate fools ;
 And that, till divine teaching pow'rful draw,
 No learning will divorce them from the law.
 Mere argument may clear the head, and force
 A verbal, not a cordial clean divorce.
 Hence many, taught the wholesome terms of art,
 Have gospel heads, but still a legal heart.
 Till sov'reign grace and pow'r the sinner catch,
 He takes not Jesus for his only match.
 Nay, works complete ! ah ! true, however odd,
 Dead works are rivals with the living God.
 Till heav'n's preventing mercy clear the fight,
 Confound the pride with supernat'ral light :
 No haughty soul of human kind is brought
 To mortify her self-exalting thought.

Yet holiest creatures in clay tents that lodge,
 Be but their lives scann'd by the dreadful Judge ;
 How shall they e'er his awful search endure,
 Before whose purest eyes heav'n is not pure ?
 How must their black indictment be enlarg'd,
 When by him angels are with folly charg'd ?
 What human worth shall stand, when he shall scan ?
 O may his glory stain the pride of man.

How wond'rous are the tracks of divine grace !
 How searchless are his ways, how vast th' abyfs !
 Let haughty reason stoop, and fear to leap ;
 Angelic plummetts cannot sound the deep.
 With scorn he turns his eyes from haughty kings,
 With pleasure looks on low and worthless things ;
 Deep are his judgments, sov'reign is his will,
 Let ev'ry mortal worm be dumb, be still.
 In vain proud reason swells beyond its bound ;
 God and his counsels are a gulph profound,
 An ocean wherein all our thoughts are drown'd. }

CHAP. V.

Arguments and Encouragements to Gospel Ministers to avoid a legal strain of Doctrine, and endeavour the Sinner's match with Christ by Gospel means.

SECT. I. *A legal Spirit the root of damnable Errors.*

YE heralds great, that blow in name of God
 The silver trump of gospel grace abroad;
 And found by warrant from the great I AM,
 The nuptial treaty with the worthy Lamb;
 Might ye but stoop th' unpolish'd muse to brook,
 And from a shrub an wholesome berry pluck;
 Ye'd take encouragement from what is said,
 By gospel means to make the marriage bed,
 And to your glorious Lord a virgin chaste to wed. }

The more proud nature bears a legal sway,
 The more should preachers bend the gospel way:
 Oft in the church arise destructive schisms
 From anti-evangelic aphorisms;
 A legal spirit may be justly nam'd
 The fertile womb of ev'ry error damn'd.

Hence Pop'ry, so connat'ral since the fall,
 Makes legal works like favours merit all;
 Yea, more than merit on their shoulder loads,
 To supererogate like demi-gods.

Hence proud Socinians feat their reason high
 'Bove ev'ry precious gospel mystery,
 Its divine Author stab, and without fear
 The purple covert of his chariot tear.

With these run Arian monsters in a line,
 All gospel truth at once to undermine!
 To darken and delete, like hellish foes,
 The brightest colour of the Sharon Rose.
 At best its human *red* they but decry
 That blot the divine *white* the native dye.

The soul, now taught ^{Christians} too, with brazen face,
Give man's free will the throne of God's free grace;
Whose self-exalting tenets clearly shew
Great ignorance of law and gospel too.

Hence Neonomians spring, as fundry call
The new law makers to redress our fall.
The law of works, into repentance, faith,
Is chang'd, as their Baxterian Bible faith.
Shaping the gospel to an easy law,
They build their tott'ring house with hay and straw;
Yet hide, like Rachel's idols in the stuff,
Their legal hands within a gospel muff.

Yea, hence springs Antinomian vile refuse,
Whose gross abettors gospel grace abuse;
Unskill'd how grace's filken latchet binds
Her captives to the law with willing minds.

SECT. II. *A legal strain of doctrine discovered and discarded.*

No wonder Paul the legal spirit curse,
Of fatal errors such a feeding nurse.
He, in Jehovah's great tremendous name,
Condemns perverters of the gospel scheme.
He damn'd the sophist rude, the babbling priest
Would venture to corrupt it in the least;
Yea, curs'd the heavenly angel down to hell
Who, daring, would another gospel tell.†
Which crime is charg'd on these that dare dispense
The self-same gospel in another sense.

Christ is not preach'd in truth but in disguise,
If his bright glory half obscured lies.
When gospel soldiers, that divide the word,
Scarce brandish any but the legal sword;
While Christ the author of the law they press,
More than the end of it for righteousness;
Christ as a seeker of our service trace,
More than a Giver of enabling grace;
The King commanding holiness they show

† Gal. i. 7, 8.

More than the Prince exalted to bestow :
 Yea more on Christ the sin revenger dwell,
 Than Christ Redeemer both from sin and hell.

With legal spade the gospel field he delves
 Who thus drives sinners in unto themselves ;
 Halving the truth, that should be all reveal'd,
 The sweetest part of Christ is oft conceal'd.
 We bid men turn from sin, but seldom say,
 ' Behold the Lamb that takes all sin away !'
 Christ, by the gospel rightly understood,
 Not only treats a peace, but makes it good.
 Those suitors therefore of the bride, who hope
 By force to drag her with the legal rope,
 Nor use the drawing cord of conquering grace,
 Pursue with flaming zeal a fruitless chace ;
 In vain lame doings urge, with solemn awe,
 To bribe the fury of the fiery law :
 With equal success to the fool that aims
 By paper walls to bound devouring flames.
 'The law's but mock'd by their most graceful deed,
 Who wed not first the law-fulfilling Head ;
 It values neither how they wrought nor wept
 Who slight the ark wherein alone 'tis kept.
 Yet legalists Do, Do, with ardour press,
 And with preposterous zeal and warm address
 Would seem the greatest friends to holiness ;
 But vainly, could such opposites accord,
 Respect the law, and yet reject the Lord.
 They shew not Jesus as the way to bliss,
 But Judas like, betray him with a kiss
 Of boasted works, or mere profession puff,
 Law-boasters, proving but law-breakers oft.

SECT. III. *The hurtfulness of not preaching Christ, and distinguishing duly between Law and Gospel.*

HELL cares not how crude holiness be preach'd,
 If sinners match with Christ be never reach'd ;
 Knowing their holiness is but a sham
 Who ne'er are married to the Holy Lamb.
 Let words have ever such a pious shew,

And blaze aloft in rude professor's view,
 With sacred aromatics richly spiced,
 If they but drown in silence glorious Christ.
 Or, if he may some vacant room supply,
 Make him a subject only by the bye ;
 They mar true holiness with tickling chat,
 To breed a bastard pharisaic brat.
 They wofully the gospel message broke,
 Make fearful havock of the master's flock ;
 Yet please themselves, and the blind multitude,
 By whom the gospel's little understood.

Rude souls perhaps imagine little odds
 Between the legal and the gospel roads :
 But vainly men attempt to blend the two ;
 They differ more than Christ and Moses do.
 Moses, evangelising in a shade,
 By types the news of light approaching spread :
 But from the law of works by him proclaim'd,
 No ray of gospel grace or mercy gleam'd.
 By nature's light the law to all is known,
 But lightsome news of gospel grace to none.
 The doing covenant now, in part or whole,
 Is strong to damn, but weak to save a soul.
 It hurts, and cannot help, but as it tends
 Through mercy to subserve some gospel ends.
 Law-thunder roughly to the gospel tames,
 The gospel mildly to the law reclaims.
 The fiery law, as 'tis a covenant,
 Schools men to see the gospel aid they want ;
 Then gospel aid does sweetly them incline
 Back to the law, as 'tis a rule divine.
 Heaven's healing work is oft commenc'd with wounds,
 Terror begins what loving-kindness crowns.
 Preachers may therefore press the fiery law,
 To strike the chistleless man with dreadful awe.
 Law threats which for his sins to hell depress,
 Yea, damn him for his rotten righteousness ;
 That while he views the law exceeding broad,
 He fain may wed the righteousness of God.

But, ah ! to press law-works as terms of life,
 Was ne'er the way to court the Lamb a wife.

To urge conditions in the legal frame,
 Is to renew the vain old covenant game.
 The law is good, when lawfully 'tis us'd,*
 But most destructive when it is abus'd.
 They fet no duties in their proper sphere,
 Who duly law and gospel don't sever;
 But under massy chains let finners lie,
 As tributaries or to Do or Die;
 Nor make the law a squaring rule of life,
 But in the gospel throat a bloody knife.

SECT. IV. *Damnable Pride and Self-righteousness, so natural to all men, has little need to be encouraged by legal preaching.*

THE legal path proud nature loves so well,
 (Though yet 'tis but the cleanest road to hell,)
 'That lo! e'en these that take the foulest ways,
 Whose lewdness no controuling bridle stays,
 If but their drowsy conscience raise its voice,
 'Twill speak the law of works their native choice,
 And echo to the rousing sound, 'Ah, true,
 'I cannot hope to live, unless I Do.'
 No conscious breast of mortal kind can trace
 The mystery deep of being sav'd by grace.
 Of this nor is the natural conscience skill'd,
 Nor will admit it when it is reveal'd;
 But pushes at the gospel like a ram,
 As proxy for the law, against the Lamb.
 The proud, self-righteous, pharisaic strain
 Is 'Blest be God, I'm not like other men;
 'I read and pray, give alms, I mourn and fast; †
 'And therefore hope I'll get to heaven at last:
 'For though from every sin I be not free,
 'Great multitudes of men are worse than me.
 'I'm none of those that swear, cheat, drink and whore.'
 Thus on the law he builds his Babel tower.

Yea, e'en the vilest cursed debauchee
 Will make the law of works his very plea;
 'Why, (says the rake) what take you me to be? }

* 1 Tim. i. 8.

† Luke xviii. 11, 12.

‘ A Turk or infidel ; (you lie,) I can’t
 ‘ Be term’d so base, but by a fycophant ;
 ‘ Only I hate to act the whining faint. }
 ‘ I am a Christian true : and therefore bode
 ‘ It shall be well with me, I hope in God.
 ‘ An’t I an honest man ? yea, I defy
 ‘ The tongue that dare assert black to mine eye.’
 Perhaps, when the reprover turns his back,
 He’ll vend the viler wares o’ ’s open’d pack,
 And with his fellows, in a strain more big,
 ‘ Bid damn the base uncharitable whig.
 ‘ These scoundrel hypocrites (he’ll proudly say)
 ‘ Think none shall ever merit heav’n but they,
 ‘ And yet we may compete with them ; for see,
 ‘ The best have blemishes as well as we.
 ‘ We have as good a heart (we trust) as these,
 ‘ Tho’ not with vain superfluous shew and blaze.
 ‘ Bigotted zealots, whose sole crimes are hid,
 ‘ Would damn us all to hell ; but God forbid.
 ‘ Whatever such a whining sect profess,
 ‘ ’Tis but a nice, morose, affected dress.
 ‘ And though we don’t pretend so much as they,
 ‘ We hope to compass heav’n a shorter way ;
 ‘ We seek God’s mercy, and are all along
 ‘ Most free of malice, and do no man wrong.
 ‘ But whims fantastic shan’t our heads annoy,
 ‘ That would our social liberties destroy.
 ‘ Sure, right religion never was design’d
 ‘ To mar the native mirth of human kind.
 ‘ How weak are those that would be thought nonsuch !
 ‘ How mad, that would be righteous o’ermuch !
 ‘ We have sufficient, though we be not cramm’d ;
 ‘ We’ll therefore hope the best, let them be damn’d.’

Ah, horrid talk ! yet so the legal strain
 Lards e’en the language of the most profane.
 Thus dev’lish pride o’erlooks a thousand faults,
 And on a legal ground itself exalts.
 This DO and LIVE, though doing pow’r be lost,
 In ev’ry mortal is proud nature’s boast.
 How does a vain conceit of goodness swell,
 And feed false hope, amidst the shades of hell ?

Shall we, who should by gospel methods draw,
 Send sinners to their nat'ral spouse the law;
 And harp upon the doing string to such,
 Who ignorantly dream they do so much?
 Why, thus, instead of courting Christ a bride,
 We harden rebels in their native pride.

Much rather ought we in God's name to place
 His great artill'ry straight against their face;
 And throw hot Sinai thunderbolts around,
 To burn their tow'ring hopes down to the ground.
 To make the pillars of their pride to shake,
 And damn their doings to the burning lake,
 To *curse the doers* unto endless thrall,

*That never did continue to do all.**

To scorch their conscience with the flaming air,
 And sink their haughty hopes in deep despair;
 Denouncing Ebal's black revenging doom,
 To blast their expectation in the bloom;
 Till once vain hope of life by works give place
 Unto a solid hope of life by grace.
 The vig'rous use of means is safely urg'd,
 When pressing calls from legal dregs are purg'd;
 But most unsafely in a fed'ral dress,
 Confounding terms of life with means of grace.
 Oh! dang'rous is th' attempt proud flesh to please,
 Or send a sinner to the law for ease;
 Who rather needs to feel its piercing dart,
 Till dreadful pangs invade his trembling heart;
 And thither should be only sent for flames
 Of fire to burn his rotten hopes and claims;
 That thus disarm'd, he gladly may embrace,
 And grasp with eagerness the news of grace.

* Gal. iii. 10.

SECT. V. *The Gospel of Divine Grace the only means of converting Sinners, and should be preached therefore most clearly, fully, and freely.*

THEY ought, who royal grace's heralds be
 To trumpet loud salvation, full and free :
 Nor safely can, to humour mortal pride,
 In silence evangelic myst'ries hide.
 What heav'n is pleas'd to give, dare we refuse ;
 Or under ground conceal, lest men abuse ?
 Suppress the gospel flow'r, upon pretence
 That some vile spiders may suck poison thence ?
 Christ is a *stumbling block*,* shall we neglect
 To preach him, lest the blind should break their neck ?
 That high he's for the *fall* of many set
 As well as for the *rise*,† must prove no let.
 No grain of precious truth must be suppress'd,
 Though reprobates should to their ruin wrest.
 Shall heav'n's coruscant lamp be dimm'd, that pays
 Its daily tribute down in golden rays,
 Because some, blinded with the blazing gleams,
 Share not the pleasure of the lightning beams :
 Let those be hard'ned, petrify'd, and harm'd,
 The rest are mollify'd and kindly warm'd.
 A various favour,‡ flowers in grace's field,
 Of *life* to some, of *death* to others yield.
 Must then the rose be veil'd, the lily hid,
 The fragrant favour stifled ! God forbid.

The revelation of the gospel flower,
 Is still the organ fam'd of saving power ;
 Most justly then are legal minds condemn'd,
 That of the glorious gospel are asham'd :
 For this the divine arm, and only this,
The power of God unto salvation is.
For therein is reveal'd, to screen from wrath,
The righteousness of God from faith to faith. §

* 1 Cor. i. 23.

‡ 2 Cor. ii. 16.

† Luke ii. 34.

§ Rom. i. 26, 27.

The happy change in guilty finners case
 They owe to free displays of sovereign grace ;
 Whose joyful tidings of amazing love
The ministration of the Spirit prove.
 The glorious vent the gospel news express,
 Of God's free grace, thro' Christ's full righteoufness,
 Is heaven's gay chariot where the Spirit bides,
 And in his conquering power triumphant rides.
 The gospel field is still the Spirit's foil,
 The golden pipe that bears the holy oil ;
 The orb where he outshines the radiant sun,
 The silver channel where his graces run.
 Within the gospel banks his flowing tide
 Of light'ning, quick'ning motions, sweetly glide.
*Received ye the Spirit, scripture faith,**
By legal works, or by the word of faith ?
 If by the gospel only, then let none
 Dare to be wiser than the wisest One.

We must, who freely get, as freely give
 The vital word that makes the dead to live.
 For even to finners dead within our reach
 We in his living name may most successful preach.

The Spirit and the scripture both agree
 Jointly, says Christ, *To testify of me.†*
 The preacher then will from his text decline,
 That scorns to harmonize with this design.
 Prefs moral duties to the last degree ;
 Why not ? but mind, lest we successless be,
 No light, no hope, no strength for duties spring,
 Where Jesus is not Prophet, Priest, and King.
 No light to see the way unless he *teach,*
 No joyful hope, save in his *blood* we reach,
 Nor strength, unless his *royal* arm he stretch. }
 Then from our leading scope how gross we fall, }
 If, like his name, in every gospel call, }
 We make not him the *First*, the *Last*, the *All* ! }

Our office is to bear the radiant torch
 Of gospel light into the darken'd porch
 Of human understandings, and display

* Gal. iii. 2.

† John xv. 26, v. 39.

The joyful dawn of everlasting day ;
 To draw the golden chariot of free grace,
 The darken'd shades with shining rays to chase,
 Till heaven's bright lamp on circling wheels be huri'd,
 With sparkling grandeur round the dusky world ;
 And thus to bring in dying mortals fight,
 New life and immortality to light. †
 We're charg'd to *preach the gospel*, unconfin'd,
 To every creature § of the human kind ;
 To call, with tenders of salvation free,
 All corners of the earth to *come and see* : ||
 And every sinner must excuseless make,
 By urging rich and poor to *come and take*. ¶
 Ho, every one that thirsts,* is grace's call
 Direct to needy sinners great and small ;
 Not meaning those alone, whose holy thirst
 Denominates their soul's already blest.
 If only those were call'd, then none but saints ;
 Nor would the gospel suit the sinners wants.
 But here the call does signally import
 Suners and thirsty souls of every sort ;
 And mainly to their door the message brings,
 Who yet are thirsting after empty things ;
 ' Who spend their means no living bread to buy,
 ' And pains for that which cannot satisfy.'
 Such thirsty sinners here invited are,
 Who vainly spend their money, thought, and care,
 On passing shades, vile lusts, and trash so base,
 As yield immortal souls no true solace.
 The call directs them, as they would be blest,
 To chuse a purer object of their thirst.
 All are invited by the joyful sound
 To drink who need, as does the parched ground,
 Whose wide-mouth'd clefts speak to the brazen sky
 Its passive thirst, without an active cry.
 The gospel preacher then, with holy skill,
 Must offer Christ to whomsoever will,

† 2 Tim. i. 10.

§ Mark xvi. 15.

¶ Rev. xxii. 17.

|| Isa. xlv. 22. John i. 39, 46.

* Isa. lv. 1, 2.

To finners of all forts that can be nam'd ;
 The blind, the lame, the poor, the halt, the maim'd.*
 Not daring to restrict the extensive call,
 But opening wide the net to catch them all.
 No soul must be excluded that will come.
 Nor right of access be confin'd to some.
 Though none will come till conscious of their want,
 Yet right they have to come by sovereign grant ;
 Such right to Christ, his promise, and his grace,
 That all are damn'd who hear and don't embrace.
 So freely is the unbounded call dispens'd,
 We therein find even finners unconvinc'd ;
 Who know not they are naked, blind, and poor, †
 Counsell'd to buy or beg at Jesus door, }
 And take the glorious robe, eye-salve, & golden store. }
 This prize they are oblig'd by faith to win,
 Else unbelief would never be their sin.
 Yea, gospel offers but a sham we make,
 If every sinner has not right to take.
 Be gospel heralds fortify'd from this,
 To trumpet grace, howe'er the serpent hiss.
 Did hell's malicious mouth in dreadful shape
 'Gainst innocence itself malignant gape ?
 Then sacred truth's devoted vouchers may
 For dire reproach their measures constant lay.
 With cruel calumny of old commenc'd,
This sect will every where be spoke against ; ‡
 While to and fro he runs the earth across,
 Whose name is ADELPHON KATEGOROS. §
 In spite of hell be then our constant strife
 To win the glorious Lamb a virgin wife.

* Luke xiv. 21.

† Rev. iii. 17, 18.

‡ Acts xxviii. 22.

§ Or, *The accuser of the brethren.*

CHAP VI.

An Exhortation to all that are out of Christ, in order to their closing the match with him ; containing also motives and directions.

READER, into thine hands these lines are given,
 But not without the providence of Heaven ;
 Or to advance thy bliss, if thou art wise,
 Or aggravate thy wo, if thou despise.
 For thee, for thee, perhaps th' omniscient ken
 Has form'd the counsel here, and led the pen.
 The writer then does thy attention plead,
 In his great name that gave thee eyes to read.

SECT. I. *Conviction offered to Sinners, especially such as are wedded strictly to the law, or self-righteous, that they may see the need of Christ's righteousness.*

If never yet thou didst fair Jesus wed,
 Nor yield thy heart to be his marriage bed,
 But hitherto art wedded to the law,
 Which never could thy chain'd affections draw
 From brutish lusts and fordid lover's charms ;
 Lo ! thou art yet in Satan's folded arms.
 Hell's power invisible thy soul retains
 His captive slave, lock'd up in massy chains.
 O ! sinner then, as thou regard'st thy life,
 Seek, seek, with ardent care and earnest strife,
 To be the glorious Lamb's betrothed wife.
 For base co-rivals never let him lose
 Thy heart, his bed of conjugal repose.
 Wed Christ alone, and with severe remorse
 From other mates pursue a clean divorce ;
 For they thy ruin seek by fraud or force.
 As lurking serpents in the shady bowers
 Conceal their malice under spreading flowers ;

So thy deceitful lusts with cruel spite
 Hide ghastly danger under gay delight:
 Art thou a legal zealot, soft or rude,
 Renounce thy natural and acquired good.
 As base deceitful lusts may work thy smart,
 So may deceitful frames upon thy heart.
 Seeming good motions may in some be found,
 Much joy in hearing, like the stony ground ;*
 Much sorrow too in praying, as appears
 In Esau's careful suit with rueful tears. †
 'Touching the law, they blameless may appear, ‡
 From spurious views most specious virtues bear.
 Nor merely be devout in man's esteem,
 But prove to be sincerely what they seem,
 Friends to the holy law in heart and life,
 Surers of heaven with utmost legal strife ;
 Yet still with innate pride so rankly spic'd,
 Converted but to duties, not to Christ.
 That *publicans and harlots heaven obtain* §
 Before a crew so righteous and so vain.
 Sooner will those shake off their vicious dress,
 Than these blind zealots will their righteousness,
 Who judge they have (which fortifies their pride)
 The law of God itself upon their side.
 Old nature, new brush'd up with legal pains,
 Such strict attachment to the law retains,
 No means, no motives can to Jesus draw
 Vain souls so doubly wedded to the law.
 But wouldst the glorious Prince in marriage have,
 Know that thy natural husband cannot save.
 Thy best essays to pay the legal rent
 Can never in the least the law content.
 Didst thou in prayers employ the morning light,
 In tears and groans the watches of the night,
 Pass thy whole life in close devotion o'er ;
 'Tis nothing to the law still craving more.
 There's no proportion 'twixt its high commands
 And puny works from thy polluted hands ;
 Perfection is the least that it demands.

* Luke viii. 13.

† Phil. iii. 9.

‡ Heb. xii. 17.

§ Matth. xxi. 31.

Wouldst enter into life, then keep the law ; †
 But keep it perfectly without a flaw.
 It won't have less, nor will abate at last
 A drop of vengeance for the sin that's past.
 Tell, sinful mortal, is thy stock so large
 As duly can defray this double charge ?
 ' Why these are mere impossibles,' (say'st thou,)
 Yea, truly so they are, and therefore now,
 That down thy legal confidence may fall,
 The law's black doom, home to thy bosom call.
 ' Lo ! I (the divine law) demand no less
 ' Than perfect everlasting righteousness ;
 ' But thou hast fail'd, and lost thy strength to Do :
 ' Therefore I doom thee to eternal wo ;
 ' In prison close to be shut up for ay,
 ' Ere I be baffled with thy partial pay.
 ' Thou always didst and dost my precepts break,
 ' I therefore curse thee to the burning lake.
 ' In God the great Lawgiver's glorious name,
 ' I judge thy soul to everlasting shame.
 ' *No flesh can by the law be justified ; ‡*
 Yet dar'st thou thy legal duties plead ?
 As Paul appeal'd to Cesar, wilt thou so,
 Unto the law ? then to it shalt thou go,
 And find it doom thee to eternal wo.

What ! would ye have us plung'd in deep despair ?
 Amen ; yea, God himself would have you there,
 His will it is that you despair of life
 And safety by the law, or legal strife ;
 That cleanly thence divorc'd at any rate,
 His fairest Son may have a faithful mate.
 'Till this law sentence pass within your breast,
 You'll never wed the law discharging Priest.
 You prize not heaven, till he through hell you draw ;
 Nor love the gospel, till you know the law.

Know then, the divine law most perfect cares
 For none of thy imperfect legal wares ;
 Dooms thee to vengeance for thy sinful state,
 As well as sinful actions small or great.

† Matth. xxi. 17.

‡ Rom. iii. 20.

If any sin can be accounted small,
 To hell it dooms thy soul for one and all.
 For sins of nature, practice, heart, and way,
 Damnation-rent it summons thee to pay.
 Yea, not for sin alone, which is thy shame,
 But for thy boasted service too so lame,
 The law adjudges thee and hell to meet,
 Because thy righteousness is incomplete.
 As towering flames burn up the wither'd flags,
 So will the fiery law thy filthy rags.

SECT. II. *Direction given, with reference to the right use of the means, that we rest not on these instead of Christ, the glorious Husband, in whom our help lies.*

ADAM, where art thou ? † Soul, where art thou now ?
 Oh ! art thou saying, Sir, what shall I do ? ‡
 I dare not use that proud self-raising strain,
 ' Go help yourself, and God will help you then.'
 Nay, rather know, O Israel, that *thou hast*
Destroyed thyself, and can't it not in the least
 From sin nor wrath thyself the captive free,
 ' Thy help (says Jesus) only lies in me.' §
 Heaven's oracles direct to him alone ;
 Full help is laid upon this mighty One.
 In him, in him complete salvation dwells ;
 He's God the helper, and *there is none else.* ¶
 Fig leaves wont hide thee from the fiery shower.
 'Tis he alone that saves by price and power.

Must we do nothing then, (will mockers say,)
 But rest in sloth till Heav'n the help convey ;
 Pray, stop a little, sinner, don't abuse
 God's awful word, that charges thee to use
 Means, ordinances, which he's pleas'd to place,
 As precious channels of his powerful grace.
 Restless improve all these, until from Heaven
 The whole salvation needful thus be given.
 Wait in this path, according to his call,
 On him whose power alone affecteth all.

† Gen. iii. 9. ‡ Mark x. 17. § Hof. xiii. 9. ¶ Isa. xlv. 22.

Wouldst thou him wed, in duties wait, I say,
 But marry not thy duties by the way.
 Thou'lt wofully come short of saving grace,
 If duties only be thy resting place.
 Nay, go a little further† through them all,
 To him whose office is to save from thrall.
 Thus in a gospel manner hopeful wait,
 Striving to enter by the narrow gate:‡
 So strait and narrow, that it won't admit
 The bunch upon thy back to enter it.
 Not only bulky lusts may cease to press,
 But even the bunch of boasted righteousness.

*Many, as in the sacred page we see,
 Shall strive to enter, but unable be:§*
 Because, mistaking this new way of life,
 They push a legal, not a gospel strife:
 As if their duties did JEHOVAH bind,
 Because 'tis written, *Seek, and ye shall find.*¶
 Perverted Scripture does their error fence,
 They read the *letter*, but neglect the *sense*,
 While to the word no gospel gloss they give,
 Their *seek* and *find's* the same with *do* and *live*.
 Hence would they a connection native place,
 Between their moral pains and saving grace:
 Their nat'ral poor essays they judge won't miss.
 In justice to infer eternal bliss.

Thus commentaries on the word they make,
 Which to their ruin are a grand mistake:
 For through the legal bias in their breast,
 They scripture to their own destruction wrest.
 Why, *if we seek we get*, they gather hence:
 Which is not truth, save in the scripture sense.
 There Jesus deals with friends, and elsewhere faith,
 These seekers only speed, that ask in faith.*
 The prayer of the wicked is abhorr'd,
 As an abomination to the Lord.||
 Ther suits are sins, but their neglects no less,
 Which can't their guilt diminish, but increase.

† Song iii. 1, 4. ‡ Matth. vii. 13, 14. § Luke xiii. 24.

¶ Matth. vii. 17.

* James i. 6.

|| Prov. xv. 9. xxviii. 9.

They ought, like beggars, lie in grace's way ;
 Hence Peter taught the forcerer to pray : †
 For though mere nat'ral men's address or prayers
 Can no acceptance gain as works of theirs,
 Nor have, as their *performance*, any sway ;
 Yet as a divine *ordinance* they may.
 But spotless truth hath bound itself to grant
 'The fruit of none but the believing saint.
 In Jesus, persons once accepted, do
 Acceptance find in him for duties too.
 For He, whose Son they do in marriage take,
 Is bound to hear them for their Husband's sake.

But let no Christless soul at prayer appear,
 As if Jehovah were oblig'd to hear :
 But use the means, because a sov'reign God
 May come with alms, in this his wonted road.
 He wills thee to frequent kind wisdom's gate,
 To read, hear, meditate, to pray, and wait ;
 Thy spirit then be on these duties bent,
 As gospel means, but not as legal rent.
 From these don't thy salvation hope nor claim,
 But from Jehovah in the use of them.
 The beggar's spirit never was so dull,
 While waiting at the gate call'd *Beautiful*,
 To hope for succour from the temple gate,
 At which he daily did so careful wait ;
 But from the rich and charitable sort,
 Who to the temple daily made resort.
 Means, ordinances, are the comely gate,
 At which kind Heav'n has bid us constant wait :
 Not that from these we have our alms, but from
 The liberal God, who there is wont to come.
 If either we these means shall dare neglect,
 Or yet from these th' enriching bliss expect,
 We from the glory of the king defalk,
 Who in the galleries is wont to walk ;
 We move not regular in duties road,
 But base, invert them to an idol god.

Seek then, if gospel means you would essay,
 Through grace to use them in a gospel way :

† Acts viii. 22.

Not deeming that your duties are the price
 Of divine favour, or of paradise ;
 Nor that your best efforts employ'd in these
 Are fit exploits your awful Judge to please,
 Why, thus you basely idolize your trash,
 And make it with the blood of Jesus clash.
 You'd buy the blessing with your vile refuse,
 And so his precious righteoufness abuse.
 What! buy his gifts with filthy lumber? nay ;
 Whoever offers this must hear him say,
*Thy money perish with thy soul for ay.**

Duties are means, which to the marriage bed
 Should chafely lead us like a chamber maid ;
 But if with her instead of Christ we match,
 We not our safety, but our ruin hatch.
 To Cesar what is Cesar's should be given,
 But Cesar must not have what's due to Heav'n ;
 So duties should have duties room, 'tis true,
 But nothing of the glorious Husband's due.
 While means the debt of close attendance crave,
 Our whole dependence God alone must have.
 If duties, tears, our conscience pacify,
 They with the blood of Christ presume to vie.
 Means are his vassals ; shall we without grudge
 Discard the master, and espouse the drudge ?
 The hypocrite, the legalist does sin,
 To live on duties, not on Christ therein.
 He only feeds on empty dishes, plates,
 Who dotes on means, but at the manna frets.
 Let never means content thy soul at all,
 Without the Husband, who is all in all. †
 Cry daily for the happy marriage hour ;
 To thee belongs the mean, to him the power.

SECT. III. *A call to believe in Jesus Christ, with some hints at the act and object of Faith.*

FRIEND, is the question on thy heart engrav'd,
 'What shall I do to be forever sav'd?' †

* Acts viii. 20.

† Col. iii. 3.

‡ Acts xvi. 30.

Lo ! here's a living rock to build upon ;
 Believe in Jesus ;* and on him alone
 For righteousness and strength thine anchor drop,
 Renouncing all thy former legal hope.
 ' Believe (say you !) I can no more believe,
 ' Than keep the law of works, the DO and LIVE.'
 True ; and it were thy mercy, didst thou see
 Thine utter want of all ability.
 New covenant graces he alone can grant,
 Whom God has given to be the covenant ; †
 Even Jesus, whom the sacred letters call
 Faith's object, author, finisher, and all ;
 In him alone, not in thy act of faith,
 Thy soul believing full salvation hath.

In this new covenant judge not faith to hold
 The room of perfect doing in the old.
 Faith is not given to be the fed'ral price
 Of other blessings, or of paradise :
 But Heaven, by giving this, strikes out a door
 At which is carried in still more and more.
 No sinner must upon his faith lay stress,
 As if it were a perfect righteousness.
 God ne'er assign'd unto it such a place ;
 'Tis but at best a bankrupt begging grace.
 Its object makes its fame to fly abroad,
 So close it gripes the righteousness of God ;
 Which righteousness receiv'd, is (without strife)
 The true condition of eternal life.

But still, say you, power to believe I miss.
 You may ; but know you what believing is ?
 Faith lies not in your building up a tower
 Of some great action by your proper power,
 For Heaven well knows, that by the killing fall,
 No power, no will remains in man at all
 For acts divinely good ; 'till sov'reign grace,
 By powerful drawing virtue turn the chace.

* Verse 31.

† Isa. xlii. 6.

Hence none believe in Jesus as they ought,
 'Till once they first believe they can do nought,
*Nor are sufficient e'en to form a thought.** }
 They're conscious, in the right believing hour,
 Of human weakness, and of divine power.
 Faith acts not in the sense of strength and might,
 But in the sense of weakness acts outright.
 It is (no boasting arm of power or length)
 But *weakness acting on almighty strength.* †
 It is the powerless, helpless sinner's flight
 Into the open arms of saving might ;
 'Tis an employing Jesus to do all
 That can within salvation's compass fall ;
 To be the agent kind in ev'ry thing
 Belonging to a prophet, priest, and king ;
 To teach, to pardon, sanctify, and save,
 And nothing to the creature's power to leave.
 Faith makes us joyfully content that he
 Our Head, our Husband, and our All should be ;
 Our righteousness and strength, our stock and store,
 Our fund for food and raiment, grace and glore.
 It makes the creature down to nothing fall,
 Content that Christ alone be all in all.

The plan of grace is faith's delightful view,
 With which it closes, both as good and true.
 Unto the *truth*, the *mind's assent* is full,
 Unto the *good*, a free *consenting will*.
 The Holy Spirit here the agent chief,
 Creates this faith, and dashes unbelief.
 That very God who calls us to believe,
 The very faith he seeks must also give.
 Why calls he then? say you. Pray, man, be wise ;
 Why did he call dead Lazarus to rise ?
 Because the orders in their bosom bear
 Almighty power to make the carcase hear.

But Heaven may not this mighty power display.
 Most true ; yet still thou art obliged t' obey.
 But God is not at all obliged to stretch
 His saving arm to such a sinful wretch.

* 2 Cor. iii. 5.

† 2 Cor. xii. 9.

All who within salvation rolls have place,
 Are saved by a prerogative of grace ;
 But vessels all that shall with wrath be cramm'd,
 Are by an act of holy justice damn'd.
 Take then, dear soul, as from a friendly heart,
 The counsel which the following lines impart.

SECT. IV. *An advice to sinners to apply to the sovereign mercy of God, as it is discovered through Christ, to the highest honour of justice, and other divine attributes, in order to further their faith in him unto salvation.*

Go, friend, and at Jehovah's footstool bow ;
 Thou knowest not what a sov'reign God may do.
 Confess, if he commiserate thy case,
 'Twill be an act of powerful sov'reign grace :
 Sequestrate carefully some solemn hours,
 To shew thy grand concern in secret powers.
 Then in the ensuing strain to God impart,
 And pour into his bosom all thy heart.
 ' O glorious, gracious, powerful, sov'reign Lord,
 ' Thy help unto a sinful worm afford ;
 ' Who from my wretched birth to this sad hour
 ' Have still been destitute of will and power
 ' To close with glorious Christ ; yea, fill'd with spite }
 ' At thy fair darling, and thy saints' delight, }
 ' Resisting all his grace with all my might. }
 ' Come, Lord, and sap my enmity's strong tower ;
 ' O haste the marriage day, the day of power :
 ' That sweetly, by resistless grace inclin'd,
 ' My once reluctant be a willing mind.
 ' Thou spak'st to being ev'ry thing we see,
 ' When thy almighty will said, *Let it be.*
 ' Nothings to beings in a moment pass :
 ' *Let there be light, thou saidst ; and so it was.**
 ' A powerful word like this, a mighty call,
 ' Must say, Let there be faith, and then it shall.
 ' Thou seek'st my faith and flight from sin and guilt ;
 ' Give what thou seek'st, Lord ; then seek what thou wilt.

* Gen. i. 3.

' What good can issue from a root so ill ?
 ' This heart of mine's a wicked lump of hell ;
 ' 'Twill all thy common motions still resist,
 ' Unless with special drawing virtue blest.
 ' Thou calls, but with the call thy power convey ;
 ' Command me to believe, and I'll obey,
 ' Nor any more thy gracious call gainsay. }
 ' Command, O Lord, effectually command, }
 ' And grant I be not able to withstand ; }
 ' Then powerless I will stretch the wither'd hand. }
 ' I to thy favour can pretend no claim,
 ' But what is borrow'd from thy glorious name ;
 ' Which though most justly thou may'st glorify,
 ' In damning such a guilty wretch as me,
 ' A faggot fitted for the burning fire
 ' Of thine incens'd everlasting ire :
 ' Yet, Lord, since now I hear thy glorious Son,
 ' In favour of a race that was undone,
 ' Did in thy name, by thy authority,
 ' Once to the full stern justice satisfy ;
 ' And paid more glorious tribute thereunto
 ' Than hell and all its torments e'er can do.
 ' Since my salvation through his blood can raise }
 ' A revenue to justice' highest praise, }
 ' Higher than rents, which hell for ever pays : }
 ' These to tremendous justice never bring
 ' A satisfaction equal and condign.
 ' But Jesus our once dying God performs,
 ' What never could by ever dying worms :
 ' Since thus thy threat'ning law is honour'd more
 ' Than e'er my sins affronted it before :
 ' Since justice stern may greater glory win,
 ' By justifying in thy darling Son,
 ' Than by condemning ev'n the rebel me ;
 ' To this device of wisdom, lo ! I flee.
 ' Let justice, Lord, according to thy will,
 ' Be glorify'd with glory great and full ;
 ' Not now in hell where justice petty pay
 ' Is but extorted parcels minc'd for ay :
 ' But glorify'd in Christ, who down has told
 ' The total sum at once in liquid gold.

' In lowest hell low praise is only won,
 ' But justice has the highest in thy Son ;
 ' The Sun of righteousness that set in red,
 ' To shew the glorious morning would succeed.
 ' In him then save thou me from sin and shame,
 ' And to the highest glorify thy name.

' Since this bright scene thy glories all express,
 ' And *grace* as empress *reigns through righteousness* ;
 ' Since mercy fair runs in a crimson flood,
 ' And vents through justice satisfying blood :
 ' Not only then for mercy's sake I sue,
 ' But for the glory of thy justice too.

' And since each letter of thy name divine
 ' Has in fair Jesus' face the brightest shine,
 ' This glorious Husband be for ever mine. }

' On this strong argument so sweet, so blest,
 ' With thy allowance, Lord, I must insist.
 ' Great God, since thou allowest unworthy me
 ' To make thy glorious name my humble plea ;
 ' No glory worthy of it wilt thou gain,
 ' By casting me into the burning main.
 ' My feeble back can never suit the load,
 ' That speaks thy name a sin revenging God.
 ' Scarce would that name seem a consuming fire
 ' Upon a worm unworthy of thine ire.
 ' But see the worthy Lamb, thy chosen Priest,
 ' With justice' burning glass against his breast,
 ' Contracting all the beams of venging wrath,
 ' As in their centre, till he burn to death.
 ' Vengeance can never be so much proclaim'd,
 ' By scatter'd beams among the millions-damn'd.
 ' Then, Lord, in him, me to the utmost save,
 ' And thou shalt glory to the highest have :
 ' Glory to *wisdom*, that contriv'd so well !
 ' Glory to *power*, that bore and bury'd hell !
 ' Glory to *holiness*, which sin defac'd,
 ' With sinless service now divinely grac'd !
 ' Glory to *justice*' sword, that flaming stood,
 ' Now drunk to pleasure with atoning blood !
 ' Glory to *truth*, that now in scarlet clad,
 ' Has seal'd both threats and promises with red !

' Glory to *mercy*, now in purple streams,
 ' So sweetly gliding through the divine flames
 ' Of other once offended, now exalted names!
 ' Each attribute conspires with joint embrace,
 ' To shew its sparkling rays in Jesus' face;
 ' And thus to deck the crown of matchless grace.
 ' But to thy name in hell ne'er can accrue
 ' The thousandth part of this great revenue.
 ' O ravishing contrivance! light that blinds
 ' Cherubic gazers, and seraphic minds!
 ' They prey into the deep, and love to learn
 ' What yet should vastly more be my concern.
 ' Lord, once my hope most reasonless could dream
 ' Of heaven, without regard to thy great name:
 ' But here is laid my lasting hope to found,
 ' A highly rational, a divine ground.
 ' 'Tis reasonable, I expect thou'lt take
 ' The way that most will for thine honour make.
 ' Is this the plan? Lord, let me build my claim
 ' To life, on this high glory of thy name.
 ' Nor let my faithless heart or think, or say,
 ' That all this glory shall be thrown away
 ' In my perdition; which will never raise
 ' To thy great name so vast a rent of praise.
 ' O then a rebel into favour take:
 ' Lord, shield and save me for thy glory's sake.
 ' My endless ruin is not worth the cost,
 ' That so much glory be for ever lost.
 ' I'll of the greatest sinner bear the shame,
 ' To bring the greatest honour to thy name.
 ' Small loss, though I should perish endless days,
 ' But thousand pities grace should lose the praise.
 ' O hear, Jehovah, get the glory then,
 ' And to my supplication say, *Amen.*'

SECT. V. *The terrible Doom of unbelievers and rejecters of Christ, or despisers of the gospel.*

Thus, sinner, into Jesus' bosom flee,
 Then there is hope in Israel sure for thee.
 Slight not the call, as running by in rhyme,

Left thou repent for ay, if not in time.
 'Tis most unlawful to contemn and shun
 All wholesome counfels that in metre run ;
 Since the prime fountains of the sacred writ
 Much heav'nly truth in holy rhimes tranfmit.
 If this don't please, yet hence it is no crime
 To verify the word, and preach in rhyme.
 But in whatever mould the doctrine lies,
 Some erring minds will gospel truth defpife
 Without remeid, till Heav'n anoint their eyes. }
 Thefe lines pretend no conqu'ring art nor skill,
 But fhew, in weak attempts, a ftrong good will
 To mortify all native legal pride,
 And court the Lamb of God a virgin bride.
 If he thy conjunct match be never given,
 Thou'rt doom'd to hell as fure as God's in heaven.
 If gospel grace and goodnefs don't thee draw,
 Thou art condemn'd already by the law.
 Yea, hence damnation deep will doubly brace,
 If ftill thy heart contemn redeeming grace.
 No argument from fear or hope will move,
 Or draw thy heart, if not the bond of love ;
 Nor flowing joys, nor flaming terrors chafe
 To Chrift the hav'n, without the gales of grace.
 O flighter, then, of grace's joyful found,
 Thou'rt over to the wrathful ocean bound.
 Anon thou'lt fink into the gulph of woes,
 Whene'er thy wafting hours are at a clofe ;
 Thy falfe old legal hope will then be loft,
 And with thy wretched foul give up the ghof. }
 Then farewel God and Chrift, and grace and glore ;
 Undone thou art, undone for evermore,
 For ever finking underneath the load
 And preffure of a fin revenging God.
 The fared awful text afferts, 'To fall
 ' Into his living hands is fearful thrall ;
 ' When no more facrifice for fin remains,'*
 But ever living wrath, and lafting chains :

* Heb. x. 29, 31.

Heav'n still upholding life in dreadful death,
 Still throwing down hot thunderbolts of wrath,
 As full of terror, and as manifold
 As finite vessels of his wrath can hold.

' Then, then we may suppose the wretch to cry, }
 ' Oh, if this damning God would let me die,
 ' And not torment me to eternity !
 ' Why from the silent womb of stupid earth,
 ' Did Heav'n awake, and push me into birth ?
 ' Curs'd be the day that ever gave me life ;
 ' Curs'd be the cruel parents, man and wife,
 ' Means of my being, instruments of wo ;
 ' For now I'm damn'd, I'm damn'd, and always so.
 ' Curs'd be the day that ever made me hear
 ' The gospel call which brought salvation near,
 ' The endless sound of flighted mercy's bell
 ' Has in mine ears the most tormenting knell.
 ' Of offer'd grace I vainly repent the loss,
 ' The joyful sound with horror recognise.
 ' The hollow vault reverberates the sound ; }
 ' This killing echo strikes the deepest wound,
 ' And with too late remorse does now confound.
 ' Into the dungeon of despair I'm lock'd,
 ' Th' once open door of hope for ever block'd ;
 ' Hopeless I sink into the dark abyss,
 ' Banish'd for ever from eternal bliss.
 ' In boiling waves of vengeance must I lie ?
 ' O could I curse this dreadful God and die.
 ' Infinite years in torment shall I spend,
 ' And never, never, never at an end !
 ' Ah ! must I live in torturing despair
 ' As many years as atoms in the air ?
 ' When these are spent, as many thousands more
 ' As grains of sand that crowd the ebbing shore ?
 ' When these are done, as many yet behind
 ' As leaves of forest shaken with the wind ?
 ' When these are gone, as many to ensue
 ' As stems of grass on hills and dales that grew !
 ' When these run out, as many on the march
 ' As starry lamps that gild the spangled arch ?

' When these expire, as many millions more
 ' As moments in the millions past before ?
 ' When all these doleful years are spent in pain,
 ' And multiply'd by *myriads* again,
 ' Till numbers drown the thought, could I suppose
 ' That then my wretched years were at a close,
 ' This would afford some ease : but, ah ! I shiver
 ' To think upon the dreadful sound, *for ever !*
 ' The burning gulph, where I blaspheming lie,
 ' Is time no more, but vast *eternity*.
 ' The growing torment I endure for sin,
 ' Through ages all is always to begin.
 ' How did I but a grain of pleasure sow,
 ' To reap an harvest of immortal wo ?
 ' Bound to the bottom of the burning main,
 ' Gnawing my chains, I wish for death in vain.
 ' Just doom ! since I that bear the eternal load
 ' Contemn'd the death of an eternal God.
 ' Oh ! if the God that curs'd me to the lash,
 ' Would bless me back to nothing with a dash !
 ' But hopeless I the just avenger hate,
 ' Blaspheme the wrathful God, and curse my fate.'

To these this word of *terror* I direct,
 Who now the *great salvation dare neglect* ;*
 To all the Christ-despising multitude,
 That trample on the great Redeemer's blood :
 That see no beauty in his glorious face,
 But slight his offers, and refuse his grace.
 A messenger of wrath to none I am,
 But those that hate to wed the worthy Lamb.
 For though the smallest sins, if small can be,
 Will plunge the chistleless soul in misery :
 Yet, lo ! the greatest that to mortals cleave,
 Shan't damn the souls in Jesus that believe :
 Because they on the very method fall
 That well can make amends to God for all.
 Whereas proud souls, through unbelief, won't let
 The glorious God a reparation get

* Heb. ii. 3.

Of all his honour in his darling Son,
 For all the great dishonours they have done.
 A faithless soul the glorious God bereaves
 Of all the satisfaction that he craves ;
 Hence under divine hottest fury lies,
 And with a double vengeance justly dies.
 The blackest part of Tophet is their place,
 Who slight the tenders of redeeming grace.
 That sacrilegious monster, Unbelief,
 So hardened 'gainst remorse and pious grief,
 Robs God of all the glory of his names,
 And every divine attribute defames.
 It loudly calls the truth of God a lie ;
*The God of truth a liar ;** horrid cry !
 Doubts and denies his precious words of grace,
 Spits venom in the royal Suitor's face.
 This monster cannot cease all sin to hatch,
 Because it proudly mars the happy match.
 As each law wedded soul is join'd to sin,
 And destitute of holiness within ;
 So all that wed the law, must wed the curse,
 Which rent they scorn to pay with Christ's full purse.
 They clear may read their dreadful doom in brief,
 Whose fester'd fore is final unbelief :
 Though to the law their life exactly fram'd,
 For zealous acts and passions too were fam'd :
 Yet, lo ! He that believes not, shall be damn'd,† }

But now 'tis proper on the other side,
 With words of comfort to address the bride.
 She in her glorious Husband does possess
 Adorning grace, acquitting righteousness :
 And hence to her pertain the golden mines
 Of comfort open'd in the foll'wing lines.

* John v. 10.

† John iii. 18.

GOSPEL SONNETS.

PART II.

THE BELIEVER'S JOINTURE :

OR,

THE POEM CONTINUED,

UPON ISAIAH liv. 5. *Thy Maker is thy Husband.*

N. B. The following lines being primarily intended for the use and edification of piously exercised souls, and especially those of a more common and ordinary capacity; the author thought fit, through the whole of the second part of this book, to continue, as in the former editions, to repeat that part of the text, *Thy Husband*, in the last line of every verse: because, however it tended to limit him, and restrict his liberty of words in the composition, yet having ground to judge, that this appropriating appellation still resumed, has rendered these lines formerly the more savoury to some exercised Christians, to whom the *name* of Christ (particularly as their Head and Husband) *is as ointment poured forth*; he chose rather to subject himself to that restriction, than to withhold what may tend to the satisfaction and comfort of those to whom Christ is all in all; and to whom his name, as their Husband, so many various ways applied, will be no nauseous repetition.

CHAP. I.

Containing the Privileges of the Believer that is espoused to Christ by faith of divine operation.

SECT. I. *The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.*

O HAPPY soul, Jehovah's bride,
The Lamb's beloved spouse;
Strong consolation's flowing tide,
Thy Husband thee allows.

In thee, though like thy father's race,
 By nature black as hell,
 Yet now, so beautify'd by grace,
 Thy Husband loves to dwell.

Fair as the moon thy robes appear,
 While graces are in dress;
Clear as the sun,* while found to wear
 Thy Husband's righteousness.

Thy moon-like graces, changing much,
 Have here and there a spot;
 Thy sun like glory is not such,
 Thy Husband changes not.

Thy white and ruddy vesture fair
 Outvies the rosy leaf;
 For 'mong ten thousand beauties rare
 Thy Husband is the chief.

Cloth'd with the sun, thy robes of light
 The morning rays outshine;
 The lamps of heav'n are not so bright,
 Thy Husband decks thee fine.

Though hellish smoke thy duties stain,
 And sin deform thee quite;
 Thy Surety's merit makes thee clean,
 Thy Husband's beauty white.

Thy prayers and tears, nor pure, nor good,
 But vile and loathsome seem;
 Yet gain, by dipping in his blood,
 Thy Husband's high esteem.

No fear thou starve, though wants be great,
In him thou art complete :†
 Thy hungry soul may hopeful wait,
 Thy Husband gives thee meat.

Thy money, merit, power and pelf,
 Were squander'd by thy fall;
 Yet having nothing in thyself,
 Thy Husband is thy all.

* Song vi. 10.

† Col. ii. 10.

Law precepts, threats, may both beset
 To crave of thee their due ;
 But justice for thy double debt
 Thy Husband did pursue.

'Though justice stern as much belong
 As mercy to a God ;
 Yet justice suffer'd here no wrong,
 Thy Husband's back was broad.

He bore the load of wrath alone,
 That mercy might take vent ;
 Heaven's pointed arrows all upon
 Thy Husband's heart were spent.

No partial pay could justice still,
 No farthing was retrench'd ;
 Vengeance exacted all, until
 Thy Husband all advanc'd.

He paid, in liquid golden red,
 Each mite the law requir'd,
 Till with a loud *'Tis finished,**
 Thy Husband's breath expir'd.

No process more the law can tent ;
 Thou stand'st within its verge,
 And may'st with pleasure now present
 Thy Husband's full discharge.

'Though new contracted guilt beget
 New fears of divine ire :
 Yet fear thou not, though drown'd in debt,
 Thy Husband is the payer.

God might in rigour thee indite
 Of highest crimes and flaws :
 But on thy head no curse can light,
 Thy Husband is the cause.

* John xix. 30.

SECT. II. *Christ the believer's friend, prophet, priest, king, defence, guide, guard, help, and healer.*

DEAR soul, when all the human race
Lay welt'ring in their gore,
Vast numbers, in that dismal case,
Thy husband passed o'er.

But pray, why did he thousands pass,
And set his heart on thee?
The deep, the searchless reason was,
Thy Husband's love is free.

The forms of favour, names of grace,
And offices of love,
He bears for thee, with open face
Thy Husband's kindness prove.

'Gainst darkness black, and error blind,
Thou hast a *sun* and *shield*; †
And to reveal the Father's mind,
Thy Husband's *Prophet* seal'd.

He likewise, to procure thy peace,
And save from sin's arrest,
Resign'd himself a sacrifice;
Thy Husband is thy *Priest*.

And that he might thy will subject,
And sweetly captive bring,
Thy sins subdued, his throne erect,
Thy Husband is thy *King*.

Though numerous and assaulting foes
Thy joyful peace may mar,
And thou a thousand battles lose,
Thy Husband wins the war.

Hell's forces, which thy mind appal,
His arm can soon dispatch:
How strong foe'er, yet for them all
Thy Husband's more than match.

† Psalm lxxxiv. 11.

Though secret lusts, with hid contest,
By heavy groans reveal'd,
And devils rage; yet do their best,
Thy Husband keeps the field.

When, in desertion's evening dark,
Thy steps are apt to slide,
His conduct seek, his counsel mark;
Thy Husband is thy guide.

In doubts, renouncing self-conceit,
His word and Spirit prize:
He never counsell'd wrong as yet,
Thy Husband is so wise.

When weak, thy refuge see'st at hand,
Yet cannot run the length;
'Tis present power to understand
Thy Husband is thy strength.

When shaking storms annoy thy heart,
His word commands a calm:
Of bleeding wounds to ease the smart,
Thy Husband's blood is balm.

Trust creatures, nor to help thy thrall,
Nor to assuage thy grief:
Use means, but look beyond them all;
Thy Husband's thy relief.

If Heaven prescribes a bitter drug,
Fret not with froward will;
This carriage may thy cure prorogue;
Thy Husband wants not skill.

He sees the sore, he knows the cure
Will most adapted be;
'Tis then most reasonable, sure,
Thy Husband choose for thee.

Friendship is in his chastisements,
And favour in his frowns;
Thence judge not then in heavy plaints,
Thy Husband thee disowns:

The deeper his sharp lancet go
 In ripping up thy wound,
 The more thy healing shall unto
 Thy Husband's praise redound.

SECT. III. *Christ the believer's wonderful Physician and
 wealthy Friend.*

KIND Jesus empties whom he'll fill,
 Casts down whom he will raise ;
 He quickens whom he seems to kill ;
 Thy Husband thus gets praise.

When awful rods are in his hand,
 There's mercy in his mind ;
 When clouds upon his brow do stand,
 Thy Husband's heart is kind.

In various changes to and fro,
 He'll ever constant prove ;
 Nor can his kindness come and go,
 Thy Husband's name is *Love*.

His friends in most afflicted lot
 His favour must have felt ;
 For when they're try'd in furnace hot,
 Thy Husband's bowels melt.

When he his bride or wounds, or heals,
 Heart kindness does him move ;
 And wraps in frowns as well as smiles,
 Thy Husband's lasting love.

In's hand no cure could ever fail,
 Though of a hopeless state,
 He can in desp'rate cases heal,
 Thy Husband's art's so great.

The medicine he did prepare,
 Can't fail to work for good :
 O balsam powerful, precious, rare,
 Thy Husband's sacred blood :

Which freely from his broached breast
 Gush'd out like pent up fire.
 His cures are best, his wages least,
 Thy Husband takes no hire.

Thou hast no worth, no might, no good,
 His favour to procure:
 But see his store, his power, his blood!
 Thy Husband's never poor.

Himself he humbled wond'rously
 Once to the lowest pitch,
 That bankrupts through his poverty
 Thy Husband might enrich.

His treasure is more excellent
 Than hills of Ophir gold:
 In telling stores were ages spent,
 Thy Husband's can't be told.

All things that fly on wings of fame,
 Compar'd with these are dross;
 Thy searchless riches in his name,
 Thy Husband doth engross.

The great Immanuel, God-man,
 Includes such store divine;
 Angels and saints will never fear
 Thy Husband's golden mine.

He's *full of grace and truth** indeed,
 Of *Spirit*, † merit, might;
 Of all the wealth that bankrupts need
 Thy Husband's heir by right.

Tho' *heav'n's his throne*, ‡ he came from thence,
 To seek and save the lost; §
 Whatever be the vast expence,
 Thy Husband's at the cost.

Pleas'd to expend each drop of blood
 That fill'd his royal veins,

* John i. 14. † John iii. 34. ‡ Isa. lvi. 1. § Luke xix. 10.

He frank the sacred victim stood ;
Thy Husband spar'd no pains.

His cost immense was in thy place ;
Thy freedom cost his thrall ;
Thy glory cost him deep disgrace,
Thy Husband paid for all.

SECT. IV. *The believer's safety under the covert of Christ's atoning blood, and powerful intercession.*

WHEN Heav'n proclaim'd hot war and wrath,
And sin increas'd the strife ;
By rich obedience unto death,
Thy Husband bought thy life.

The charges could not be abridg'd,
But on these noble terms ;
Which all that prize, are hugg'd amidst
Thy Husband's folded arms.

When law condemns, and justice too
To prison would thee hale ;
As sureties kind for bankrupts do,
Thy Husband offers bail.

God on these terms is reconcil'd,
And thou his heart hast won :
In Christ thou art his favour'd child,
Thy Husband is his Son.

Vindictive wrath is whole appeas'd,
Thou need not then be mov'd ;
In Jesus always he's well pleas'd,
Thy Husband's his *Belov'd*.*

What can be laid unto thy charge,
When God does not condemn ?
Bills of complaint, though foes enlarge,
Thy Husband answers them.

When fear thy guilty mind confounds,
Full comfort this may yield ;

* Matth. iii. 17.

Thy ransom bill with blood and wounds,
Thy Husband kind has seal'd.

His promise is the fair extract
Thou hast at hand to shew ;
Stern justice can no more exact,
Thy Husband paid its due.

No terms he left thee to fulfil,
No clog to mar thy faith ;
His bond is sign'd, his latter will,
Thy Husband seal'd by death.

The great condition of the band
Of promise and of bliss,
Is wrought by him, and brought to hand
Thy Husband's righteousness.

When therefore press'd in time of need,
To sue the promise good,
Thou hast no more to do but plead
Thy Husband's sealing blood.

This can thee more to God commend,
And cloudy wrath dispel,
Than e'er thy finning could offend ;
Thy Husband vanquish'd hell.

When vengeance seems, for broken laws,
To light on thee with dread ;
Let Christ be umpire of thy cause,
Thy Husband well can plead.

He pleads his righteousness that brought
All rents the law could crave ;
Whate'er its precepts, threat'nings, sought,
Thy Husband fully gave.

Did holiness in precepts stand,
And for perfection call,
Justice in threat'nings death demand ?
Thy Husband gave it all.

His blood the fiery law did quench,
Its summons need not scar :

Though 't cite thee to Heaven's awful bench,
Thy Husband's at the bar.

This Advocate has much to say,
His clients need not fear ;
For God the Father hears him ay,
Thy Husband hath his ear.

A cause fail'd never in his hand,
So strong his pleading is ;
His Father grants his whole demand,
Thy Husband's will is his.

Hell-forces all may rendezvous,
Accusers may combine ;
Yet fear thou not who art his spouse,
Thy Husband's cause is thine.

By solemn oath Jehovah did
His priesthood ratify ;
Let earth and hell then counterplead,
Thy Husband gains the plea.

SECT. V. *The Believer's Faith and Hope encouraged even
in the darkest nights of desertion and distress.*

THE cunning serpent may accuse,
But never shall succeed ;
*The God of peace will Satan bruise,
Thy Husband broke his head.**

Hell furies threaten to devour,
Like lions robb'd of whelps :
But, lo ! in every per'lous hour,
Thy Husband always helps.

That feeble faith may never fail,
Thine Advocate has pray'd ;
Though winnowing tempests may assail,
Thy Husband's near to aid,

* Rom. xvi. 20.

Though grievous trials grow apace,
 And put thee to a stand ;
 Thou may'st rejoice in every case,
 Thy Husband's help at hand.

Trust thou when in desertion dark,
 No twinkling star by night,
 No ray appear, no glimm'ring spark ;
 Thy Husband is thy light.

His beams anon the clouds can rent,
 And through the vapours run ;
 For of the brightest firmament,
 Thy Husband is the Sun.

*Without the Sun who mourning go,
 And scarce the way can find,
 He brings through paths they do not know ; †
 Thy Husband leads the blind.*

*Through fire and water he with skill,
 Brings to a wealthy land ;
 Rude flames and roaring floods, be still,
 Thy Husband can command.*

When sin disorders heavy brings,
 That pres's thy soul with weight ;
 Then mind how many *crooked things*
 Thy Husband has *made straight*.

Still look to him with longing eyes,
 Though both thine eyes should fail ;
 Cry, and at length, though not thy cries,
 Thy Husband shall prevail.

Still hope for favour at his hand,
 Though favour don't appear ;
 When help seems most aloof to stand,
 Thy Husband's then most near.

In cases, hopeless-like, faint hopes
 May fail, and fears annoy ;
 But most when stript of earthly props,
 Thy Husband thou'lt enjoy.

† Isa. xliii. 19.

If providence the promise thwart,
 And yet thy humbled mind
 'Gainst hope believes in hope,* thou art,
 Thy Husband's dearest friend.

Art thou a weakling, poor and faint,
 In jeopardy each hour?
 Let not thy weakness move thy plaint,
 Thy Husband has the power.

Dread not the foes that foil'd thee long,
 Will ruin thee at length;
 When thou art weak, then art thou strong;
 Thy Husband is thy strength.

When foes are mighty, many too,
 Don't fear, nor quit the field:
 'Tis not with thee they have to do,
 Thy Husband is thy shield.

'Tis hard to fight against an host,
 Or strive against the stream;
 But lo! when all seems to be lost,
 Thy Husband will redeem.

SECT. VI. *Benefits accruing to Believers, from the offices,
 names, natures, and sufferings of Christ.*

ART thou by lusts a captive led,
 Which breeds thy deepest grief?
 To ransom captives is his trade,
 Thy Husband's thy relief.

His precious name is JESUS; why?
 Because he saves from sin: †
 Redemption-right he won't deny,
 Thy Husband's near of kin.

His wounds have sav'd thee once from woes,
 His blood from vengeance screen'd;
 When heaven, and earth, and hell were foes,
 Thy Husband was a friend:

* Rom. vi. 18.

† Matth. i. 12.

And will thy Captain now look on,
 And see thee trampled down ?
 When lo ! thy Champion has the throne,
 Thy Husband wears the crown.

Yield not, though cunning Satan bribe,
 Or like a lion roar ;
 The Lion strong of Judah's tribe,
 Thy Husband's to the fore.

And *that he never will forsake,* †
 His credit fair he pawn'd ;
 In hottest broils, then, courage take,
 Thy Husband's at thy hand.

No storm needs drive thee to a strait,
 Who dost his aid invoke :
 Fierce winds may blow, proud waves may beat ;
 Thy Husband is the rock.

Renounce thine own ability,
 Lean to his promis'd might ;
 The strength of Israel cannot lie,
 Thy Husband's power is plight.

An awful truth does here present,
 Whoever think it odd ;
 In him thou art omnipotent,
 Thy Husband is a God.

Jehovah's strength is in thy Head,
 Which faith may boldly scan ;
 God in thy nature does reside,
 Thy Husband is a man.

Thy flesh is his, his Spirit thine :
 And that you both are one,
 One body, spirit, temple, vine,
 Thy Husband deigns to own.

Kind he assum'd thy flesh and blood
 This union to pursue ;
 And without shame, his brotherhood
 Thy Husband does avow.

† Heb. xiii. 5.

He bore the cross, thy crown to win,
 His blood he freely spilt ;
 The holy One assuming sin,
 Thy Husband bore the guilt.

Lo ! what a blest'd exchange is this !
 What wisdom shines therein !
 That thou might'st be made *righteousness*,
 Thy Husband was made sin.*

The God of joy a man of grief,
 Thy sorrows to discuss ;
 Pure innocence hang'd as a thief :
 Thy Husband lov'd thee thus.

Bright beauty had his visage marr'd,
 His comely form abus'd :
 True rest was from all rest debarr'd,
 Thy Husband's heel was bruise'd.

The God of blessings was a curse,
 The Lord of lords a drudge,
 The heir of all things poor in purse :
 Thy Husband did not grudge.

The Judge of all condemned was,
 The God immortal slain ;
 No favour, in thy woful cause,
 Thy Husband did obtain.

SECT. VII. *Christ's Sufferings further improved, and Believers called to live by Faith, both when they have and want sensible influences.*

LOUD praises sing, without surcease,
 To him that frankly came,
 And gave his soul a sacrifice ;
 Thy Husband was the Lamb.

What waken'd vengeance could denounce,
 All round him did beset ;
 And never left his soul, till once
 Thy Husband paid the debt.

* 2 Cor. v. 21.

And though new debt thou still contract,
 And run in deep arrears ;
 Yet all thy burdens on his back
 Thy Husband always bears.

Thy Judge will ne'er demand of thee
 Two payments for one debt ;
 Thee with one victim wholly free
 Thy Husband kindly set.

That no grim vengeance might thee meet,
 Thy Husband met with all ;
 And, that thy soul may drink the sweet,
 Thy Husband drank the gall.

Full breasts of joy he loves t' extend,
 Like to a kindly nurse ;
 And, that thy bliss might full be gain'd,
 Thy Husband was a curse.

Thy sins he glu'd unto the tree,
 His blood this virtue hath ;
 For, that thy heart to sin might die,
 Thy Husband suffered death.

To purchase fully all thy good,
 All evil him befel ;
 To win thy heaven, with streams of blood,
 Thy Husband quenched hell.

That this kind DAYS-MAN in one band
 Might God and man betroth,
He on both parties lays his hand,
 Thy Husband pleases both.

The blood that could stern justice please,
 And law demands fulfil,
 Can also guilty conscience ease ;
 Thy Husband clears the bill.

Thy highest glory is obtain'd
 By his abasement deep ;
 And that thy tears might all be drain'd,
 Thy Husband chose to weep.

His bondage all thy freedom bought,
 He stoop'd so lowly down ;
 His grappling all thy grandeur brought,
 Thy Husband's cross thy crown.

'Tis by his shock thy sceptre sways,
 His warfare ends thy strife ;
 His poverty thy wealth conveys,
 Thy Husband's death thy life.

Do mortal damps invade thy heart,
 And deadness seize thee fore ;
 Rejoice in this, that life t' impart
 Thy Husband has in store.

And when new life imparted seems
 Establish'd as a rock ;
 Boast in the fountain, not the streams ;
 Thy Husband is thy stock.

The streams may take a various turn,
 The fountain never moves :
 Cease then, o'er failing streams to mourn,
 Thy Husband thus thee proves.

That glad thou may'st, when drops are gone,
 Joy in the spacious sea :
 When incomes fail, then still upon
 Thy Husband keep thine eye.

But can't thou look, nor moan thy strait,
 So dark's the dismal hour ?
 Yet, as thou'rt able, cry and wait
 Thy Husband's day of power.

Tell him, though sin prolong the term,
 Yet love can scarce delay :
 Thy want, his promise, all affirm,
 Thy Husband must not stay.

SECT. VIII. *Christ the Believer's enriching Treasure.*

KIND Jesus lives, thy life to be,
 Who makest him thy refuge ;

And, when he comes, thou'lt joy to see
Thy Husband shall be judge.

Should passing troubles thee annoy,
Without, within, or both :
Since endless life thou'lt then enjoy,
Thy Husband pledg'd his troth.

What won't he, even in time, impart
That's for thy real good ?
He gave his love, he gave his heart,
Thy Husband gave his blood.

He gives himself, and what should more ?
What can he then refuse ?
If this won't please thee, ah ! how fore
Thy Husband dost abuse !

Earth's fruit, heav'n's dew he won't deny,
Whose eyes thy need behold :
Nought under or above the sky
Thy husband will withhold.

Do losses grieve ? Since all is thine,
What loss can thee befall ?
*All things for good to thee combine,**
Thy Husband orders all.

Thou'rt not put off with barren leaves,
Or dung of earthly pelf ;
More wealth than heav'n and earth he gives,
Thy Husband's thine himself.

Thou hast enough to stay thy plaint,
Else thou complain'ft of ease ;
For, having all, don't speak of want,
Thy Husband may suffice.

From this thy store, believing, take
Wealth to the utmost pitch :
The gold of Ophir cannot make,
Thy Husband makes thee rich.

* Rom. viii. 28.

Some flying gains acquire by pains,
 And some by plund'ring toil ;
 Such treasure fades, but thine remains,
 Thy Husband's cannot spoil.

SECT. IX. *Christ the Believer's adorning Garment.*

YEA, thou excell'ft in rich attire
 The lamp that lights the globe ;
 Thy sparkling garment heav'ns admire,
 Thy Husband is thy robe.

This raiment never waxeth old,
 'Tis always new and clean ;
 From summer heat, and winter cold,
 Thy Husband can thee screen.

All who the name of worthies bore,
 Since Adam was undrest,
 No worth acquir'd, but as they wore
 Thy Husband's purple vest.

This linen fine can beautify
 The soul with sin begirt ;
 O blefs his name that e'er on thee
 Thy Husband spread his skirt.

Are dunghills deck'd with flowery glore,
 Which Solomon's outvie ?
 Sure thine is infinitely more,
 Thy Husband decks the sky.

Thy hands could never work the drefs,
 By grace alone thour't gay ;
 Grace vents and reigns through righteousness,
 Thy Husband's bright array.

To spin thy robe no more dost need
 Than lillies toil for theirs ;
 Out of his bowels every thread
 Thy Husband thine prepares.

SECT. X. *Christ the Believer's sweet Nourishment.*

THY food, conform to thine array,
 Is heav'nly and divine ;
 On pastures green, where angels play,
 Thy husband feeds thee fine.

Angelic food may make thee fair,
 And look with cheerful face ;
 The bread of life, the double share,
 Thy Husband's love and grace.

What can he give or thou desire,
 More than his flesh and blood ?
 Let angels wonder, faints admire,
 Thy Husband is thy food.

His flesh the *incarnation* bears
 From whence thy feeding flows ;
 His blood the *satisfaction* clears
 Thy Husband both bestows.

Th' incarnate God a sacrifice
 To turn the wrathful tide,
 Is food for faith : that may suffice
 Thy Husband's guilty bride.

This strength'ning food may fit and fence
 For work and war to come ;
 Till through the cloud, some moments hence,
 Thy Husband bring thee home.

Where plenteous feasting will succeed
 To scanty feeding here :
 And joyful at the table head
 Thy Husband fair appear.

The crumbs to banquets will give place
 And drops to rivers new :
 While heart and eye will face to face
 Thy Husband ever view.

CHAP. II.

Containing the Marks and Characters of the Believer in Christ; together with some farther privileges and grounds of comfort to the Saints.

SECT. I. *Doubting Believers called to examine, by marks drawn from their love to him and his presence, their view of his glory, and their being emptied of self-righteousness, &c.*

GOOD news! but, says the drooping bride,
Ah! what's all this to me?
Thou doubt'st thy right when shadows hide
Thy Husband's face from thee.

Through sin and guilt thy spirit faints,
And trembling fears thy fate;
But harbour not thy groundless plaints,
Thy Husband's advent wait.

Thou sob'st, "O were I sure he's mine,
This would give glad'ning ease?"
And say'st, Though wants and woes combine,
Thy Husband would thee please.

But up and down, and seldom clear,
Inclos'd with hellish routs;
Yet yield thou not, nor foster fear;
Thy Husband hates thy doubts.

Thy cries and tears may slighted seem,
And barr'd from present ease;
Yet blame thyself, but never dream
Thy Husband's ill to please.

Thy jealous unbelieving heart
Still droops, and knows not why;
Then prove thyself to ease thy smart,
Thy Husband bids thee try.

The following questions puts to thee,
 As scripture marks may tell
 And shew, whate'er thy failings be,
 Thy Husband loves thee well.

MARKS.

ART thou content when he's *away* ?
 Can earth allay thy pants ?
 If conscience witness, won't it say,
 Thy Husband's all thou wants ?

When he is *near*, (though in a cross,)
 And thee with comfort feeds ;
 Dost thou not count the earth as dross,
 Thy Husband all thou needs ?

In *duties* art thou pleas'd or pain'd,
 When far he's out of view ?
 And finding him, think'st all regained,
 Thy Husband always new.

Though once thou thought'st, while Sinai mist
 And darkness compass'd thee,
 Thou wast undone ; and glorious Christ
 Thy Husband ne'er would be ;

Yet knowest thou not a fairer place,
 Of which it may be told,
 That there the glory of his grace
 Thy Husband did unfold ?

Where heav'nly beams inflam'd thy soul,
 And love's seraphic art,
 With hallelujahs did extol
 Thy Husband in thy heart.

Couldst then have wish'd all Adam's race
 Had join'd with thee to gaze ;
 That viewing fond his comely face,
 Thy Husband might get praise ?

Art thou disjoin'd from other lords ?
 Divorc'd from fed'ral laws ?
 While with most loving gospel cords
 Thy Husband kindly draws ?

An't thou enlighten'd now to see
 Thy righteousness is naught
 But rags,* that cannot cover thee ?
 Thy Husband so has taught.

Dost see thy best performances
 Deserve but hell indeed ?
 And hence art led, renouncing these,
 Thy Husband's blood to plead ?

When strengthen'd boldly to address
 That gracious throne of his,
 Dost find thy strength and righteousness,
 Thy Husband only is ?

Canst thou thy most exalted frame
 Renounce, as with'ring grass,
 And firmly hold thine only claim
 Thy Husband's worthiness.

Canst pray with utmost holy † pith,
 And yet renounce thy good ?
 And wash, not with thy tears, but with
 Thy Husband's precious blood ?

SECT. II. *Believers described from their Faith acting by
 divine aid, and fleeing quite out of themselves to Christ.*

CAN nothing less thy conscience ease,
 And please thy heart ; no less
 Than that which justice satisfies,
 Thy Husband's righteousness ?

Dost see thy works so stain'd with sin,
 That thou through grace art mov'd
 To seek acceptance only in
 Thy Husband, the lov'd.

Dost thou remind, that once a day
 Free grace did strengthen thee,
 To gift thy guilty soul away,
 Thy Husband's bride to be ?

* Isa. lxiv. 6.

† Vigour or strength.

Or dost thou mind the day of power,
 Wherein he broke thy pride,
 And gain'd thy heart? O happy hour
 Thy Husband caught the bride!

He did thy enmity subdue,
 Thy bondage sad recal,
 Made thee to choose, and close pursue
 Thy Husband as thy all.

What rest, and peace, and joy ensu'd
 Upon this noble choice?
 Thy heart, with flowers of pleasure strew'd,
 Thy Husband made rejoice.

Dost know thou ne'er couldst him embrace,
 Till he embraced thee?
 Nor ever see him, till his face
 Thy Husband open'd free?

And findest to this very hour,
 That this is still the charm;
 Thou canst do nothing, till with power
 Thy Husband shew his arm?

Canst thou do nought by nature, art,
 Or any strength of thine,
 Until thy wicked froward heart
 Thy Husband shall incline?

But art thou, though without a wing
 Of power aloft to flee,
 Yet able to do every thing,
 Thy Husband strength'ning thee?

Dost not alone at duties fork,*
 But foreign aid enjoy?
 And still in every piece of work
 Thy Husband's strength employ?

Thy motion heavenly is indeed,
 While thou by faith dost move,
 And still in every time of need
 Thy Husband's grace improve.

* Labour, wrestle, or toil.

No common natural faith can shew
 Its divine brood like this ;
 Whose object, author, feeder too,
 Thy Husband only is.

Dost thou by faith on him rely ?
 On him, not on thy faith ?
 If faith shall with its object vie,
 Thy Husband's fet beneath.

Their hands receiving faculty
 Poor beggars never view ;
 But hold the royal gift in eye :
 Thy Husband so wilt thou.

Faith, like a gazing eye ne'er waits
 To boast in seeing powers ;
 Its object views, itself forgets ;
 Thy Husband it adores.

It humbly still itself denies,
 Nor brags its acts at all ;
 Deep plung'd into its object lies,
 Thy Husband is its all.

No strength but his it has, and vaunts,
 No store but his can show :
 Hence nothing has, yet nothing wants,
 Thy Husband trains it so.

Faith, of its own, no might can shew,
 Else would itself destroy . .
 But will, for all it has to do,
 Thy Husband still employ.

Self-saviours none could ever be
 By faith or grace of theirs ;
 Their fruitless toil, so high that flee,
 Thy Husband's praise impairs.

The seemingly devoutest deed,
 That would with shameless brow
 His saving trade take o'er his head,
 Thy Husband won't allow.

Dost therefore thou to him alone
 Commit thy sinful soul?
 Knowing of thy salvation
 Thy Husband is the whole.

SECT. III. *Believers characterised by the objects and purity of their desire, delight, joy, hatred, and love, discovering they have the Spirit of Christ.*

Dost thou his Spirit's conduct wait?
 And, when compar'd to this,
 All worldly wisdom underrate?
 Thy Husband waits to bleſs.

Tak'ſt thou his Spirit for thy guide
 Through Baca's valley dry,
 Whose ſtreams of influences glide
 Thy Husband's garden by?

In digging wells here by his power
 Dost find it not in vain,
 While here a drop, and there a ſhower,
 Thy Husband makes to rain?

Hence doſt thou through each weary caſe,
 From ſtrength to ſtrength go on,
 From faith to faith, while grace for grace
 Thy Husband gives anon?

The good, the gracious work begun,
 And further'd by his ſtrength,
 Shall proſp'rous, though with wrefling, win
 Thy Husband's crown at length.

Sin's power and preſence canſt thou own
 Is thy moſt grievous ſmart,
 That makes thee ſob, and weep alone?
 Thy Husband knows thy heart.

Does love to him make thee diſtaſte
 Thy luſts with all their charms?
 And moſt them loath'ſt, when moſt thou haſt
 Thy Husband in thine arms?

Are cords of love the sweetest ties
To bind thee duty-ways?
And best thou serv'st when most thou spies
Thy Husband's beauteous rays?
Didst ever thou thy pardon read
In tears of untold joy?
When mercy made thy heart to bleed,
Thy Husband was not coy.
Does pardon sweetly melt thy heart?
And most imbitter sin?
And make thee long with dross to part,
Thy Husband's throne to win?
When he arises lusts to kill,
Corruptions to destroy,
Does gladness then thy spirit fill?
Thy Husband is thy joy.
Dost thou his person fair embrace
Beyond his blessings all?
Sure, then, thou boldly mayst through grace
Thy Husband Jesus call.
What company dost thou prefer?
What friends above the rest?
Of all relations every where,
Thy Husband is the best.
Whom in the earth or heav'n dost thou
Most ardently desire?
Is love's ascending spark unto
Thy Husband set on fire?
Hast thou a hatred to his foes,
And dost their course decline?
Lov'st thou his saints, and dar'st suppose
Thy Husband's friends are thine?
Dost thou their talk and walk esteem,
When most divinely grave;
And favour'st best when most they seem
Thy Husband's Spirit to have?

SECT. IV. *Believers in Christ affect his counsel, word, ordinances, appearance, full enjoyment in heaven, and sweet presence here.*

WHERE go'st thou first when in a strait,
Or when with grief oppress'd ?
Fleest thou to him ? O happy gate,
Thy Husband is thy rest.

His counsel seek'st thou still prepar'd,
Nor canst without him live ?
Wisdom to guide, and strength to guard,
Thy Husband hath to give.

Canst thou produce no pleasant pawn,
Or token of his love ?
Won't signets, bracelets, from his hand,
Thy Husband's kindness prove ?

Mind'st when he sent his healing word,
Which, darting from on high,
Did light, and life, and joy afford ?
Thy Husband then was nigh.

Canst thou the promise sweet forget
He dropt into thy heart ?
Such glad'ning power and love with it,
Thy Husband did impart.

Dost thou affect his dwelling place,
And mak'st it thy repair :
Because thine eyes have seen, through grace,
Thy Husband's glory there ?

Dost love his great appearing day,
And thereon muse with joy ;
When dusky shades will fly away,
Thy Husband death destroy ?

Dost long to see his glorious face
Within the higher orb,
Where humid sorrows losing place,
Thy Husband's rays absorb ?

Long'ft to be free of ev'ry fault,
 To bid all fin adieu ?
 And mount the hill, where glad thou fhalt
 Thy Husband's glory view ?

Life where it lives, love where it loves,
 Will moft defire to be :
 Such love fick longing plainly proves
 Thy Husband's love to thee.

What is it beft can eafe thy plaint,
 Spread morning o'er thine ev'n ?
 Is his approach thine heart's content,
 Thy Husband's prefence heav'n ?

And when deny'd this fweet relief,
 Canft thou affert fuil well,
 His hiding is thy greateft grief,
 Thy Husband's abfence hell ?

Let thy experience be difclos'd ;
 If confcience answer Yea
 To all the queries here propos'd,
 Thy Husband's thine for ay.

Pertain thefe characters to thee ?
 Then, foul, begin and praife
 His glorious worthy name, for he
 Thy Husband is always.

SECT. V. *The true Believer's humility, dependence, zeal, growth, admiration of free grace, and knowledge of Chrift's voice.*

PERHAPS a faint may figh and fay,
 " I fear I'm yet to learn
 " Thefe marks of marriage love," yet ftay,
 Thy Husband's bowels yearn.

Though darknefs may the light obfcure,
 And ftorms furmount thy calms,
 Day yield to night, and thou be poor,
 Thy Husband yet has alms.

Dost see thyself an empty brat,
A poor unworthy thing,
With heart upon the dust laid flat?
Thy Husband there does reign.

Art in thine own esteem a beast,
And dost thyself abhor?
The more thou hast of self distaste,
Thy Husband loves thee more.

Can hell breed no such wicked elf,
As thou in thine own sight?
Thou'st got, to see thy filthy self,
Thy Husband's purest light.

Canst find no names so black, so vile,
With which thou wouldst compare,
But call'st thyself a lump of hell?
Thy Husband calls thee fair.

When his kind visits make thee see
He's precious, thou art vile,
Then mark the hand of God with thee,
Thy Husband gives a smile.

He knows what visits suit thy state,
And though most rare they be,
It sets thee well on him to wait,
Thy Husband waits on thee.

Dost see thou art both poor and weak,
And he both full and strong?
O do not his delays mistake,
Thy Husband comes ere long.

Though during Sinai's stormy stay,
Thou dreadst the dismal blast,
And fear'st thou art a cast-away,
Thy Husband comes at last.

The glorious Sun will rise apace,
And spread his healing wings,
In sparkling pomp of sovereign grace,
Thy Husband gladness brings.

Canst thou, whate'er should come of thee,
 Yet wish his Zion well,
 And joy in her prosperity?
 Thy Husband loves thy zeal.

Dost thou admire his love to some,
 Though thou shouldst never share?
 Mercy to thee will also come,
 Thy Husband hath to spare.

Poor soul! dost grieve for want of grace,
 And weep for want of love,
 And Jesus seek'st! O hopeful case!
 Thy Husband lives above.

Regretting much thy falling short,
 Dost after more aspire?
 There's hope in Israel for thy sort,
 Thy Husband's thy desire.

Art thou well pleas'd that sov'reign grace,
 Through Christ, exalted be?
 This frame denotes no hopeless case,
 Thy Husband's pleas'd with thee.

Couldst love to be the footstool low
 On which his throne might rise,
 It's pompous grace around to show?
 Thy Husband does thee prize.

If but a glance of his fair face
 Can cheer thee more than wine;
 Thou in his loving heart hast place,
 Thy Husband place in thine.

Dost make his blood thy daily bath?
 His word and oath thy stay?
 His law of love thy lightsome path?
 Thy Husband is thy way.

All things within earth's spacious womb
 Dost but count loss and dung,
 For one sweet word in season from
 Thy Husband's learned tongue?

Skill to discern and know his voice,
 From words of wit and art
 Will clearly prove thou art his choice,
 Thy Husband thine in heart.

The pompous words that fops admire,
 May vagrant fancy feast;
 But with seraphic harmless fire
 Thy Husband's burn the breast.

SECT. VI. *True Believers are willing to be tried and examined. Comforts arising to them from Christ's ready supply, real sympathy, and relieving flames, suiting their needs.*

Dost thou upon thy trait'rous heart
 Still keep a jealous eye?
 Most willing that thine inward part
 Thy Husband strictly try?

The thieving croud will hate the light,
 Lest stolen effects be shewn;
 But truth desires what's wrong or right
 Thy Husband would make known.

Dost then his trying word await,
 His searching doctrine love?
 Fond, lest thou err through self-deceit,
 Thy Husband would thee prove?

Does oft thy mind with inward smart
 Bewail thy unbelief?
 And conscious sue from plagues of heart
 Thy Husband for relief?

Why doubt'st his love? and yet, behold.
 - With him thou would'st not part
 For thousand thousand earths of gold;
 Thy Husband has thy heart.

Though darkness, deadness, unbelief,
 May all thy soul attend;
 Light, life, and faith's mature relief,
 Thy Husband has to send.

Of wants annoying, why complain?
 Supply arises hence;
 What gifts he has receiv'd for men,*
 Thy Husband will dispense.

He got them in's exalted state
 For rebels such as thou;
 All then that's needful, good or great,
 Thy Husband will allow.

Thy wants he sees, thy cries he hears;
 And, marking all thy moans,
 He in his bottle keeps thy tears,
 Thy Husband notes thy groans.

All thine infirmities him touch,
 They strike his feeling heart;
 His kindly sympathy is such,
 Thy Husband finds the smart.

Whatever touches thee affects
 The apple of his eye;
 Whatever harms he therefore checks,
 Thy Husband's aid is nigh.

If foes are spar'd thy need is such,
 He slays them but in part:
 He can do all, and will do much,
 Thy Husband acts by art.

He often for the saddest hour
 Reserves the sweetest aid:
 See how such banners heretofore
 Thy Husband has display'd.

Mind where he vouch'd his good will,
 Sometimes at Hermon† mount,
 In Jordan land, at Mizar hill;
 Thy Husband keeps the count.

At sundry times and divers ways,
 To suit thy various frames,
 Has seen, like rising golden rays,
 Thy Husband's various names.

* Psalm lxxviii. 18.

† Psalm xlii. 6.

When guilty conscience ghastly star'd,
 JEHOVAH-TSIDKENU,†
 The Lord thy righteousness appear'd,
 Thy Husband in thy view.

When in thy straits or wants extreme,
 Help fail'd on ev'ry side,
 JEHOVAH-JIRAH‡ was his name,
 Thy Husband did provide.

When thy long absent Lord didst moan,
 And to his courts repair ;
 Then was JEHOVAH-SHAMMAH§ known,
 Thy Husband present there.

When thy assaulting foes appear'd
 In robes of terror clad,
 JEHOVAH-NISSI¶ then was rear'd,
 Thy Husband's banner spread.

When furies arm'd with fright'ning guilt,
 Dunn'd war without surcease ;
 JEHOVAH-SHALOM* then was built.
 Thy Husband sent thee peace.

When thy diseases death proclaim'd,
 And creature balsams fail'd,
 JEHOVAH-ROPHI† then was fram'd ;
 Thy Husband kindly heal'd.

Thus, as thy various needs require,
 In various modes like these,
 The help that suits thy heart's desire,
 Thy Husband's name conveys.

To the *little flock*, as cases vary,
 The great Jehovah shews
 Himself a *little sanctuary*,‡
 Thy Husband gives the views.

† Jer. xxiii. 6. ‡ Gen. xxii. 14. § Ezek. xlvi. 35.
 ¶ Exod. xvii. 15. * Judg. vi. 24. † Exodus xv. 26.
 ‡ Ezekiel xi. 16.

SECT. VII. *The Believer's experience of Christ's comfortable presence, or of former comforts, to be improved for his encouragement and support under darkness and hidings.*

Dost mind the place, the spot of land,
Where Jesus did thee meet ?

And how he got thy heart and hand ?

Thy Husband then was sweet.

Dost mind the garden, chamber, bank,

A vale of vision seem'd ?

The joy was full, thy heart was frank,

Thy Husband much esteem'd.

Let thy experience sweet declare,

If able to remind ;

A Bochim here, a Bethel there,

Thy Husband made thee find.

Was such a corner, such a place,

A paradise to thee,

A Peniel, where face to face

Thy Husband fair didst see ?

There did he clear thy cloudy cause,

Thy doubts and fears destroy ;

And on thy spirit seal'd he was

Thy Husband with great joy.

Could'st thou have said it boldly then,

And seal'd it with thy blood ?

Yea, welcome death with pleasure, when

Thy Husband by thee stood.

That earth again should thee insnare,

O how thy heart was pain'd !

For all its fading glory there

Thy Husband's beauty stain'd.

The thoughts of living more in sin

Were then like hell to thee ;

The life of heav'n did thus begin,

Thy Husband set thee free.

Whate'er thou foundst him at thy best,
He's at thy worst the same ;
And *in his love will ever rest*,
Thy Husband holds his claim.

Let faith these visits keep in store,
Though sense the pleasure miss ;
The God of Bethel, as before,
Thy Husband always is.

In meas'ring his approaches kind,
And timing his descents ;
In free and sov'reign ways thou'lt find
Thy Husband thee prevents.

Prescribe not to him in thy heart,
He's infinitely wise.
How oft he throws his loving dart,
Thy Husband does surprize.

Perhaps a sudden gale thee blest,
While walking in thy road,
Or on a journey, ere thou wist,
Thy Husband look'd thee broad.

Thus was the eunuch fam'd (his stage
A riding on the way,
As he revolv'd the sacred page*)
Thy Husband's happy prey.

In hearing, reading, singing, prayer,
When darkness compass'd thee,
Thou found'st, or e'er thou wast aware,
Thy Husband's light'ning free.

Of heav'nly gales don't meanly think :
For, though thy soul complains,
They're but a short and passing blink ;
Thy Husband's love remains.

Think not, though breezes haste away,
Thou dost his favour lose ;
But learn to know his sov'reign way ;
Thy Husband comes and goes.

* Acts viii. 27—39.

Don't say he's gone for ever, though
 His visits he adjourn ;
 For yet a little while, and lo,
 Thy Husband will return.

In worship social, or retir'd,
 Dost thou his absence wail ?
 Wait at his shore, and be not fear'd,
 Thy Husband's ship's a fail.

Yea, though in duties sense may miss
 Thy soul's beloved one ;
 Yet do not faint, for never is
 Thy Husband wholly gone.

Though Satan, sin, earth, hell at once
 Would thee of joy bereave :
 Mind what he said, he won't renounce,
 Thy Husband will not leave.

Though foes assail, and friendship fail,
 Thou hast a friend at court :
 The gates of hell shall ne'er prevail,
 Thy Husband is thy fort.

SECT. VIII. *Comfort to Believers from the stability of the promise, notwithstanding heavy chastisements for sin.*

TAKE well howe'er kind Wisdom may
 Dispose thy present lot ;
 Though heav'n and earth should pass away,
 Thy Husband's love will not.

All needful help he will afford,
 Thou hast his vow and oath ;
 And once to violate his word
 Thy Husband will be loth.

To fire and floods with thee he'll down,
 His promise this insures,
 Whose credit cannot burn nor drown :
 Thy Husband's truth endures.

Dost thou no more his word believe,
As mortal man's, forsooth ?

O do not thus his Spirit grieve,
Thy Husband is the Truth.

Though thou both wicked art and weak,
His word he'll never rue ;
Tho' heav'n and earth should bend and break,
Thy Husband will be true.

I'll never leave thee,* is his vow ;
If Truth has said the word.
While Truth is truth, this word is true,
Thy Husband is the Lord.

Thy covenant of duties may
Prove daily most unsure :
His covenant of grace for ay
Thy Husband does secure.

Dost thou to him thy promise break,
And fear he break to thee ?
Nay, not thy thousand crimes can make
Thy Husband once to lie.

He visit will thy sins with strokes,
And lift his heavy hand ;
But never once his word revokes,
Thy Husband's truth will stand.

Then dream not he is chang'd in love,
When thou art chang'd in frame ;
Thou mayst by turns unnumber'd move,
Thy Husband's ay the same.

He for thy follies may thee bind
With cords of great distress ;
To make thee moan thy sins, and mind
Thy Husband's holiness.

By wounds he makes thee seek his cure,
By frowns his favour prize ;
By falls affrighting, stand more sure,
Thy Husband is so wise.

* Heb. xiii. 5.

Proud Peter in the dirt of vice
 Fell down exceeding low ;
 His tow'ring pride, by tumbling thrice,
 Thy Husband cured so.

Before he suffer pride that swells,
 He'll drag thee through the mire
 Of sins, temptations, little hells ;
 Thy Husband saves by fire.

He in affliction's mortar may
 Squeeze out old-Adam's juice,
 Till thou return to him, and say,
 Thy Husband is thy choice.

Fierce billows may thy vessel tofs,
 And crosses curses seem ;
 But that the curse has fled the cross,
 Thy Husband bids thee deem.

Conclude not he in wrath difowns,
 When trouble thee furrounds ;
 These are his favourable frowns,
 Thy Husband's healing wounds.

Yea, when he gives the deepest lash,
 Love leads the wounding hand ;
 His stroke, when sin has got a dash,
 Thy Husband will remand.

SECT. IX. *Comfort to Believers, in Christ's relations in his dying love, his glory in heaven, to which he will lead them through death, and supply with all necessaries by the way.*

BEHOLD the patrimony broad
 That falls to thee by line ;
 In him thou art an heir of God,
 Thy Husband's Father's thine.

He is of relatives a store,
 Thy Friend will help in thrall ;
 Thy Brother much, thy Father more,
 Thy Husband most of all.

All these he does amass and share,
 In ways that most excel :
 'Mong all the husbands ever were,
 Thy Husband bears the bell.

Whence run the streams of all thy good,
 But from his pierced side ?
 With liquid gold of precious blood
 Thy Husband bought his bride.

His blood abundant value bore,
 To make his purchase broad,
 'Twas fair divinity in gore,
 Thy Husband is thy God.

Who purchas'd at the highest price,
 Be crown'd with highest praise ;
 For in the highest paradise
 Thy Husband wears the bays.

He is of Heav'n the comely rose,
 His beauty makes it fair ;
 Heav'n were but hell, couldst thou suppose
 Thy Husband were not there.

He thither did in pomp ascend,
 His spouse along to bring :
 Then Hallelujahs without end,
 Thy Husband's bride may sing.

Ev'n there, with him for ever fix'd,
 His glory shalt thou see ;
 And nought but death is now betwixt
 Thy Husband's throne and thee.

He'll order death, that porter rude,
 To ope the gates of brass ;
 For lo ! with characters of blood,
 Thy Husband wrote thy pass.

At Jordan deep then be not scar'd,
 Though dismal like and broad ;
 Thy sun will guide, thy shield will guard,
 Thy Husband pav'd the road.

He'll lead thee safe, and bring thee home,
 And still let blessings fall
 Of grace while here, till glory come :
 Thy Husband's bound for all.

His store can answer ev'ry bill,
 Thy food and raiment's bought ;
 Be at his will, thou'lt have thy fill,
 Thy Husband wants for nought.

What can thy soul conceive it lacks ?
 His store, his power is thine ;
 His lib'ral heart to lib'ral acts,
 Thy Husband does incline.

Though on thy hand, that has no might,
 He should thy task enlarge ;
 Nor work nor warfare needs thee fright,
 Thy Husband bears the charge.

Thou wouldst (if left) thyself undo,
 So apt to fall and stray ;
 But he uplifts and leads thee too :
 Thy Husband knows the way.

SECT. X. *Comfort to Believers from the text, Thy Maker is thy Husband, inverted thus, Thy Husband is thy Maker ; and the conclusion of this subject.*

OF light and life, of grace and glore,
 In Christ thou art partaker ;
 Rejoice in him for evermore,
 Thy Husband is thy Maker.

He made thee, yea, made thee his bride,
 Nor heeds thine ugly patch ,
 To what he made he'll still abide,
 Thy Husband made the match.

He made all ; yea, he made all thine,
 All to thee shall be given.
 Who can thy kingdom undermine ?
 Thy Husband made the heav'n.

What earthly things can thee annoy ?

He made the earth to be ;
The waters cannot thee destroy,
Thy Husband made the sea.

Don't fear the flaming element
Thee hurt with burning ire ;
Or that the scorching heat torment :
Thy Husband made the fire.

Infectious streams shall ne'er destroy
While he is pleas'd to spare ;
Thou shalt thy vital breath enjoy,
Thy Husband made the air.

The sun that guides the golden day,
The moon that rules the night,
The starry frame, the milky way,
Thy Husband made for light.

The bird that wings its airy path,
The fish that cuts the flood,
The creeping croud that swarms beneath,
Thy Husband made for good.

The grazing herd, the beasts of prey,
The creatures great and small,
For thy behoof their tribute pay,
Thy Husband made them all.

Time's Paul, Apollos, life, and death,
Things present, things to be ;
And ev'ry thing that being hath,
Thy Husband made for thee.

In Tophet of the damn'd's resort
Thy soul shall never dwell,
Nor needs from thence imagine hurt,
Thy Husband formed hell.

Satan, with instruments of his,
May rage, yet dread no evil ;

So far as he a creature is,
Thy Husband made the devil.

His black temptations may afflict,
His fiery darts annoy ;
But all his works, and hellish trick,
Thy Husband will destroy.

Let armies strong of earthly gods
Combine with hellish ghosts,
They live, or languish, at his nods ;
Thy Husband's Lord of hosts.

What can thee hurt ? whom dost thou fear ?
All things are at his call.
Thy Maker is thy Husband dear,
Thy Husband all in all.

What dost thou seek ? what dost thou want ?
He'll thy desires fulfil ?
He gave himself, what won't he grant ?
Thy Husband's at thy will.

The more thou dost of him desire,
The more he loves to give :
High let thy mounting arms aspire,
Thy Husband gives thee leave.

The less thou seek'st, the less thou dost
His bounty set on high ;
But higher seekers here do most
Thy Husband glorify.

Wouldst thou have grace ? Well ; but 'tis meet
He should more glory gain.
Wouldst thou have Father, Son, and Spirit ?
Thy Husband says, *Amen.*

He'll kindly act the lib'ral God,
Devising lib'ral things ;
With royal gifts his subjects load ;
Thy Husband's King of kings.

No earthly monarchs have such store
 As thou hast ev'n in hand ;
 But, O how infinitely more
 Thy Husband gives on band !

Thou hast indeed the better part,
 The part will fail thee never :
 Thy Husband's hand, thy Husband's heart,
 Thy Husband's all for ever.

END OF THE POEM UPON ISAIAH liv. 5.

GOSPEL SONNETS.

PART III.

THE BELIEVER'S RIDDLE.

OR, THE

MYSTERY OF FAITH.

THE PREFACE,

SHEWING THE USE AND DESIGN OF THE RIDDLE.

READER, the following enigmatic song,
Does not to wisest nat'ralists belong :
Their wisdom is but folly on this head :
They here may ruminare, but cannot read.
For tho' they glance the lines, the meaning chokes,
They read the words, but not the paradox.
The subject will, howe'er the phrase be blunt,
Their most acute intelligence surmount,
If with the nat'ral and acquired fight
They share not divine evangelic light.
Great wits may rouse their fancies, rack their brains,
And after all their labour, lose their pains ;
Their wisest comments were but witless chat,
Unapt to frame an explication pat.
No unregen'rate mortal's best engines
Can right unriddle these few rugged lines ;
Nor any proper notions thereof reach,
Though sublimated to the highest stretch.

Masters of reason, plodding men of sense,
Who scorn to mortify their vain pretence,
In this mysterious deep might plod their fill ;
It overtops the top of all their skill.

The more they vainly huff, and scorn to read,
The more it does their foolish wit exceed.

Those sinners that are sanctified in part,
May read this Riddle truly in their heart.
Yea, weakest faints may feel its truest sense,
Both in their sad and sweet experience.
Don't overlook it with a rambling view,
And rash suppose it neither good nor true.
Let Heaven's pure oracles the truth decide :
Renounce it, if it can't that test abide.
Noble Bereans soon the sense may hit,
Who sound the divine depth of sacred writ,
Not by what airy carnal reason faith,
But by the golden line of heaven spun faith.

Let not the naughty phrase make you disprove
The weighty matter which deserves your love.
High strains would spoil the Riddle's grand intent,
To teach the weakest, most illit'rate faint,
That Mahanaim is his proper name ;
In whom two struggling hosts make bloody game.
That such may know, whose knowledge is but rude,
How good consists with ill, and ill with good.
That faints be neither at their worst nor best,
Too much exalted, or too much deprest.

This paradox is fitted to disclose
The skill of Zion's friends above her foes ;
To difference, by light that Heaven transmits,
Some happy fools from miserable wits.
And thus (if blest'd) it may in some degree
Make fools their wit, and wits their folly see.
Slight not the Riddle then with jargon vile,
Because not garnish'd with a pompous stile.
Could th' author act the lofty poets part
Who make their sonnets soar on wings of art,
He on this theme had blush'd to use his skill,
And either clipt his wings, or broke his quill.

Why, thus *enigma* climbs such divine heights,
 As scorn to be adorn'd with human flights.
 These gaudy strains would lovely truth disgrace,
 As purest paint deforms a comely face.
 Heav'n's mysteries are above art's ornament,
 Immensely brighter than its brightest paint.
 No tow'ring lit'rature could e'er outwit
 The plainest diction fetch'd from sacred writ,
 By which mere blazing rhet'ric is outdone,
 As twinkling stars are by the radiant sun.
 The soaring orators, who can with ease
 Strain the quintessence of *hyperboles*,
 And clothe the barest theme with purest dress,
 Might here expatiate much, yet say the less,
 If w' th' majestical simplicity
 Of scripture orat'ry they disagree.

These lines pretend not to affect the sky,
 Content among inglorious shades to lie,
 Provided sacred truth be fitly clad,
 Or glorious shine ev'n through the dusky shade.
 Mark then, though you should miss the gilded strain,
 If they a store of golden truth contain :
 Nor underrate a jewel rare and prime,
 Though wrapt up in the rags of homely rhyme.

Though haughty Deists hardly stoop to say,
 That nature's night has need of scripture day :
 Yet gospel light alone will clearly shew
 How ev'ry sentence here is just and true,
 Expel the shades that may the mind involve,
 And soon the seeming contradiction solve.
 All fatal errors in the world proceed
 From want of skill such mysteries to read.
 Vain men the double branch of truth divide,
 Hold by the one, and slight the other side.

Hence proud Arminians cannot reconcile
 Freedom of grace with freedom of the will.
 The blinded Papist won't discern nor see
 How works are good, unless they justify.
 Thus Legalists distinguish not the odds
 Between their home-bred righteousness and God's:

Antinomists the faints' perfection plead,
Nor duly sever 'tween them and their head.
Socinians won't these seeming odds agree,
How heaven is bought, and yet salvation free.
Bold Arians hate to reconcile or scan,
How Christ is truly God and truly man:
Holding the one part of Immanuel's name,
The other part outrageously blaspheme.
The sound in faith no part of truth controul:
Heretics own the half, but not the whole.

Keep then the sacred myst'ry still entire;
To both the sides of truth do favour bear,
Not quitting one to hold the other branch;
But passing judgment on an equal bench;
The riddle has two feet, and were but one
Cut off, truth falling to the ground were gone.
'Tis all a contradiction, yet all true,
And happy truth, if verify'd in you.
Go forward then to read the lines, but stay
To read the Riddle also by the way.

SECT. 1. *The Mystery of the Saint's Pedigree, and especially of their relation to Christ's wonderful person.*

My life's a maze of seeming traps, *a*
 A scene of miseries and mishaps; *b*
 A heap of jarring to and froes, *c*
 A field of joys, a flood of woes. *d*

I'm in mine own and others eyes,
 A labyrinth of mysteries. *e*
 I'm something that from nothing came, *f*
 Yet sure it is, I nothing am. *g*

a Josh. xxii. 13, And Joshua said, Know for a certainty, that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, &c. Psalm cxxiv. 7, Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.

b Or *miseries*. Lam. iii. 19, Remembering mine affliction and my misery, the wormwood and the gall. v. 22, It is of the Lord's mercies that we are not consumed, because his compassions fail not. Psalm ci. 1, I will sing of mercy and judgment: unto thee, O Lord, will I sing.

c Psalm cii. 10, Thou hast lifted me up, and cast me down. Psalm cix. 23, I am tossed up and down as the locust.

d Hab. iii. 17, 18, Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

e Isa. viii. 18, Behold I and the children whom the Lord hath given me, are for signs, and for wonders in Israel; from the Lord of hosts, which dwelleth in mount Zion. Zech. iii. 8, Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee: for they are men wondered at, &c. Psalm lxxi. 7, I am as a wonder unto many, but thou art my strong refuge.

f Gen. i. 1, In the beginning God created the heaven and the earth. Heb. xi. 3, Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

g Isa. xl. 17, All nations before him are as nothing, and they are accounted to him less than nothing and vanity. Dan. iv. 35, All the inhabitants of the earth are reputed as nothing.

Once I was dead, and blind, and lame, *b*
 Yea, I continue still the same; *i*
 Yet what I was, I am no more, *k*
 Nor ever shall be as before. *l*

My Father lives, *m* my father's gone, *n*
 My vital head both lost and won. *o*
 My parents cruel are and kind, *p*
 Of one, and of a diff'rent mind. *q*

b Eph. ii. 1, And you hath he quickened, who were dead in trespasses and sins. Rev. iii. 17, Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Isa. xxxv. 6, Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.

i Rom. vii. 14, For we know that the law is spiritual: but I am carnal, sold under sin. v. 24, O wretched man that I am, who shall deliver me from the body of this death?

k Rom. vii. 17, Now then, it is no more I that do it, but sin that dwelleth in me. v. 20, Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. John ix. 25, He (the blind man) answered and said, Whether he be a sinner, or no, I know not; one thing I know, that whereas I was blind, now I see.

l Rom. xi. 29, For the gifts and calling of God are without repentance. Jer. xxxii. 40, And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

m Isa. ix. 6, His name shall be called, The everlasting Father. Rev. i. 18, I am he that liveth, and was dead; and behold, I am alive for evermore. Amen.

n Hof. xiv. 3, In thee the fatherless findeth mercy. Zech. i. 5, Your fathers where are they? and the prophets, do they live for ever?

o 1 Cor. xv. 45, It is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

p Psalm ciii. 13, Like as a father pitieth his children; so the Lord pitieth them that fear him. Isa. xliii. 27, Thy first father hath sinned, and thy teachers have transgressed against me.

q Job xxiii. 13, But he is in one mind, and who can turn him? and what his soul desireth, even that he doth. Rom. viii. 5, For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. v. 7, Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

My father poison'd me to death, *r*
 My mother's hand will stop my breath ; *f*
 Her womb, that once my substance gave,
 Will very quickly be my grave. *s*

My sisters all my flesh will eat, *t*
 My brethren tread me under feet ; *u*
 My nearest friends are most unkind, *v*
 My greatest foe's my greatest friend. *w*
 He could from feud to friendship pass,
 Yet never change from what he was. *x*

r Rom. v. 12, Wherefore, as by one man sin entered into the world, and death by sin : and so death passed upon all men ; for that all have sinned.

f Gen. iii. 16, Unto the woman he said, I will greatly multiply thy sorrow, and thy conception : in sorrow thou shalt bring forth children, &c.

s Psalm cxlvi. 4, His breath goeth forth, he returneth to his earth ; in that very day his thoughts perish. Eccl. ii. 20, All go unto one place, all are of the dust, and all turn to dust again.

t Job xvii. 14, I have said to corruption, Thou art my father ; to the worm, Thou art my mother and my sister. Chap. xix. 26, And though after my skin worms destroy this body, yet in my flesh shall I see God.

u Even in a moral sense, Jer. xii. 10, Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. Ezek. xxxiv. 18, Seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures ? and to have drunk of the deep waters, but ye must foul the residue with your feet ?

v Psalm lv. 12, 13, For it was not an enemy that reproached me, then I could have borne it ; neither was it he that hated me, that did magnify himself against me, then I would have hid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. Mic. vii. 5, 6, Trust ye not in a friend, put ye not confidence in a guide ; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against the mother, the daughter-in-law against her mother-in-law ; a man's enemies are the men of his own house.

w Psalm vii. 11, God is angry with the wicked every day. 2 Cor. v. 19, God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.

x Mal. iii. 16, For I am the Lord, I change not ; therefore ye sons of Jacob are not consumed. Hos. xiv. 4, I will heal their backsliding, I will love them freely ; for mine anger is turned away from him.

He is my Father, he alone,
 Who is my Father's only Son. *y*
 I am his mother's son, *z* yet more,
 A son his mother *a* never bore,
 But born of him, *b* and yet aver
 His Father's sons my mother's were. *c*
 I am divorc'd, yet marry'd still, *d*
 With full consent against my will. *e*
 My husband present is, *f* yet gone, *g*
 We differ much, yet still are one. *b*
 He is the first, the last, the all, *i*
 Yet number'd up with insects small. *k*

y John xx. 17, Jesus saith unto her [Mary,] Touch me not: for I am not yet ascended unto my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Isa. ix. 6, Unto us a Son is given: and his name shall be called, the everlasting Father. John i. 14, And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

z Song iii. 4, It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. v. 11, Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

a viz. His natural mother according to the flesh.

b John i. 13, Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

c Gal. iv. 26, But Jerusalem which is above, is free, which is the mother of us all.

d Rom. vii. 4, Wherefore, my brethren, ye also are become dead to the law by the body of Christ; and that ye should be married to another, even to him who is raised from the dead.

e Psalm cx. 3, Thy people shall be willing in the day of thy power.

f Matth. xxviii. 20, Lo, I am with you always, even unto the end of the world.

g John xiv. 2, I go to prepare a place for you.

b John xvii. 21, That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.

i Rev. i. 11, I am Alpha and Omega, the first and the last. Col. iii. 11, Christ is all and in all.

k Psalm xxii. 6, But I am a worm, and no man.

The first of all things, *l* yet alone,
The second of the great Three-one. *m*

A creature never could he be,
Yet is a creature strange I see ; *n*
And own this uncreated one,
The son of man, yet no man's son. *o*

He's omnipresent all may know ; *p*
Yet never could be wholly so. *q*
His manhood is not here and there, *r*
Yet he is God-man ev'ry where. *f*

l Col. i. 15, 16, Who is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

m 1 John v. 7, For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Matth. xxviii. 18, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

n John i. 2, 3, In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. *v.* 14, And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth.

o Matth. i. 23, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Luke i. 34, 35, Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee shall be called the Son of God.

p Psalm cxxxix. 7, 8, 9, 10, Whither shall I go from thy Spirit? or, whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand find me, and thy right hand shall hold me.

q Luke xxiv. 6, He is not here, but is risen.

r John xvi. 16, A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father.

f Matth. i. 23, See letter *o*. Chap. xxviii. 20, Lo, I am with you *always*, even unto the end of the world.

He comes and goes, none can him trace ;
 Yet never could he change his place. *t*
 But though he's good, *u* and ev'ry where,
 No goods in hell, yet he is there. *v*
 I by him, *w* in him *x* chosen was, *y*
 Yet of the choice he's not the cause : *z*
 For sov'reign mercy ne'er was bought, *a*
 Yet through his blood a vent is fought. *b*
 In him concenter'd at his death
 His Father's love, *c* his Father's wrath ; *d*

s John iii. 8, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.

t Isa. lxvi. 1, Thus saith the Lord, The heaven is my throne, and the earth is my footstool ; where is the house that ye build unto me ? and where is the place of my rest ?

u Psalm c. 5, The Lord is good, his mercy is everlasting.

v Psalm cxxxix. 8, If I make my bed in hell, behold thou art there.

w As God.

x As Mediator.

y Eph. i. 4, According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

z But himself the Father's first elect. Isa. xlii. 1, Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth. Mat. xii. 18, Behold, my servant, whom I have chosen, my beloved, in whom my soul is well pleased.

a John iii. 16, God so loved the world, that he gave his only begotten Son, &c. Rom. ix. 11, For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. *v*. 13, It is written, Jacob have I loved, but Esau have I hated. *v*. 15, God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

b Rom. iii. 24, 25, Being justified freely by his grace, through the redemption that is in Jesus Christ ; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins, &c. Chap. v. 9, Being justified by his blood, we shall be saved from wrath through him. *v*. 21, That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

c John x. 17, Therefore doth my Father love me, because I lay down my life, that I might take it again.

d Isa. lii. 10, Yet it pleased the Lord to bruise him ; he hath put him to grief.

Ev'n he whom passion never seiz'd,^e
 Was then most angry when most pleas'd.^f
 Justice requir'd that he should die,^g
 Who yet was slain unrighteously;^h
 And died in mercy and in wrath,
 A lawful and a lawless death.ⁱ
 With him I neither liv'd nor died,
 And yet with him was crucify'd.^k
 Law curses stopt his breath, that he
 Might stop its mouth from cursing me.^l
 'Tis now a thousand years and more
 Since heav'n receiv'd him; yet I know,
 When he ascended up on high
 To mount the throne, ev'n so did I.^m

Hence though earth's dunghill I embrace,
 I sit with him in heav'nly place,ⁿ

^e Isa. xxvii. 4, Fury is not in me.

^f Rom. viii. 23, He spared not his own Son, but delivered him up for us all. Eph. v. 2, Christ hath given himself for us, an offering and a sacrifice to God for a sweet smelling favour.

^g Heb. vii. 22, By so much was Jesus made a surety of a better testament. Chap. ix. 16, For where a testament is, there must also of necessity be the death of the testator. v. 22, 23, 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.

^h Matth. xxvii. 4, I [Judas] have sinned, in that I have betrayed the innocent blood. v. 23, And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

ⁱ Acts ii. 23, Jesus of Nazareth being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Chap. iv. 27, For of a truth the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, &c.

^k Gal. ii. 20, I am crucified with Christ.

^l Gal. iii. 13, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

^m Col. iii. 1, If ye then be risen with Christ, &c. Heb. vi. 20, Whither the forerunner is for us entered, even Jesus, &c.

ⁿ Eph. ii. 5, 6, Even when we were dead in sins, hath quicken-

In divers distant orbs I move,
 Inthrall'd below, inthron'd above.

SECT. II. *The mystery of the Saint's life, state, and frame.*

My life's a pleasure *a* and a pain : *b*
 A real loss, a real gain ; *c*
 A glorious paradise of joys, *d*
 A grievous prison of annoy's. *e*
 I daily joy, and daily mourn, *f*
 Yet daily wait the tide's return ; *g*
 Then sorrow deep my spirit cheers,
 I'm joyful in a flood of tears. *b*.

ed us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

a Prov. iii. 17, Her ways are ways of pleasantness, and all her paths are peace.

b Psalm cxx. 7, Wo is me, that I sojourn in Mesech, that I dwell in the tents of Kedar.

c Phil. iii. 7, But what things were gain to me, those I counted loss for Christ. Chap. i. 21, 24, For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour ; yet what I shall choose I wot not ; for I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better : nevertheless, to abide in the flesh is more needful for you.

d 1 Pet. i. 8, Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

e Psalm cxlii. 7, Bring my soul out of prison, that I may praise thy name.

f 1 Pet. i. 6, Wherein ye greatly rejoice, though now for a season, (if need be) ye are in heaviness through manifold temptations. 2 Cor. i. 4, Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Job xxx. 28, I went mourning without the sun, &c.

g Isa. viii. 17, And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.

b Zech. xii. 10, And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplication ; and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first

Good cause I have still to be sad, *i*
 Good reason always to be glad. *k*
 Hence still my joys with sorrows meet, *l*
 And still my tears are bitter sweet. *m*
 I'm cross'd, and yet have all my will; *n*
 I'm always empty, always full. *o*
 I hunger now, and thirst no more, *p*
 Yet do more eager than before. *q*

born. Ezek. xxxvi. 31, 32, Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Hos. xii. 3, 4, He [Jacob] took his brother by the heel in the womb, and by his strength he had power with God yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us. Luke vii. 38, And (a woman which was a sinner) stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. John xx. 15, 16, Jesus saith unto her, Woman why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away. Jesus saith unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say, Master. v. 20, Then were the disciples glad when they saw the Lord.

i Rom. vii. 24, O wretched man that I am, who shall deliver me from the body of this death!

k 2 Cor. ii. 14, Thanks be unto God, which always causeth us to triumph in Christ.

l 2 Cor. vi. 20, As sorrowful, yet always rejoicing.

m Zech. xii. 10, See letter *b*. Psal. cxxvi. 5, They that sow in tears shall reap in joy. Isa. lxi. 2, 3, The Lord hath sent me to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, &c. Matt. v. 4, Blessed are they that mourn; for they shall be comforted.

n Luke xxii. 42, Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done. Acts xxi. 14, And when he [Paul] would not be persuaded, we ceased, saying, The will of the Lord be done.

o 2 Cor. vi. 10, As having nothing, and yet possessing all things.

p John vi. 35, And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

q Psalm xlii. 1, 2, As the hart panteth after the water-brooks,

With *meat* and *drink* indeed I'm blest,
 Yet feed on hunger, drink on thirst.
 My hunger brings a plenteous store.
 My plenty makes me hunger more.
 Strange is the place of my abode,
 I dwell at home, I dwell abroad.

to panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? and lxxiii. 1, O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is. And lxxiii. 25, Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. Isa. xxvi. 8, 9, Yea in the way of thy judgments O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early.

r John vi. 35, For my flesh is meat indeed, and my blood is drink indeed.

f Job xxix. 2, 34, Oh that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle. Psal. lxxvii. 10, 11, 12, I will remember the years of the right hand of the Most High, I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Song v. 8, I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of love. Ch. viii. 1, O that thou wert as my brother that sucked the breasts of my mother! when I should find thee without, I would kiss thee, yea, I should not be despised.

s. Matth. v. 6, Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

t 2 Cor. v. 2, For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. Phil. i. 23, For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better, &c. Song ii. 3, 4, 5, I sat down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me to the banqueting-house, and his banner over me was love. Stay me with flaggons, comfort me with apples: for I am sick of love.

u Job iv. 19, How much less them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? Psal. xc. 1, Lord, thou hast been our dwelling place in all generations, and xci. 1, He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. 1 John iv. 16, God is love; and he that dwelleth in love, dwelleth in God, and God in him.

I am not where all men may see,
 But where I never yet could be. *v*
 I'm full of hell, *w* yet full of heaven ; *x*
 I'm still upright, *y* yet still uneven ; *z*
 Imperfect, *a* yet a perfect faint ; *b*
 I'm ever poor, *c* yet never want. *d*
 No mortal eye sees God and lives ; *e*
 Yet fight of him my soul revives. *f*
 I live best when I see most bright ; *g*
 Yet live by faith, and not by sight. *h*

v Isa. xxxiii. 16, He shall dwell on high ; his place of defence shall be the munition of rocks. Eph. ii. 6, And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

w Eccl. ix. 15, The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

x Eph. iii. 19, And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

y Psalm xviii. 23, I was also upright before him ; and I kept myself from mine iniquity.

z Ezek. xviii. 25, Hear now, O house of Israel, are not your ways unequal ?

a Rev. iii. 2, Be watchful, and strengthen the things which remain, that are ready to die ; for I have not found thy works perfect before God.

b 1 Cor. ii. 6, Howbeit we speak wisdom among them that are perfect, &c.

c Psalm xl. 17, But I am poor and needy, yet the Lord thinketh upon me.

d Psa. xxiii. 1, The Lord is my shepherd, I shall not want ; and xxxiv. 10, The young lions do lack and do suffer hunger ; but they that seek the Lord shall not want any good thing.

e Exod. xxxiii. 20, And he said, Thou canst not see my face ; for there shall no man see me, and live.

f John. vi. 40, And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. Chap. xx. 30, Then were the disciples glad when they saw the Lord.

g 2 Cor. iii. 18, But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Chap. iv. 6, For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

h Gal. ii. 20, I am crucified with Christ ; nevertheless I live, yet

I'm lib'ral, *i* yet have nought to spare ; *k*
 Most richly cloth'd, *l* yet stript and bare. *m*
 My stock is risen by my fall ; *n*
 For, having nothing, I have all. *o*

I'm sinful, *p* yet I have no sin ; *q*
 All spotted o'er, *r* yet wholly clean. *f*
 Blackness and beauty both I share ;
 A hellish black, a heavenly fair. *s*

not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. v. 7, For we walk by faith, not by sight.

i Psa. xxvii. 21, The wicked borroweth, and payeth not again ; but the righteous showeth mercy, and giveth.

k Zeph. iii. 12, I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

l Isa. lxi. 10, I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

m Ezek. xvi. 7, I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments ; thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Rev. iii. 17, Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

n Rom. viii. 28, And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

o 2 Cor. vi. 10, As having nothing, and yet possessing all things.

p Rom. vii. 14, For we know that the law is spiritual, but I am carnal, sold under sin. V. 24, O wretched man that I am, who shall deliver me from the body of this death ?

q Num. xxiii. 21, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. 1 John iii. 9, Whosoever is born of God, doth not commit sin ; for his seed remaineth in him ; and he cannot sin because he is born of God.

r Psalm xiv. 3, They are all gone aside, they are altogether become filthy : there is none that doth good, no not one.

f Song iv. 7, Thou art fair, my love, there is no spot in thee.

s Song i. 5, I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. V. 15, Behold, thou art fair, my love ; behold, thou art fair, thou hast doves eyes.

They're of the devil who sin amain : *t*
 But I'm of God, yet sin retain : *u*
 This traitor vile the throne assumes, *v*
 Prevails, yet never overcomes. *w*
 I'm without guile, an Israelite ; *x*
 Yet like a guileful hypocrite ; *y*
 Maintaining truth in th' inward part, *z*
 With falsehood rooted in my heart. *a*
 Two masters sure, I cannot serve, *b*
 But must from one regardless swerve ;
 Yet self is for my master known, *c*
 And Jesus is my Lord alone. *d*

t 1 John iii. 8, He that committeth sin, is of the devil ; for the devil sinneth from the beginning.

u 1 John i. 8, If we say that we have no sin, we deceive ourselves, and the truth is not in us.

v Rom. vii. 23, But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

w Psalm lxxv. 3, Iniquities prevail against me : as for our transgressions, thou shalt purge them away. Rom. vi. 14, For sin shall not have dominion over you ; for ye are not under the law, but under grace.

x John i. 42, Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite in whom is no guile. Psalm xxxii. 2, Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

y Psalm xix. 12, Who can understand his errors ? cleanse thou me from secret faults.

z Psalm li. 6, Behold thou desirest truth in the inward parts ; and in the hidden part thou shalt make me to know wisdom.

a Matth. xv. 19, For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.

b Matth. vi. 24, No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

c Hof. x. 1, Israel is an empty vine, he bringeth forth fruit unto himself ; according to the multitude of his fruit, he hath increased the altars ; according to the goodness of his land, they have made goodly images. Matth. xvi. 24, Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

d Isa. xxvi. 13, O Lord our God, other lords beside thee have had dominion over us ; but by thee only will we make mention of thy name. John xx. 28, And Thomas answered and said unto him, My Lord, and my God.

I seek myself incessantly,^e
 Yet daily do myself deny.^f
 To me 'tis lawful evermore
 Myself to love and to abhor.^g

In this vain world I live, yet see
 I'm dead to it and it to me.^h
 My joy is endless, ⁱ yet at best
 Does hardly for a moment last.^k

^e James iv. 3, Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Jer. xlv. 2, 5, Thus saith the Lord the God of Israel unto thee, O Baruch, and seekest thou great things for thyself? Seek them not; for behold I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest.

^f Matth. xvi. 24, See letter *c*.

^g Lev. xix. 18, Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself—I am the Lord. Eph. v. 29, For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. John xii. 25, He that loveth his life shall lose it: and he that loseth his life in this world, shall keep it unto life eternal. Job xlii. 6, Wherefore I abhor myself, and repent in dust and ashes.

^h Col. iii. 3, For ye are dead, and your life is hid with Christ in God. Gal. vi. 14, But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

ⁱ John xvi. 22, And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 2 Theff. ii. 16, Now our Lord Jesus Christ himself, and God the Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, &c.

^k Psalm xxx. 7, Lord, by thy favour, thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. Isa. xlix. 13, 14, Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

SECT. III. *Mysteries about the Saints' work and warfare, their sins, sorrows, and joys.*

THE work is great-I'm call'd unto, *a*
 Yet nothing's left for me to do : *b*
 Hence for my work Heaven has prepar'd
 No wages, *c* yet a great reward. *d*

To works, but not to working dead : *e*
 From sin, but not from sinning freed, *f*
 I clear myself from no offence, *g*
 Yet wash mine hands in innocence, *b*

a Phil. ii. 12, Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling.

b Phil. ii. 13, For it is God which worketh in you, both to will and to do of his good pleasure. Lev. xx. 7, 8, Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you.

c Rom. vi. 23, For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Chap. xi. 6, And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.

d Psalm xix. 11, Moreover, by them [the judgments of the Lord] is thy servant warned; and in keeping of them there is a great reward. Psalm lviii. 11, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.

e Rom. vii. 4, Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Gal. ii. 19, For I through the law am dead to the law, that I might live unto God.

f 1 John i. 8, If we say we have no sin, we deceive ourselves, and the truth is not in us. Chap. iii. 9, Whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.

g Rom. vii. 18, For I know, that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.

b Psalm xxvi. 6, I will wash mine hands in innocence; so will I compass thine altar, O Lord.

My Father's anger burns like fire, *i*
 Without a spark of furious ire : *k*
 Though still my sins displeasing be, *l*
 Yet still, I know he's pleas'd with me. *m*
 Triumphant is my constant trade, *n*
 Who yet am oft a captive led. *o*
 My bloody war does never cease, *p*
 Yet I maintain a stable peace. *q*
 My foes assailing conquer me,
 Yet ne'er obtain the victory ; *r*
 For all my battles lost or won,
 Were gain'd before they were begun. *f*

i 1 Kings xi. 9, And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

k Isa. xxvii. 4, Fury is not in me. Chap. liv. 9, 10, For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

l Hab. i. 13, Thou art of purer eyes than to behold evil, and canst not look on iniquity. Jer. xlv. 4, Howbeit, I sent unto you all my servants the prophets, rising early, and sending them, saying, O do not this abominable thing that I hate.

m Matth. iii. 17, And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Rom. v. 10, When we were enemies, we were reconciled to God by the death of his Son.

n 2 Cor. ii. 14, Now thanks be unto God which always causeth us to triumph in Christ.

o Rom. vii. 23, But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

p Rom. vii. 23, See letter *o*. 1 Tim. vi. 12, Fight the good fight of faith, &c. Gal. v. 17, For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.

q Rom. v. 1, Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Isa. liv. 10, See letter *k*.

r Rom. vii. 23, See letter *o*. Chap. viii. 37, Nay, in all those things we are more than conquerors, through him that loved us.

f 1 Cor. xv. 57, But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

I'm still at ease, and still oppress'd ;
 Have constant trouble, constant rest ;
 Both clear and cloudy, *t* free and bound ;
 Both dead and living, *v* lost and found. *w*
 She for my good does work and win ;
 Yet 'tis not good for me to sin, *y*
 My pleasure issues from my pain ;
 My losses still increase my gain. *a*

s 2 Cor. iv. 8, We are troubled on every side, yet not distressed ; we are perplexed, but not in despair. John xvi. 33, These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer, I have overcome the world. Heb. iv. 3, For we which have believed, do enter into rest.

t Zech. xiv. 6, 7, And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day, which shall be known to the Lord, not day nor night ; but it shall come to pass, that at evening time it shall be light. Mic. vii. 8, Rejoice not against me, O mine enemy ; when I fall, I shall arise ; when I sit in darkness, the Lord shall be light unto me.

u John viii. 36, If the Son therefore shall make you free, ye shall be free indeed. Acts xx. 23, The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

v 2 Cor. vi. 9, As dying, and behold we live. Col. iii. 3, For ye are dead, and our life is hid with Christ in God.

w Matth. xviii. 11, For the Son of man is come to save that which was lost. Psalm cxix. 176, I have gone astray like a lost sheep, seek thy servant. Phil. iii. 9, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

x Rom. viii. 28, And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Chap. xi. 11, I say then, Have they stumbled, that they should fall ? God forbid ; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

y Psalm lxxxix. 31, 32, If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes.

z Psalm cxix. 67, Before I was afflicted, I went astray : but now have I kept thy word. *v*. 71, It is good for me that I have been afflicted ; that I might learn thy statutes. James i. 2, My brethren, count it all joy when you fall into divers temptations.

a Matth. x. 39, He that loseth his life for my sake, shall find it. Mark x. 29, 30, And Jesus answered and said, Verily I say unto

I'm healed even when my plagues abound,^b
 Cover'd with dust even when I'm crown'd :^c
 As low as death when living high,^d
 Nor shall I live, yet cannot die.^e

For all my sins my heart is sad,
 Since God's dishonour'd ;^f yet I'm glad,
 Though once I was a slave to sin,^g
 Since God does thereby honour win.^h

you, There is no man that left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life.

^b Rom. vii. 24, 26, O wretched man that I am, who shall deliver me from the body of this death ! I thank God, through Jesus Christ our Lord.

^c viz. with mercy, Job xlii. 5, 6, I have heard of thee by the hearing of the ear : but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Ezek. xvi. 63, That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

^d 2 Cor. vi. 9, As dying, and behold we live.

^e Heb. ix. 27, It is appointed unto men once to die. John v. 24, Verily, verily I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Chap. vi. 40, And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. v. 50, 51, This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven ; if any man eat of this bread he shall live forever ; and the bread that I will give is my flesh, which I will give for the life of the world.

^f Psalm li. 4, Against thee, thee only have I sinned, and done this evil in thy sight.

^g Rom. vi. 17, But God be thanked, that ye were the servants of sin ; but ye have obeyed from the heart that form of doctrine which was delivered unto you.

^h Isa. xli. 24, Sing, O ye heavens ; for the Lord hath done it : Shout ye lower parts of the earth ; break forth into singing ye mountains, O forests, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel. Eph. i. 6, To the praise of the glory of his grace. v. 12, That we should be to the praise of his glory.

My sins are ever in his eye,*i*
 Yet he beholds no sin in me;*k*
 His mind that keeps them all in store,
 Will yet remember them no more.*l*
 Because my sins are great, I feel
 Great fears of heavy wrath;*m* yet still
 For mercy seek, for pardon wait,
 Because my sins are very great.*n*
 I hope when plung'd into despair,*o*
 I tremble when I have no fear.*p*

i Rev. iii. 1, I know thy works, that thou hast a name that thou livest, and art dead. *v.* 15, I know thy works, that thou art neither cold nor hot.

k Numb. xxiii. 21, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Song iv. 7, Thou art all fair, my love, there is no spot in thee. Ezek. xvi. 14, And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness which I had put upon thee, saith the Lord God.

l Isa. xliii. 25, I, even I am he that blotteſt out thy transgressions for mine own sake, and will not remember thy sins. Jer. xxxi. 34, I will forgive their iniquity, and I will remember their sins no more. Heb. viii. 12, I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

m Ezra ix. 13, 14, And after all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant escaping? Psa. xxxviii. 2, O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

n Psalm xxv. 11, For thy name's sake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7, O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our backslidings are many, we have sinned against thee.

o Rom. iv. 18, Who [Abraham] against hope believed in hope. 2 Cor. i. 8, 9, For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

p Phil. ii. 12, Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling. Luke i. 74, That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.

Pardons dispel my griefs and fears,*q*
And yet dissolves my heart in tears.*r*

SECT. IV. *Mysteries in Faith's extractions, way and walk,
prayers and answers, heights and depths, fear and love.*

WITH wasps and bees, my busy bill
Sucks ill from good, and good from ill ;*a*
Humility makes my pride to grow,
And pride aspiring lays me low.*b*

q Matth. ix. 2, Jesus said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

r Ezek. xxxvi. 25, 26, Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *v.* 31, Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own fight for your own iniquities, and for your abominations. Chap. xvi. 63, That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

a Rom. ii. 4, Or despisest thou the riches of his goodness, and forbearance, and long suffering: not knowing that the goodness of God leadeth thee to repentance? Chap. vi. 1, 2, What shall we say then? shall we continue in sin, that grace may abound? God forbid; how shall we that are dead to sin live any longer therein? *v.* 15, What then? shall we sin, because we are not under the law, but under grace? God forbid. Chap. viii. 28, And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Phil. i. 12, But I would ye should understand, brethren, that the things which happened unto me, have fallen out unto the furtherance of the gospel. Psalm cxix. 71, It is good for me that I have been afflicted; that I might learn thy statutes.

b 2 Cor. xii. 7, And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Prov. xxix. 23, A man's pride shall bring him low; but honour shall uphold the humble in spirit. 2 Chron. xxxii. 26, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them in the days of Hezekiah.

My standing does my fall procure,*c*
 My falling makes me stand more sure.*d*
 My poison does my physic prove,*e*
 My enmity provokes my love.*f*
 My poverty infers my wealth,*g*
 My sickness issues in my health :*b*
 My hardness tends to make me soft,*i*
 And killing things do cure me oft.*k*
 While high attainments cast me down,
 My deep abasements raise me soon :*l*

c Psalm xxx. 6, 7, And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled.

d Prov. xxiv. 16, For a just man falleth seven times, and riseth up again. Psalm xxxvii. 24, Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand.

e 2 Cor. xii. 7, 8, And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. Isa. xxvii. 8, 9, In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of his east wind. By this, therefore, shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.

f Gal. v. 27, The flesh lusteth against the Spirit, and the Spirit against the flesh. v. 24, And they that are Christ's have crucified the flesh, with the affections and lusts.

g Rev. ii. 9, I know thy poverty, but thou art rich. 2 Cor. vi. 10,—as having nothing, and yet possessing all things.

h Matth. ix. 12, They that be whole need not a physician, but they that are sick. Isa. lvii. 17, 18, For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on frowardly in the way of his heart, I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.

i Isa. lxiii. 17, O Lord, why hast thou made us err from thy ways? and hardened our hearts from thy fear? Return for thy servant's sake, the tribes of thine inheritance.

k 2 Cor. i. 9, But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. Hos. v. 15, I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early. Chap. vi. 1, Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

l 1 Pet. v. 6, Be subject one to another, and be clothed with hu-

My best things oft have evil brood, *m*
 My worst things work the greatest good. *n*
 My inward foes that me alarm,
 Breed me much hurt, yet little harm. *o*
 I get no good by them, * yet see
 To my chief good they cause me flee. *p*
 They reach to me a deadly stroke, *q*
 Yet send me to a living rock. *r*
 They make me long for Canaan's banks, *s*
 Yet sure I owe them little thanks.

military; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Psalm cxvi. 6, I was brought low, and he helped me.

m Psalm xxx. 6, 7, And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. Deut. xxxii. 14, 15, Butter of kine, and milk of sheep, with fat of lambs and rams of the breed of Bashan, and goats, with the fat of kidneys, of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook the God which made him, and lightly esteemed the rock of his salvation. Psalm cvi. 7, Our fathers understood not the wonders in Egypt, they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red sea.

n Psalm xx. 11, Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. Rom. viii. 28, See letter *a*.

o Jer. x. 19, Wo is me for my hurt, my wound is grievous; but I said, Truly this is a grief, and I must bear it. 1 Pet. iii. 13, And who is he that will harm you, if ye be followers of that which is good?

* *vix.* in themselves, but much evil. 1 Pet. ii. 11, Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. James i. 14, 15, But every man is tempted when he is drawn away by his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

p Psalm cxliiii. 9, Deliver me O Lord, from mine enemies; I flee unto thee to hide me.

q Rom. viii. 13, If ye live after the flesh, ye shall die.

r Psalm xviii. 46, 47, The Lord liveth, and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me.

s Psalm lv. 6, And I said, O that I had wings like a dove! for

I travel, *t* yet stand firm and fast ; *u*
 I run, *v* but yet I make no haste. *w*
 I take away both old and new, *x*
 Within my sight, *y* yet out of view. *z*
 My way directs me in the way, *a*
 And will not suffer me to stray ; *b*
 Though high and out of sight it be,
 I'm in the way, the way's in me. *c*

then would I fly away and be at rest. And cxx. 5, Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar. Rom. viii. 20, 22, 23, For he (the creature) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God: For we know the whole creation groaneth, and travaileth in pain, together until now. and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

t Heb. xi. 13, And confessed that they were strangers and pilgrims on the earth.

u 1 Cor. xvi. 13, Watch ye, stand fast in the faith; quit you like men, be strong.

v Heb. xii. 1, Let us run with patience the race that is set before us.

w Isa. xxviii. 16, He that believeth, shall not make haste.

x Jer. vi. 16, Thus saith the Lord, stand ye in the ways and see, and ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Heb. x. 19, 20, Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.

y 1 Cor. xiii. 12, For we now see through a glass, darkly; but then face to face: now I know in part; but then shall I know, even as I also am known.

z John xvi. 10, I go to my Father and ye see me no more.

a John xiv. 6, Jesus saith unto him, I am the way:—no man cometh unto the Father, but by me.

b Isa. xlii. 16, And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Chap. v. 4, Behold, I have given him to be a leader and commander to the people.

c Isa. xxxv. 8, And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for these; the wayfaring men, though fools,

'Tis straight, *d* yet full of heights and depths ; *e*
 I kept the way, *f* the way me keeps. *g*
 And being that to which I tend,
 My very way's my journey's end. *h*
 When I'm in company I groan,
 Because I then am most alone ; *i*
 Yet in my closest secrecy,
 I'm joyful in my company. *k*

shall not err therein. John xv. 14, Abide in me, and I in you. Chap. xvii. 23, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. v. 26, And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me, may be in them, and I in them.

d Matth. iii. 3, This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

e Isa. xl. 3, 4, The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill be made low: and the crooked shall be made straight, and the rough places plain. Chap. xlii. 16, See letter *b*. Psalm lxxvii. 13, Thy way, O God, is in the sanctuary. v. 19, Thy way is in the sea, and thy path in the great waters, and thy foot-steps are not known.

f Psalm xxxvii. 34, Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land.

g Psalm cxxi. 3, 4, He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel, shall neither slumber nor sleep.

h Heb. xii. 22, 23, 24, But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. 1 Theff. iv. 17, Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.

i Song i. 3, Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

k Song vii. 11, 12, Come, my beloved, let us go forth into the field, let us lodge in the villages. Let us get up early to the vine-

I'm heard afar, / without a noise ;
 I cry without a lifted voice. *m*
 Still moving in devotion's sphere, *n*
 Yet feldom steady persevere. *o*

I'm heard when answer'd soon or late ; *p*
 And heard when I no answer get ; *q*
 Yea, kindly answer'd, when refus'd, *r*
 And friendly treat, when harshly us'd. *f*

yards, let us see if the vines flourish, whether the tender grapes appear, and the pomegranates bud forth : for there will I give thee my loves.

l Psalm xx. 6, Now know I, that the Lord saveth his anointed ; he will hear him from his holy heaven, with the saving strength of his right hand.

m 1 Sam. i. 13, 14, 15, Now Hannah, she spake in her heart, only her lips moved, but her voice was not heard ; therefore Eli thought she had been drunken. And Eli said unto her, how long wilt thou be drunken ? put away thy wine from thee. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit ; I have drunken neither wine nor strong drink, but have poured out my soul before the Lord.

n 1 Theff. v. 13, Pray without ceasing.

o Hof. vi. 4, O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away.

p Isa. xlix. 8, Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee.

q Matth. xxvi. 39, And Jesus went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.

r Psalm xxii. 1, 2, 3, My God, my God, why hast thou forsaken me ? why art thou so far from helping me, and from the words of my roaring ? O my God, I cry in the day time, but thou hearest not ; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.

f Heb. xii. 5—10, And ye have forgotten the exhortation which speaketh unto you as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence ; shall we not much rather be in subjection to the

My fervent prayers ne'er did prevail,
 Nor e'er of prevalency fail.*t*
 I wrestle till my strength be spent,*u*
 Yet yield when strong recruits are sent.*v*

I languish for my Husband's charms,*w*
 Yet faint away when in his arms.*x*
 My sweetest health doth sickness prove ;
 When love me heals, I'm sick of love.*y*

I am most merry when I'm sad ;*z*
 Most full of sorrow when I'm glad ;*a*

Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness.

s Dan. ix. 8, 19, O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name ; for we do not present our supplications before thee for thy righteousness, but for thy great mercies. O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not for thine own sake, O my God ; for thy city, and thy people are called by thy name.

t James v. 16, The effectual fervent prayer of a righteous man availeth much.

u Gen. xxxii. 24, 25, And Jacob was left alone ; and there wrestled a man with him until the breaking of the day.

v Psalm cxxxviii. 3, In the day when I cried, thou answeredst me ; and strengthenedst me with strength in my soul. Gen. xviii. 32, 33, And he said, Oh let not the Lord be angry, and I will speak but this once ; Peradventure ten shall be found there. And the Lord went his way as soon as he had left communing with Abraham ; and Abraham returned unto his place.

w Psalm lxiii. 2, My flesh longeth to see thy power and thy glory, so as I have seen thee in the sanctuary. And xxvii. 4, One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

x Rev. i. 17, And when I saw him, I fell at his feet as dead ; and he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last.

y Song ii. 4, 5, He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples ; for I am sick of love.

z 1 Cor. vii. 10, For godly sorrow worketh repentance unto salvation, not to be repented of. Eccl. vii. 3, Sorrow is better than laughter ; for by the sadness of the countenance the heart is made better.

Most precious when I am most vile,^b
And most at home when in exile.^c

My base and honourable birth
Excites my mourning and my mirth,^d

^a Prov. xiv. 13, Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

^b Job xl. 4, Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Chap. xlii. 5, 6, I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Jer. xxxi. 18, 19, 20, I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh: I was ashamed; yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

^c Ezek. i. 1, Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar,) that the heavens were opened, and I saw visions of God. Rev. i. 9, 10, I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, &c. John xvi. 32, Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

^d Ezek. xvi. 3, 4, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all. John i. 13, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Psalm li. 5, Behold I was shapen in iniquity; and in sin did my mother conceive me. 2 Pet. i. 3, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

I'm poor, yet stock'd with untold rent ; *e*
 Most weak, and yet omnipotent. *f*
 On earth there's none so great and high, *g*
 Nor yet so low and mean as I ; *b*
 None or so foolish, *i* or so wise ; *k*
 So often fall, so often rise. *l*
 I, seeing him I never saw, *m*
 Serve without fear, and yet with awe. *n*

e Rev. iii. 17, Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. Eph. iii. 8, Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

f John xv. 5, Without me ye can do nothing. Phil. iv. 13, I can do all things, through Christ which strengthened me.

g Psalm xvi. 3, But to the saints that are in the earth, and to the excellent, in whom is all my delight. Isa. xliii. 4, Since thou wast precious in my sight, thou hast been honourable, and I have loved thee : therefore will I give men for thee, and people for thy life.

b Eph. iii. 8, See letter *e*. 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am the chief.

i Psalm lxxiii. 22, So foolish was I, and ignorant ; I was as a beast before thee. Prov. xxx. 2, 3, Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy.

k 1 Cor. i. 30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, &c. Matth. xi. 25, 26, At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. Chap. xiii. 11, Jesus answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

l Prov. xxiv. 16, A just man falleth seven times, and riseth up again.

m 1 Pet. i. 8, Whom having not seen, ye love ; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Heb. xi. 1, Now faith is the substance of things hoped for, the evidence of things not seen.

n Luke i. 74, That he would grant unto us, that we being de-

Though love, when perfect, fear remove,^o
 Yet most I fear when most I love.^p
 All things are lawful unto me,^q
 Yet many things unlawful be;^r
 To some I perfect hatred bear,^f
 Yet keep the law of love entire:^s
 I'm bound to love my friends,^t but yet
 I sin unless I do them hate:^u
 I am oblig'd to hate my foes,^v
 Yet bound to love and pray for those.^w

diverred out of the hands of our enemies, might serve him without fear. Heb. xii. 28, Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

^o 1 John iv. 18, There is no fear in love; but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love.

^p Jer. xxxiii. 9, And it shall be to me a name and joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I can procure unto it. Hos. iii. 5, Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

^q 1 Cor. vi. 12, All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

^r Exod. xx. 1, 2, 3, &c. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me, &c.

^f Psalm cxxxix. 21, 22, Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with a perfect hatred, I count them mine enemies.

^s 2 Chron. xix. 2, And Jehu the son of Hanani the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord; therefore is wrath upon thee from before the Lord.

^t Lev. xix. 18, Thou shalt not avenge, nor bear any grudge, against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

^u Luke xiv. 26, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

^v As they are the foes of God. Judges v. 31, So let all thine enemies perish, O Lord; but let them that love him be as the

Heart love to men I'm call'd t' impart,
 Yet God still calls for all my heart. *z*
 I do him and his service both
 By nature love, *y* by nature lothe. *z*

SECT. V. *Mysteries about flesh and spirit, liberty and bondage, life and death.*

MUCH like my heart both false and true, *a*
 I have a name both old and new. *b*

fun when he goeth forth in his might. Psalm xvii. 13, 14, Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked which is thy sword; from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

z Matth. v. 44, But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

z Matth. xix. 19, Jesus said unto him, Thou shalt love thy neighbour as thyself. Chap. xxii. 37, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

y 1 John v. 2, By this we know that we love the children of God, when we love God, and keep his commandments.

z Rom. viii. 7, The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Col. i. 21, And you that were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled.

a Jer. xvii. 9, The heart is deceitful above all things, and desperately wicked, who can know it? Heb. x. 22, Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

b Rom. ix. 25, 26, As he saith also in Osee, I will call them my people, which were not my people; and her, beloved, which was not my beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God. Rev. ii. 17, He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it. Chap. iii. 12, Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the

No new thing is beneath the sun ;
 Yet all is new, and old things gone.*d*
 Though in my flesh dwells no good thing,*e*
 Yet Christ in me I joyful sing.*f*
 Sin I confess, and I deny ;
 For though I sin, it is not I.*g*
 I sin against, and with my will ;*b*
 I'm innocent, yet guilty still.*i*

city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

e Eccl. i. 9, The thing that hath been, it is that which shall be : and that which is done, is that which shall be done : and there is no new thing under the sun.

d 2 Cor. v. 17, If any man be in Christ he is a new creature ; old things are passed away, behold all things are become new. Rev. xxi. 5, And he that sat upon the throne, said, Behold, I make all things new.

e Rom. vii. 28, For I know, that in me (that is, in my flesh) dwelleth no good thing ; for to will is present with me, but how to perform that which is good, I find not.

f Col. i. 27, To whom God would make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you the hope of glory.

g Rom. vii. 14,—20, For we know that the law is spiritual ; but I am carnal, sold under sin. For that which I do, I allow not ; for what I would, that I do not ; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know, that in me (that is, in my flesh) dwelleth no good thing ; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not ; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 1 John iii. 9, Whosoever is born of God, doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God.

b Rom. vii. 21,—25, I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am. who shall deliver me from the body of this death ! I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

i Psalm xix. 13, Keep back thy servant also from presumptuous

Though fain I'd be the greatest faint, *k*
 To be the least I'd be content. *l*
 My lowness may my height evince, *m*
 I'm both a beggar and a prince. *n*
 With meanest subjects I appear, *o*
 With kings a royal sceptre bear. *p*
 I'm both unfetter'd and involv'd, *q*
 By law condemn'd, by law absolv'd. *r*

kins, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression. And cxx. 3, If thou, Lord, shouldst mark iniquity; O Lord, who shall stand?

k Psalm xxvii. 4, One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

l Psalm lxxxiv. 10, For a day in thy courts is better than a thousand; I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness.

m Job v. 11, To set up on high those that be low; that those which mourn may be exalted to safety.

n 1 Sam. ii. 8, The Lord raiseth the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them. Gen. xxxii. 28, And the angel said, Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God, and with men, and hast prevailed. Rev. i. 5, 6, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

o Phil. ii. 10, That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Heb. i. 6, And again when he bringeth in the first begotten into the world; he saith, and let all the Angels of God worship him.

p Rev. ii. 26, 27, And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them as with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

q Psalm cxvi. 16, Oh Lord, truly I am thy servant; I am thy servant, and the son of thy handmaid: thou hast loosed my bonds. Rom. vii. 23, But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

r 1 John iii. 20, For if our heart condemn us, God is greater

My guilt condignly punish'd see,
 Yet I the guilty wretch go free.^s
 My gain did by my loss begin;^t
 My righteousness commenc'd by sin;^u
 My perfect peace by bloody strife;^v
 Life is my death, and death my life:^w
 I'm (in this present life I know)
 A captive and a freeman too;^x
 And though my death can't set me free,
 It will perfect my liberty.^y

than our heart, and knoweth all things. Rom. viii. 1, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. v. 32, 34, Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

^s Gal. iii. 13, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

^t Rom. iii. 23, 24, For all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Jesus Christ.

^u Rom. iii. 5, But if our unrighteousness commend the righteousness of God, what shall we say? Chap. v. 20, 21, But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord.

^v Col. i. 20, And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

^w The life of sin is our death. 1 Tim. v. 6, But she that liveth in pleasure is dead while she liveth. The death of Christ our life. 2 Cor. v. 14, 15, For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

^x Rom. vii. 23, See letter *g*. Chap. viii. 2, For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

^y John viii. 36, If the Son therefore shall make you free, ye shall be free indeed. Rev. xiv. 13, And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. 2 Cor. v. 4,

I am not worth one dusty grain,
 Yet more than worlds of golden gain;
 Though worthless I myself endite,
 Yet shall as worthy walk in white. z

SECT. VI. *The mystery of free justification through Christ's
 obedience and satisfaction.*

No creature ever could or will
 For sin yield satisfaction full; *a*
 Yet justice from the creature's hand
 Both sought and got its full demand. *b*

Hence though I am, as well I know,
 A debtor, *c* yet I nothing owe. *d*

For we that are in this tabernacle do groan, being burdened: not for that we would not be unclothed, but clothed upon, that mortality might be swallowed up of life.

z Gen. xxxii. 10, I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Rev. iii. 4, Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy.

a Psalm xlix. 8, For the redemption of their soul is precious, and it ceaseth for ever. Isa. xl. 16, And Lebanon is not sufficient to burn, nor all the beasts thereof sufficient for a burnt offering.

b Psalm xl. 6, Sacrifice and offering thou didst not desire, mine ears thou hast opened: burnt offering and sin offering hast thou not required. Heb. x. 5, 6, 7, Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me: in burnt offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo I come (in the volume of thy book it is written of me) to do thy will, O God. Eph. v. 2, Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

c Matth. vi. 12, And forgive us our debts, as we forgive our debtors.

d Rom. iii. 24, 25, Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Heb. x. 14, For by one offering he hath perfected for ever them that are sanctified,

My creditor has nought to say, *e*
 Yet never had I aught to pay. *f*
 He freely pardon'd ev'ry mite, *g*
 Yet would no single farthing quit. *h*
 Hence ev'ry bliss that falls to me
 Is dearly bought, yet wholly free. *i*
 All pardon that I need I have,
 Yet daily pardon need to crave. *k*
 The law's arrest keeps me in awe, *l*
 But yet 'gainst me there is no law. *m*

e Rom. viii. 33, 34, Who shall lay any thing to the charge of God's elect? It is Christ that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

f Rom. v. 6, For when we were yet without strength, in due time Christ died for the ungodly. *v.* 8, But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

g Acts xiii. 38, 39, Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

h Rom. iii. 24, 25, See letter *d.* Chap. viii. 22, He spared not his own Son, but delivered him up for us all.

i 1 Pet. xviii. 19, For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. Eph. i. 7, In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. 2 Tim. i. 9, Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

k Psalm ciii. 3, Who forgiveth all thine iniquities, who healeth all thy diseases. And xxv. 11, For thy name's sake, O Lord, pardon mine iniquity; for it is very great. Luke xi. 4, And forgive us our sins: for we also forgive every one that is indebted to us. Dan. ix. 19, O Lord; hear; O Lord, forgive; O Lord, hearken and do, defer not for thine own sake, O my God; for thy city, and thy people, are called by thy name.

l Psalm cxix. 120, My flesh trembleth for fear of thee, and I am afraid of thy judgments. Rom. vii. 9, I was alive without the law once; but when the commandment came, sin revived, and I died. *v.* 13, Was then that which is good made death unto me? God

Though truth my just damnation crave, *n*
 Yet truth's engag'd my soul to save. *o*
 My whole salvation comes by this,
 Fair truth and mercy's mutual kifs. *p*

Law-breakers ne'er its curse have miss'd ;
 But I ne'er kept it, yet am bless'd. *q*
 I can't be justify'd by it, *r*
 And yet it can't but me acquit. *f*

forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

n Gal. v. 23, The fruit of the Spirit is—meekness, temperance, against such there is no law. 1 Tim. i. 9, Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, &c.

o Ezck. xviii. 4, The soul that sinneth, it shall die.

o 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am the chief.

p Psalm lxxxv. 10, Mercy and truth are met together; righteousness and peace have kissed each other.

q Gal. iii. 10, As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. v. 13, 14, Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

r Rom. iii. 20, Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Gal. ii. 16, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Chap. iii. 11, But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith.

f Rom. viii. 1, There is therefore now no condemnation to them which are in Christ Jesus. v. 3, 4, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 2 Cor. v. 21, For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iii. 26, To

I'm not oblig'd to keep it more, *s*
 Yet more oblig'd than e'er before, *t*
 By perfect doing life I find, *u*
 Yet 'do and live' no more me bind. *v*
 'These terms no change can undergo,
 Yet sweetly chang'd they are : *w* for lo,
 My doing caus'd my life, *x* but now
 My life's the cause that makes me do.

declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

s Rom. vi. 14, Sin shall not have dominion over you; for ye are not under the law, but under grace. Gal. v. 1—4, Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

t Rom. vi. 1, 2, What shall we say then? shall we continue in sin, that grace may abound? God forbid; how shall we that are dead to sin, live any longer therein? *v*. 15, What then? shall we sin, because we are not under the law, but under grace? God forbid.

u Rom. v. 17, 18, 19, They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. By the righteousness of one, the free gift came upon all men to justification of life. By the obedience of one shall many be made righteous.

v Rom. x. 5—9, For Moses describeth the righteousness which is of the law, That the man which doth these things, shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead;) but what faith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach, 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.

w Rom. iii. 31, Do we then make void the law through faith? God forbid; yea, we establish the law.

x Rom. x. 5, See letter *v*.

y John xiv. 19, Because I live, ye shall live also. Chap. xv. 5, I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Rom. vii. 4, Wherefore, my brethren, ye also are be-

Though works of righteousness I store, *z*
 Yet righteousness of works abhor; *a*
 For righteousness without a flaw
 Is righteousness without the law. *b*

In duty's way I'm bound to lie, *c*
 Yet out of duties bound to fly: *d*
 Hence merit I renounce with shame, *e*
 Yet right to life by merit claim. *f*

Merit of perfect righteousness
 I never had, *g* yet never miss; *b*

come dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Ezek. xxxvi. 27, And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

z Phil. i. 11, Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

a Phil. iii. 9, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. lxiv. 6, All our righteousnesses are as filthy rags. Romans iv. 6, Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

b Rom. iii. 20, 21, 22, Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference.

c Prov. viii. 34, Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

d Isa. lvii. 12, I will declare thy righteousness, and thy works, for they shall not profit thee. Luke xvii. 10, When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

e Psalm xvi. 2, O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee. Ezek. xxxvi. 32, Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.

f Rom. v. 18, 19, By the righteousness of one, the free gift came upon all men unto justification of life. By the obedience of one shall many be made righteous. Isa. xlv. 24, 25, Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be

On this condition I have all, *i*
Yet all is unconditional. *k*

Though freest mercy I implore, *l*
Yet I am safe on justice' score. *m*
Which never could the guilty free, *n*
Yet fully clears most guilty me. *o*

ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

g Rom. iii. 9, 10, What then? are we better than they? No, in no wise; for we have proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one. *v.* 19, Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

b 1 Cor. i. 30, But of him are ye in Christ Jesus, who of God is made unto us—righteousness. Isa. xlv. 24, See letter *f.* Jer. xxiii. 6, In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

i Isa. xlii. 21, The Lord is well pleased for his righteousness sake, he will magnify the law and make it honourable. Matth. iii. 15, Thus it becometh us to fulfil all righteousness. *v.* 17, And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

k Isa. lv. 1, Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Rev. xxii. 17, Whosoever will let him take of the water of life freely.

l Psalm li. 1, Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions.

v: Rom. iii. 24, 25, 26, Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. 1 John i. 9, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

n Exod. xxiv. 6, 7, And the Lord passed by before him, and proclaimed, The Lord, The Lord God,—that will by no means clear the guilty.

o Rom. iv. 5, To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

SECT. VII. *The mystery of God the Justifier, Rom. iii. 26, justified both in his justifying and condemning; or soul-justification and self-condemnation.*

My Jesus needs not save, *a* yet must; *b*
 He is my hope, *c* I am his trust. *d*
 He paid the double debt, well known
 To be all mine, yet all his own. *e*

Hence, though I ne'er had more or less
 Of justice pleasing righteousness, *f*
 Yet here is one wrought to my hand,
 As full as justice can demand. *g*

a Rom. ix. 5, Christ is over all, God blessed for ever.

b John x. 16, And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *v.* 18, No man taketh it [my life] from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Luke ii. 49, And Jesus said unto them, [Joseph and his mother] How is it that ye sought me? wist ye not that I must be about my Father's business?

c Jer. xiv. 8, O the hope of Israel, the Saviour thereof in time of trouble, &c. Chap. xvii. 17, Be not a terror unto me, thou art my hope in the day of evil. 1 Tim. i. 1, Paul an apostle of Jesus Christ; by the commandment of God our Saviour, and the Lord Jesus Christ, which is our hope.

d John xvii. 6, I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me. 2 Tim. i. 12, I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.

e Isa. liii. 4, 5, 6, Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *v.* 8, For the transgression of my people was he stricken. Heb. vii. 22, By so much was Jesus made a surety of a better testament.

f Rom. iii. 9, 10, 19, See letter *g* forecited.

g Dan. ix. 24, Seventy weeks are determined upon thy people,

By this my Judge is more pleas'd
Than e'er my sins his honour leas'd. *b*
Yea, justice can't be pleas'd so well
By all the torments borne in hell. *i*,

Full satisfaction here is such,
As hell can never yield so much ; *k*
Though justice therefore might me damn,
Yet by more justice fav'd I am. *l*

and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c. Zech. xiii. 7, Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.

b Rom. v. 8—11, But God commendeth his love towards us, in that while we were sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Heb. ix. 14, How much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

i Heb. x. 5, 6, Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me; in burnt offerings and sacrifices for sin thou hast had no pleasure. *v*. 14, By one offering he hath perfected for ever them that are sanctified. *v*. 49, Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.

k Rom. v. 11, See letter *b*. Eph. v. 2, Christ hath given himself for us, an offering and a sacrifice to God for a sweet smelling favour. 1 Pet. i. 18, 19, Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. Gal. iii. 13, Christ hath redeemed us from the curse of the law, being made a curse for us.

l 1 Pet. iii. 18, Christ hath once suffered for sins, the just for the unjust, (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit. Rom. iii. 26, To declare, I say, at this time his righteousness; that he might be just, and the justifi-

Here ev'ry divine property
Is to the highest set on high ; *m*
Hence God his glory would injure,
If my falvation were not sure. *n*

My peace and safety lie in this,
My Creditor my Surety is, *o*
The judgment day I dread the less,
My Judge is made my righteousnes. *p*

He paid out for a bankrupt crew
The debt that to himself was due ;
And satisfy'd himself for me,
When he did justice satisfy. *q*

fer of him which believeth in Jesus. 1 John ii. 2, And he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world. Chap. iv. 10, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

m Rom. iii. 25, Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Psalm lxxxv. 10, Mercy and truth are met together ; righteousness and peace have kissed each other. 2 Cor. v. 18, 19, And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. *v*. 21, For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. Luke ii. 14, Glory to God in the highest, and on earth peace, good will towards men.

n Isa. xlv. 23, Sing, O ye heavens ; for the Lord hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forest, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel. Eph. i. 6, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *v*. 12, That we should be to the praise of his glory who first trusted in Christ.

o Psalm cxix. 122, Be surety for thy servant for good ; let not the proud oppress me. Heb. vii. 22, By so much was Jesus made a surety of a better testament.

p 1 Cor. i. 30, But of him are ye in Christ Jesus, who of God, is made unto us—righteousness. Chap. xv. 55, 56, 57, O death where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law : But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

He to the law, though Lord of it,
 Did most obediently submit. *r*
 What he ne'er broke, and yet must die,
 I never kept, yet live must I. *f*

The law, which him its keeper kill'd,
 In me its breaker is fulfill'd; *s*
 He magnify'd and honoured more
 Than sin defac'd it e'er before. *t*

Hence though the law condemn at large,
 It can lay nothing to my charge; *u*

g Zech. xiii. 7, See letter *g*. Rom. ix. 5, Christ is over all, God blessed for ever. Phil. iii. 6, 7, 8, Christ Jesus being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

r *Ibid.* Gal. iv. 4, 5, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

f 1 Pet. iii. 18, See letter *l*. 2 Cor. v. 21, See letter *m*. 1 John iv. 9, In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

s Rom. viii. 3, 4, For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

t Isa. xlii. 21, The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. Rom. v. 18—21, Therefore, as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For, as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

u Rom. viii. 1, There is therefore now no condemnation to them which are in Christ Jesus. *v*. 3, 4, See letter *s*. *v*. 33, 34, Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea

Nor find such ground to challenge me,
As Heaven hath found to justify. *v*

But though he freely me remit,
I never can myself acquit. *w*
My Judge condemns me not, I grant ;
Yet justify myself I can't. *x*

From him I have a pardon got,
But yet myself I pardon not. *y*
His rich forgiveness still I have,
Yet never can myself forgive. *z*

The more he's toward me appeas'd, *a*
The more I'm with myself displeas'd,
The more I am absolv'd by him,
The more I do myself condemn. *b*

rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

v Job xxxiii. 24, Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. Rom. iii. 25, 26, Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time, his righteousness ; that he might be just, and the justifier of him which believeth in Jesus.

w 2 Sam. xii. 13, And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die. Psalm li. 2, 3, Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions ; and my sin is ever before me.

x Rom. viii. 1, 33, See letter *u*. Job ix. 20, If I justify myself, mine own mouth shall condemn me ; If I say I am perfect, it shall also prove me perverse.

y 2 Cor. vii. 1, For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge !

z Isa. xxxviii. 15, What shall I say ? he hath both spoken unto me, and himself hath done it : I shall go softly all my years in the bitterness of my soul.

a Ezek. xvi. 63, That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God

b Luke xviii. 13, 14, And the publican standing afar off, would

When he in heaven dooms me to dwell,
 Then I adjudge myself to hell ; *c*
 Yet still I to his judgment gree,
 And clear him for absolving me. *d*

not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other : for every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted. Ezek. xxxvi. 31, 32, Then shall ye remember your own evil ways, and your doings, that were not good, and shall lothe yourselves in your own sight for your iniquities, and for your abominations. Nor for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel. Jer. xxxi. 19, Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh ; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

c Matth. xxv. 34—39, Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? 1 Cor. xi. 31, If we would judge ourselves, we should not be judged. Luke xv. 20, 21, And he (the prodigal son) arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. Gen. xxxii. 9, 10, And Jacob said, O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee ; I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan, and now I am become two bands.

d Psalm li. 4, Against thee, thee only have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest. And xi. 7, The righteous Lord loveth righteousness, his countenance doth behold the upright. And cxlv. 16, 17, Thou openest thine hand, and satisfiest the desires of every living thing. The Lord is righteous in all his

Thus he clears me, and I him clear,
 I justify my Justifier. *e*
 Let him condemn or justify,
 From all injustice I him free. *f*

SECT. VIII. *The mystery of sanctification imperfect in this life; or, the believer doing all, and doing nothing.*

MIKE arms embrace my God, *a* yet I
 Had never arms to reach so high; *b*

ways, and holy in all his works. Rev. xv. 3, And they sing the song of the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of fairs.

e Rom. iii. 26, To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Isa. xlv. 21, There is no God else beside me, a just God and a Saviour. v. 24, Surely shall one say, In the Lord have I righteousness and strength. Chap. lxiii. 1, Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Zech. ix. 9, Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just, and having salvation, &c.

f Job xxv. 4, 5, 6, How then can man be justified with God? or, how can he be clean, that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm; and the son of man which is a worm? Psalm lxxxix. 14, Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. And xxvii. 2, Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. Rom. iii. 19, 20, Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. v. 23, 24, 25, For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past; through the forbearance of God. Psalm xxii. 2, 3, O my God, I cry in the day time, but thou hear-

His arm alone me holds, *c* yet lo,
I hold and will not let him go. *d*

I do according to his call,
And yet not I, but he does all ; *e*
But though he works to will and do, *f*
I without force work freely too. *g*

His will and mine agree full well, *b*
Yet disagree like heav'n and hell, *i*

est not ; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel.

a Song iii. 4, It was but a little that I passed from them, but I found him whom my soul loveth ; I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

b Psalm lxi. 2, From the end of the earth will I cry unto thee, when my heart is overwhelmed ; lead me to the rock that is higher than I.

c Psalm lxiii. 8, My soul followeth hard after thee ; thy right hand upholdeth me. Isa. xli. 10, Fear thou not, for I am with thee : be not dismayed, for I am thy God ; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

d Gen. xxxii. 26, And he (the angel) said, Let me go, for the day breaketh : And he (Jacob) said, I will not let thee go, except thou bless me.

e 1 Cor. xv. 10, But by the grace of God I am what I am ; and his grace which was bestowed upon me, was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. *v.* 58, Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

f Phil. ii. 13, It is God which worketh in you, both to will and to do of his good pleasure.

g Psalm cx. 3, Thy people shall be willing in the day of thy power. And cxvi. 16, Oh Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid ; thou hast loosed my bonds.

b Matth. vi. 10, Thy will be done in earth as it is in heaven. Psalm xl. 8, I delight to do thy will, O my God ; yea, thy law is within my heart.

i Matth. xxi. 28, 29, A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not, &c. John v. 40, Ye will not come to me, that ye might have life. Matthew xxiii. 37, O Jerusalem,

His nature's mine, *k* and mine is his ; *l*
 Yet so was never that nor this. *m*

I know him and his name, yet own
 He and his name can ne'er be known. *n*
 His gracious coming makes me do ;
 I know he comes, yet know not how. *o*

I have no good but what he gave, *p*
 Yet he commends the good I have ; *q*

Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

k 2 Pet. i. 4, Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.

l Heb. ii. 14, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. *v.* 16, For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

m Isa. xl. 17, All nations before him are as nothing, and they are counted to him less than nothing, and vanity. To whom then will ye liken God? or what likenesses will ye compare unto him?

n Psalm ix. 16, They that know thy name will put their trust in thee. Prov. xxx. 3, 4, I [Agur] neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the winds in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name? and what is his son's name, if thou canst tell?

o Song iv. 16, Awake, O north wind; and come, thou south: blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits. John iii. 8, The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

p 1 Chron. xxix. 14, And David said,--But who am I, and what is my people, that we should be able to offer so willingly after this sort; for all things come of thee, and of thine own have we given thee. 2 Cor. iii. 5, Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

q 2 Cor. x. 18, For not he that commendeth himself is approved, but whom the Lord commendeth. Rom. xii. 1, 2, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is

And though my good to him ascends, *r*
My goodness to him ne'er extends. *f*

I take hold of his cov'nant free, *s*
But find it must take hold of me. *t*
I'm bound to keep it, *u* yet 'tis bail,
And bound to keep me without fail. *v*

your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

r Psalm xxv. 1, Unto thee, O Lord, do I lift my soul: and cxli. 2, Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Eph. iii. 2, In whom [Christ Jesus] we have boldness and access with confidence by the faith of him. Heb. x. 19, Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, &c.

f Psalm xvi. 2, O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee.

s Isa. lvi. 4, Thus saith the Lord unto the eunuchs that—take hold of my covenant, &c. *v*. 6, Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that—taketh hold of my covenant, &c.

t Zech. i. 6, But my words and my statutes which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. Psalm cx. 2, 3, The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, &c. Rom. i. 16, I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. 2 Cor. ii. 16, To the other we are the favour of life unto life: and who is sufficient for these things.

a Psalm ciii. 17, 18, The mercy of the Lord is from everlasting to everlasting upon them that fear him: and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. John xvii. 6, I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

v Psalm lxxxix. 33—36, Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie

The bond on my part cannot last *w*
 Yet on both sides stands firm and fast. *x*
 I break my bands at every shock,
 Yet never is the bargain broke. *y*

Daily, alas! I disobey, *z*
 Yet yield obedience ev'ry day. *a*
 I'm an imperfect perfect man, *b*
 That can do all, yet nothing can. *c*

unto David. His seed shall endure for ever, and his throne as the sun before me.

w Psalm lxxxix. 30, 31, 32, If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.

x Psalm lxxxix. 2, 3, 4, For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my Chosen, I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations. *v.* 28, 29, My mercy will I keep for ever more, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. Jer. xxxii. 40, And I will make an everlasting covenant with them, and I will not turn away from them to do them good; but I will put my fear in their hearts, that they may not depart from me.

y Psalm lxxviii. 37, Their heart was not right with him, neither were they stedfast in his covenant. Isa. liv. 10, The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.

z James iii. 2, In many things we offend all.

a Psalm lxi. 8, So will I sing unto thy name for ever, that I may daily perform my vows. Heb. iii. 13, But exhort one another daily while it is called, To-day: lest any of you be hardened through the deceitfulness of sin.

b Psalm xxxvii. 37, Mark the perfect man, and behold the upright; for the end of that man is peace. Rev. iii. 2, Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy work perfect before God.

c Phil. iv. 13, I can do all things through Christ which strengtheneth me. John xv. 5, I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

I'm from beneath, *d* and from above, *e*
 A child of wrath, *f* a child of love. *g*
 A stranger e'en where all may know ;
 A pilgrim, yet I no where go. *b*

I trade abroad, yet stay at home ; *i*
 My tabernacle is my tomb. *k*
 I can be prison'd, yet abroad ;
 Bound hand and foot, yet walk with God. *l*

d John viii. 23, And Jesus said unto the Jews, Ye are from beneath—: ye are of this world. &c.

e Gal. iv. 26, Jerusalem which is from above, is free, which is the mother of us all. *v.* 28, Now, we, brethren, as Isaac was, are the children of promise. John i. 13, Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And iii. 5, 6, Jesus answered, Verily, verily, I say unto thee, (Nicodemus) Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the Spirit is spirit.

f Eph. ii. 3, We—were by nature the children of wrath, even as others.

g Rom. iv. 8—The children of the promise are counted for the seed.

b Heb. xi. 13, These all—confessed that they were strangers and pilgrims on the earth. 1 Pet. ii. 11, Dearly beloved, I beseech you as strangers and pilgrims, &c.

i Phil. iii. 20, For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.

k 2 Cor. v. 1, 2, For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly, desiring to be clothed upon with our house which is from heaven. *v.* 4, For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

l Acts xvi. 24, 25, The jailor, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God. 2 Tim. ii. 9, Wherein I suffer trouble as an evil doer, even unto bonds ; but the word of God is not bound. 2 Cor. vi. 4, 5, But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.

SECT. IX. *The mystery of various names given to saints and church of Christ; or the flesh and Spirit described from inanimate things, vegetables and sensitives.*

To tell the world my proper name,
Is both my glory and my shame : *a*
For like my black but comely face,
My name is Sin, my name is Grace. *b*

Most fitly I'm assimilate
To various things inanimate ;
A standing lake, *c* a running flood, *d*
A fixed star, *e* a passing cloud. *f*

a Hof. i. 9, Then said God, Call his name Lo-ammi : for ye are not my people, and I will not be your God. And ii. 1, Say ye unto your brethren, Ammi, and to your sisters, Ruhamah. v. 23, And I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God.

b Song i. 5, I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief. Isa. lxii. 2, 3, And the Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

c Jer. xlvi. 11, Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity : therefore, his taste remained in him, and his scent is not changed.

d Isa. xlv. 3, I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my Spirit upon thy seed, and my blessing upon thine offspring.

e Dan. xii. 3, And they that be wise, shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever—*And in opposition to those called wandering stars, Jude 13.*

f Hof. vi. 4, O Ephraim, what shall I do unto thee ? O Judah what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away.

A Cake unturn'd, nor cold, nor hot ; *g*
 A vessel found, *b* a broken pot : *i*
 A rising sun, *k* a drooping wing ; *l*
 A flinty rock, *m* a flowing spring, *n*
 A rotten beam, *o* a virid stem ; *p*
 A menstruous cloth, *q* a royal gem ; *r*
 A garden barr'd, *f* an open field ; *s*
 A gliding stream, *t* a fountain seal'd. *u*

g Hof. vii. 8, Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned. Rev. iii. 15, I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot.

b Rom. ix. 21, Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ?

i Psalm xxxi. 12, I am forgotten as a dead man out of mind ; I am like a broken vessel.

k Matth. xiii. 43, Then shall the righteous shine forth as the sun, in the kingdom of their Father.

l Psalm lv. 6, And I said, O that I had wings like a dove ! for then would I fly away, and be at rest.

m Zech. vii. 12, They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit, by the former prophets.

n John. iv. 13, 14, Jesus answered and said unto her—Whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him, shall be in him a well of water, springing up unto everlasting life.

o Isa. xvii. 9, 10, In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel : and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength ; therefore shalt thou plant pleasant plants, and shalt set it with strange slips. Chap. xxvii. 11, When the boughs thereof are withered, they shall be broken off ; the women came and set them on fire ; for it is a people of no understanding, &c.

p Prov. xi. 28, The righteous shall flourish as a branch. Psalm xcii. 12, 13, The righteous shall flourish like the palm tree ; he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the house of our God.

q Isa. xxx. 22, Ye shall desire also the covering of thy graven images of silver, and the ornament of thy molten images of gold : thou shalt cast them away as a menstruous cloth, shall say unto it, Get thee hence. Chap. lxiv. 6, But we are all as an unclean thing, and our righteousnesses are as filthy rags.

Of various vegetables see

A fair and lively map in me.

A fragrant rose, *v* a noisome weed ; *w*

A rotting, *x* yet immortal seed. *y*

I'm with'ring grafs, *z* and growing corn ; *a*

A pleasant plant, *b* an irksome thorn ; *c*

An empty vine, *d* a fruitful tree ; *e*

An humble shrub, *f* a cedar high. *g*

r Isa. lxii. 3, Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hands of thy God.

f Song iv. 12, A garden enclosed is my sister, my spouse.

s Matth. xiii. 24, 25, Another parable he put forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field ; but while men slept, his enemy came and sowed tares among the wheat, and went his way.

t Song iv. 5, (My sister is) a fountain of gardens, a well of living waters, and streams from Lebanon.

u Song iv. 12, A spring shut up, a fountain sealed, is my sister, my spouse.

v Isa. xxxv. 1, The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice and blossom as the rose.

w Isa. v. 4, What could have been done more to my vineyard ; that I have not done in it ? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes.

x Gen. iii. 19, In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust thou shalt return.

y 1 Pet. i. 23, Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

z Isa. xl. 7, The grafs withereth, the flower fadeth ; because the Spirit of the Lord bloweth upon it ; surely the people is grafs.

a Hof. xiv. 7, They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine : the scent thereof shall be as the wine of Lebanon.

b Isa. v. 7, The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant.

c Mic. vii. 4, The best of them is a brier ; the most upright is sharper than a thorn hedge.

d Hof. x. 1, Israel is an empty vine, he bringeth forth fruit unto himself.

e Psalm i. 3, And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season ; his leaf also shall not wither, and whatsoever he doth shall prosper.

f Ezek. xvii. 5, 6, He (a great eagle) took also of the seed of the land, and planted it in a fruitful field, he placed it by great wa-

A noxious brier, *b* a harmless pine ; *i*
 A sapless twig, *k* a bleeding vine : *l*
 A stable fir, *m* a pliant bush ; *n*
 A noble oak, *o* a naughty rush. *p*

With sensitives I may compare,
 While I their various nature share :
 Their distinct names may justly suit
 A strange, a reasonable brute. *q*

ters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof was turned toward him ; so it became a vine, and brought forth branches, and shot forth sprigs. *v* 24, And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish : I the Lord have spoken and have done it. Mark iv. 30, 31, And Jesus said, Whereunto shall ye liken the kingdom of God ? or, with what comparison shall we compare it ? It is like a grain of mustard seed, which, when it is sown on the earth, is less than all the seeds that be in the earth.

g Psalm xcii. 12, The righteous shall grow like a cedar in Lebanon.

b Mic. vii. 4, See letter *c*.

i Isa. xli. 19, I will set in the desert the fir tree, and the pine, and the box tree together.

k John xv. 4, Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. *v*. 6, If a man abide not in me, he is cast forth as a branch, and is withered.

l John xv. 5, I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. Song ii. 13, The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. *v* 15, Take us the foxes, the little foxes that spoil the vines ; for our vines have tender grapes.

m Isa. lv. 13, Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. And lx. 13, The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious.

n Matth. xi. 7, And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ?

o Isa. vi. 13, But yet in it shall be a tenth, and it shall return, and shall be eaten ; as a teil tree, and as an oak whose substance is

The sacred page my state describes
 From volatile and reptile tribes ;
 From ugly vipers, *r* beauteous birds ; *f*
 From soaring hots, *s* and swinish herds. *t*

I'm rank'd with beasts of different kinds,
 With spiteful tygers, *u* loving hinds ; *v*
 And creatures of distinguish'd forms,
 With mounting eagles, *w* creeping worms. *x*

A mixture of each sort I am ;
 A hurtful snake, *y* a harmless lamb ; *z*

in them when they cast their leaves ; so the holy seed shall be the substance thereof.

p Isa. lviii. 5, Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a fast, and an acceptable day to the Lord ?

q Psalm lxxiii. 22, So foolish was I (Asaph,) and ignorant ; I was a beast before thee. Prov. xxx. 2, Surely I (Agur) am more brutish than any man, and have not the understanding of a man.

r Matth. iii. 7, But when John saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, &c.

f Song ii. 12, The time of the singing of birds is come, and the voice of the turtle is heard in our land.

s Isa. lx. 8, Who are these that fly as a cloud, and as the doves to their windows ?

t Matth. vii. 6, Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 2 Pet. ii. 22, But it is happened to them according to the true proverb. The dog is turned to his own vomit again : and the sow that was washed, to her wallowing in the mire.

u Psalm xxii. 16, For dogs have compassed me, the assembly of the wicked have inclosed me : they pierced my hands and my feet. Phil. iii. 2, Beware of dogs, beware of evil workers, beware of the concision.

v Psalm xviii. 33, God maketh my feet like hinds feet, and setteth me upon my high places. Prov. v. 19, Let her (the wife of my youth) be as the loving hind, and pleasant roe ; let her breasts satisfy thee at all times, and be thou ravished always with her love.

w Isa. xl. 31—They shall mount up with wings as eagles.

x Psalm xxii. 6, But I am a worm, and no man. Isa. xli. 14, Fear not, thou worm Jacob, and ye men of Israel, &c.

y Psalm lviii. 4, Their poison is like the poison of a serpent ; they are like the deaf adder, that stoppeth her ear.

A tardy afs, *a* a speedy roe ; *b*
 A lion bold, *c* a tim'rous doe. *d*
 A slothful owl, *e* a busy ant ; *f*
 A dove to mourn, *g* a lark to chant : *b*
 And with less equals to compare,
 An ugly toad, *i* an angel fair. *k*

SECT. X. *The mystery of the Saints' old and new man further described ; and the means of their spiritual life.*

TEMPTATIONS breed me much annoy, *a*
 Yet divers such I count all joy. *b*

z John xxi. 15, So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

a Job xi. 12, Vain man would be wise, though man be born like a wild afs's colt.

b Prov. vi. 5, Deliver thyself, (my son) as a roe from the hand of the hunter.

c Prov. xxviii. 1, The righteous are bold as a lion.

d Isa. ii. 19, And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

e Psalm cii. 6, I am like an owl of the desert.

f Prov. vi. 6, Go to the ant, thou sluggard, consider her ways and be wise, &c.

g Isa. xxxviii. 14, Like a crane or a swallow, so did I chatter ; I did mourn as a dove, mine eyes fail with looking upward ; O Lord, I am oppressed, undertake for me. Ezek. vii. 16, But they that escape of them (Israel,) shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

b Song ii. 12, The time of the singing of birds is come, and the voice of the turtle is heard in our land.

i Rom. iii. 13—The poison of asps is under their lips. Job xl. 4, Behold, I am vile, what shall I answer thee! I will lay mine hand upon my mouth.

k Acts vi. 15, And all that sat in the council, looking stedfastly on him (Stephen,) saw his face as if it had been the face of an angel. 2 Cor. iii. 18, But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

a Heb. xii. 11, Now no chastening for the present seemeth to be joyous, but grievous, &c. 1 Pet. i. 6, Wherein ye greatly re-

On earth I see confusions reel, *c*
 Yet wisdom ord'ring all things well. *d*

I sleep, yet have a waking ear; *e*
 I'm blind and deaf yet see and hear, *f*
 Dumb, yet, cry, Abba, Father plain, *g*
 Born only once, yet born again. *h*

My heart's a mirror dim and bright, *i*
 A compound strange of day and night, *k*

joyce, though now for a season, (if need be) ye are in heaviness through manifold temptations.

b James i. 2, My brethren, count it all joy when ye fall into divers temptations.

c Psalm lxxxii. 5, They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

d Psalm xxix. 10, The Lord sitteth upon the flood: yea, the Lord sitteth King for ever. And lxxxix. 9, Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them. Rom. viii. 28, And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

e Song v. 2, I sleep, but my heart waketh; it is the voice of my Beloved that knocketh, saying, Open to me my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of night.

f Isa. xlii. 18, 19, Hear, ye deaf, and look ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind, as he that is perfect, and blind as the Lord's servant? And xxxv. 5, Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

g Isa. xxxv. 6, Then shall—the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. Rom. viii. 15, For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

h John iii. 3—6, Jesus answered and said unto him, (Nicodemus,) Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

i Lam. v. 17, For this our heart is faint, for these things ow

Of dung and diamonds, dross and gold ; *l*
Of summer heat, and winter cold. *m*

Down like a stone I sink and dive, *n*
Yet daily upward soar and thrive, *o*
To heav'n I fly, to earth I tend, *p*
Still better grow, yet never mend. *q*

eyes are dim. Isa. xxxii. 3, And the eyes of them that see shall not be dim, &c.

l Zech. xiv. 7, But it shall be one day which shall be known to the Lord, not day, nor night ; but it shall come to pass, that at evening time it shall be light.

l Mal. ii. 3, Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it. Phil. iii. 8, Yea, doubtless and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. Isa. lxii. 3, Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isa. i. 25, And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. Job xxiii. 10, God knoweth the way that I take ; when he hath tried me, I shall come forth as gold.

m Psalm xxxix. 3, My heart was hot within me, while I was musing the fire burned. Luke xxiv. 32, And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures ? Math. xxiv. 12, And because iniquity shall abound, the love of many shall wax cold. Rev. ii. 4, Nevertheless, I have somewhat against thee, because thou hast left thy first love.

n Psalm xlii. 6, 7, O my God, my soul is cast down within me ; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noise of thy water spouts ; all thy waves and thy billows are gone over me.

o Psalm xlii. 8, 9, Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me ? Why go I mourning because of the oppression of the enemy ? *v*. 11, Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God, for I will yet praise him, who is the health of my countenance, and my God.

p Col. iii. 1, 2, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Psalm xliv. 25, Our soul is bowed down to the dust ; our belly cleaveth to the earth.

My heaven and glory's sure to me,
 Though therefore seldom sure I be : *r*
 Yet what makes me the surer is,
 God is my glory, *f* I am his, *s*

My life's expos'd to open view, *t*
 Yet closely hid and known to few. *u*
 Some know my place, and whence I came,
 Yet neither whence, nor where I am. *v*

q Hof. xiv. 5, I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon. *v*. 7, They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Phil. iii. 12, 13, 14, Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus. Rom. vii. 23, 24, But I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death?

r John xiv. 2, 3, In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that, where I am, there ye may be also. 2 Pet. i. 10, Wherefore, the rather brethren, give all diligence to make your calling and election sure. Heb. iv. 1, Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

f Psalm iii. 3, But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. Isa. lx. 19, The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.

s Isa. xlvi. 13, I will place salvation in Zion for Israel my glory. 2 Cor. viii. 23, Whether do any inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

t Psalm xlv. 13, Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

u Col. iii. 3, Your life is hid with Christ in God.

v John iii. 9, 10, Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou

I live in earth, which is not odd ;
 But lo, I also live in God : *w*
 A Spirit without flesh and blood,
 Yet with them both to yield me food. *x*

I leave what others live upon,
 Yet live I not on bread alone ;
 But food adapted to my mind,
 Bare words, yet not no empty wind. *y*

I'm no anthropophagite rude,
 Though fed with human flesh and blood ;
 But live superlatively fine,
 My food's all spirit, all divine. *z*

I feast on fulness night and day, *a*
 Yet pinch'd for want I pine away, *b*

a master of Israel, and knowest not these things? Prov. xiv. 10, The heart knoweth his own bitterness ; and a stranger doth not intermeddle with his joy. 1 John iv. 16, And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him.

w Gal. ii. 20, I am crucified with Christ : Nevertheless I live, yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

x John iv. 24, God is a Spirit, and they that worship him, must worship him in Spirit and in truth. And vi. 53, 54, 55, Then said Jesus unto them, (the Jews,) Verily verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

y Matt. iv. 4, But Jesus answered and said (unto the tempter,) It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Jer. xv. 16, Thy words were found, and I did eat them ; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts.

z John vi. 57, 58, As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead ; he that eateth of this bread shall live for ever. *v*. 63, It is the Spirit that quickeneth, the flesh profiteth nothing ; the words that I speak unto you, they are spirit, and they are life.

My leanness, leanness, ah ! I cry ; *c*
 Yet fat and full of sap am I. *d*

As all amphibious creatures do,
 I live in land and water too : *e*
 To good and evil equal bent, *f*
 I'm both a devil, *g* and a saint. *b*

While some men who on earth are gods ;
 Are with the God of heaven at odds, *k*

a Isa. xxv. 6, And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. Psalm i. 2, But his delight is in the law of the Lord, and in his law doth he meditate day and night.

b Isa. xli. 17, When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. Psalm xl. 17, But I am poor and needy, yet the Lord thinketh upon me : thou art my help and my deliverer, make no tarrying, O my God.

c Isa. xxiv. 16, From the uttermost parts of the earth have we heard songs, even glory to the righteous : but I said, My leanness, my leanness, wo unto me : the treacherous dealers have dealt treacherously ; yea, the treacherous dealers have dealt very treacherously.

d Psalm xcii. 13, 14, Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age ; they shall be fat and flourishing. And civ. 16, The trees of the Lord are full of sap ; the cedars of Lebanon which he hath planted.

e Psalm cxvi. 9, I will walk before the Lord in the land of the living. And lxi. 1. 2, Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing ; I am come into deep waters, where the floods overflow me. And lxxxviii. 17, Thy terrors come round about me daily like water, they compassed me about together.

f Rom. vii. 21, I find then a law, that when I would do good evil is present with me.

g John vi. 70, Jesus answered them, have not I chosen you twelve, and one of you is a devil ? And viii. 44, Ye are of your father the devil, and the lusts of your Father ye will do. James iii. 15, This wisdom descendeth not from above, but is earthly, sensual, devilish.

b 1 Cor. vi. 11, And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

i Psalm lxxxii. 6, I have said, Ye are gods ; and all of you are children of the Most High,

My heart where hellish legions are *l*
Is with the hosts of hell at war. *m*

My will fulfils what's hard to tell,
The counsel both of Heav'n *n* and hell. •
Heav'n, without sin, will'd sin to be ; *p*
Yet will to sin, is sin in me. *q*

l Psalm lxxxii. 1, 2, God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. v. 5, They know not, neither will they understand; they walk on in darkness; all the foundations of the earth are out of course.

l Matth. xv. 19, For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Luke viii. 30, And Jesus asked him, saying, What is thy name? and he said, Legion; because many devils were entered into him.

m Eph. vi. 12, For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

n Rev. xvii. 17, For God hath put into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

o Eph. ii. 3, Among whom also we all had our conversation in times past, in the lusts of our flesh, and of the mind; and were by nature the children of wrath even as others.

p James i. 13, 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. Acts i. 15, 16, And in those days Peter stood up in the midst of the disciples, and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. And ii. 23, Jesus of Nazareth being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. And iv. 27, 28, For of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

q Hof. v. 11, Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment. 2 Cor. viii. 11, 12, Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have: For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

To duty seldom I adhere, *r*
 Yet to the end I persevere. *f*
 I die and rot beneath the clod, *s*
 Yet live and reign as long as God. *t*

SECT. XI. *The mystery of Christ, his names, natures, and offices.*

My Lord appears ; awake, my soul,
 Admire his name, the Wonderful, *a*
 An infinite and finite mind, *b*
 Eternity and time conjoin'd. *c*
 ' The everlasting Father' styl'd,
 Yet lately born, the virgin's child. *d*

r Psalm cxix. 176, I have gone astray like a lost sheep, seek thy servant ; for I do not forget thy commandments.

f Heb. x. 39, But we are not of them who draw back unto perdition : but of them that believe, to the saving of the soul.

s Psalm xc. 3, Thou turnest man to destruction, and sayest, Return, ye children of men.

t John v. 24, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation : but is passed from death unto life. Rev. iii. 21, To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne. And xxii. 5, And there shall be no night there, and they need no candle, neither light of the sun ; for the Lord giveth them light ; and they shall reign for ever and ever.

a Isa. ix. 6, For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders ; and his name shall be called Wonderful.

b Psalm cxlvii. 5, Great is our Lord, and of great power ; his understanding is infinite. Luke ii. 52, And Jesus increased in wisdom and stature, and in favour with God and man.

c Gal. iv. 4, But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

d Isa. ix. 6, For unto us a child is born—: and his name shall be called—The everlasting Father. Matth. i. 23, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

Nor father he, nor mother had,
Yet full with both relations clad. *e*

His titles differ and accord,
As David's son, and David's Lord. *f*
Through earth and hell he conqu'ring rode,
The dying man, the rising God! *g*

My nature is corruption doom'd : *b*
Yet when my nature he assum'd,

e Heb. vii. 3, For this Melchisedec—without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. Luke ii. 48, 49, And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou so dealt with us? behold, thy Father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

f Matth. xxii. 41—45, While the Pharisees were gathered together, Jesus asked him, saying, What think ye of Christ? whose son is he? They said unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies my footstool? If David then call him Lord, how is he his son, &c.

g Matth. xxi. 5, Tell ye the daughters of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. v. 8, 9, And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitude that went before and that followed, cried, saying, Hosannah to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. v. 12, And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves. Col. ii. 15, And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it (his cross.) Rom. iv. 25, Jesus our Lord was delivered for our offences, and was raised again for our justification. Eph. iv. 8, Wherefore he (David) saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Rom. i. 4, Jesus Christ our Lord, was declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead.

b Eph. iv. 22, Put off, concerning the former conversation, the old man which is corrupt, according to the deceitful lusts.

He nor on him (to drink the brook) *i*
My person nor corruption took. *k*

Yet he assum'd my sin and guilt, *l*
For which the noble blood was split.
Great was the guilt o'erflowing flood,
The creature's and Creator's blood; *m*

The Chief of chiefs amazing came, *n*
To bear the glory and the shame; *o*

i Psalm cx. 7, He shall drink of the brook in the way; therefore shall he lift up the head.

k Rom. viii. 3, God sent his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. John i. 14, And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. Luke i. 35, And the angel answered and said unto Mary, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Heb. ii. 16, For verily, he took not on him the nature of angels; but he took on him the seed of Abraham. And vii. 26, 27; For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.

l Isa. liii. 5, 6, All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 2 Cor. v. 21, God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Matth. xx. 28, The son of man came to give his life a ransom for many.

m Rom. iii. 25, Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts xx. 28, Feed the church of God, which he hath purchased with his own blood. 1 Pet. i. 18, 19, For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1 John iii. 16, Hereby perceive we the love of God, because he laid down his life for us.

n Rev. i. 4, 5, Grace be unto you, and peace from—Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.

o Zech. vi. 12, 13, Behold, the man whose name is the

Anointed Chief with oil of joy, *p*
Crown'd Chief with thorns of sharp annoy. *q*

Lo, in his white and ruddy face
Roses and lilies strive for place ; *r*
The morning star, the rising sun
With equal speed and splendor run. *s*

How glorious is the church's head,
The son of God, the woman's seed ; *s*
How searchless is his noble clan, *t*
The first, the last, the second man ; *u*

BRANCH—he shall build the temple of the Lord, and he shall bear the glory. Heb. xii. 2, Jesus, for the joy that was set before him, endured the cross, despising the shame, &c.

p Psalm xlv. 7, Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

q Matth. xxvii. 29, And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews.

r Song ii. 1, I am the rose of Sharon, and the lilly of the valleys. And v. 10, My beloved is white and ruddy, the chiefest among ten thousand.

s Rev. xxii. 16, I (Jesus) am the root and the offspring of David, and the bright and morning star. Mal. iv. 2, But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up, as calves of the stall.

t Col. i. 18, And Christ is the head of the body, the church ; who is the beginning, the first born from the dead ; that in all things he might have the pre-eminence. John iii. 16, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Gen. iii. 15, And I (the Lord God) will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

u Isa. liiii. 8, He was taken from prison and from judgment ; and who shall declare his generation ? Prov. xxx. 4, Who hath ascended up into heaven, or descended ? who hath gathered the wind in his fists ? Who hath bound the waters in a garment ? who hath established all the ends of the earth ? what is his name, and what is his Son's name, if thou canst tell ?

v Rev. i. 11, I am Alpha and Omega, the first and the last. 1 Cor. xv. 45, The last Adam was made a quickening spirit. v. 47, The second man is the Lord from heaven.

With equal brightness in his face,
Shines divine justice, divine grace ; *v*
The jarring glories kindly meet,
Stern vengeance and compassion sweet. *w*

God is a Spirit, seems it odd
To sing aloud the blood of God. *x*
Yea, hence my peace and joy result,
And here my lasting hope is built. *y*

Love through his blood a vent has sought,
Yet divine love was never bought :
Mercy could never purchas'd be,
Yet ev'ry mercy purchas'd he. *z*

v 2 Cor. iv. 6, For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Rom. iii. 24, 25, 26, Being justified freely by his grace, through the redemption that is in Jesus Christ : whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare I say at this time his righteousness ; that he might be just, and the justifier of him which believeth in Jesus. Eph. i. 6, 7, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved : in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

w Rom. v. 20, 21, But where sin abounded, grace did much more abound : that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Psalm lxxxv. 10, Mercy and truth are met together, righteousness and peace have kissed each other.

x John iv. 24, God is a Spirit, and they that worship him, must worship him in spirit and in truth. Acts xx. 28, Feed the church of God, which he hath purchased with his own blood.

y Rom. v. 1, Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. *v*. 10, For if when we were enemies, we were reconciled to God by the death of his Son : much more, being reconciled, we shall be saved by his life. 1 Pet. iii. 15, Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *v*. 18, For Christ hath also once suffered for sins, the just for the unjust, (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit.

z Rom. v. 9, Much more then being now justified by his blood, we shall be saved from wrath through him. *v*. 21, See letter *w*.

His triple station broke my peace,
 The Altar, Priest, and sacrifice ; *a*
 His triple office ev'ry thing,
 My Priest my Prophet is, and King. *b*

This King, who only man became,
 Is both the Lion and the Lamb : *c*
 A King of kings and kingdoms broad ; *d*
 A servant both to man and God. *e*

John iii. 16, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Rom. ix. 15, God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Eph. i. 3, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

a Heb. xiii. 10, We have an altar whereof they have no right to eat, which serve the tabernacle. And ii. 17, Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. And ix. 26, But now, once in the end of the world, hath Christ appeared to put away sin by the sacrifice of himself.

b Acts vii. 37, This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear. Isa. xxxiii. 22, The Lord is our Judge, the Lord is our lawgiver, the Lord is our King, he will save us.

c 1 Tim. iii. 16, And without controversy, great is the mystery of Godliness : God was manifest in the flesh, &c. Rev. v. 5, 6, And one of the elders saith unto me (John,) Weep not : behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. v. 12, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

d Rev. xix. 16, And he (the Word of God) hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Isa. xxxvii. 15, 16, And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth. Rev. xi. 15,

This Prophet kind himself has set
 To be my book and alphabet,
 And ev'ry needful letter plain,
 Alpha, Omega, and *Amen. f*

SECT. XII. *The mystery of the Believer's fixed state further enlarged; and his getting forth out of evil.*

BEHOLD, I'm all defil'd with sin, *a*
 Yet lo, all glorious am within. *b*
 In Egypt and in Goshen dwell; *c*
 Still moveless, and in motion still. *d*

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

e Matth. xv. 28, The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Phil. ii. 7, Christ Jesus made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Isa. xlii. 1, Behold my servant whom I uphold, mine elect, in whom my soul delighteth. And liii. 11, By his knowledge shall my servant justify many.

f Rev. i. 8, I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *v* 11, I am Alpha and Omega, the first and the last; and, What thou (John) seest, write in a book, and send it unto the seven churches which are in Asia. And xxi. 6, I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. And xxii. 13, I am Alpha and Omega, the beginning and the end, the first and the last. And iii. 14, And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God, &c.

a Isa. lxiv. 6, But we are all as an unclean thing, and all our righteousnesses are as filthy rags.

b Psalm xlv. 13, The King's daughter is all glorious within; her clothing is of wrought gold.

c Psalm cxx. 5, 6, Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth peace. And xvi. 5, 6, The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines

Unto the name that most I dread,
 I flee with joyful wings and speed. *e*
 My daily hope does most depend
 On him I daily most offend. *f*

All things against me are combin'd,
 Yet working for my good, I find, *g*
 I'm rich in midst of poverties, *h*
 And happy in my miseries. *i*

Oft my Comforter sends me grief,
 My Helper sends me no relief *k*

are fallen to me in pleasant places: yea, I have a goodly heritage.
d 1 Cor. xv. 58, Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

e Psalm cxliii. 2, O Lord, enter not into judgment with thy servant: for in thy sight shall no man living be justified. *v.* 9, Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

f Psalm xxv. 11, For thy name's sake, O Lord, pardon mine iniquity; for it is great. Jer. xiv. 7, O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our backslidings are many, we have sinned against thee.

g Gen. xlii. 36, And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. Rom. viii. 28, And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

h Rev. ii. 8, 9, And unto the angel of the church in Smyrna, write, These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich.)

i Rom. v. 3, 4, 5, And not only so, but we glory in tribulations also, knowing, that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. 2 Cor. xii. 10, Therefore I (Paul) take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

k Lam. i. 16, For these things I weep, mine eye, mine eye runneth down with water, because the comforter, that should relieve my soul, is far from me. Isa. xlv. 15, Verily thou art a God that hidest thyself, O God of Israel the Saviour.

Yet herein my advantage lies,
The help and comfort he denies, *l*

As seamsters into pieces cut
The cloth they into form would put,
He cuts me down to make me up,
And empties me to fill my cup. *m*

I never can myself enjoy,
Till he my woful self destroy ;
And most of all myself I am,
When most I do myself disclaim. *n*

I glory in infirmities, *o*
Yet daily am ashamed of these ; *p*

l Isa. xxx. 18, And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you ; for the Lord is a God of judgment ; blessed are all they that wait for him.

m Hof. v. 15, I will go and return to my place, till they acknowledge their offence, and seek my face ; in their affliction they will seek me early. And vi. 1, 2, Come and let us return unto the Lord ; for he hath torn, and he will heal us : he hath smitten, and he will bind us up. After two days he will revive us, in the third day he will raise us up, and we shall live in his sight. Psalm cvii. 9, God satisfieth the longing soul, and filleth the hungry soul with goodness. Luke i. 53, And Mary said, He hath filled the hungry with good things, and the rich he hath sent empty away.

n Luke ix. 23, 24, And Jesus said to them, If any man will come after me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life, shall lose it : but whosoever will lose his life for my sake, the same shall save it. Romans viii. 13, 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. 2 Cor. xii. 10, See letter *i*.

o 2 Cor. xii. 9, Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

p Psalm lxxiii. 15, 16, If I say, I will speak thus ; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me. And lxxvii. 8, 9, 10, Is his mercy clean gone for ever ? doth his promise fail for evermore ; hath God forgotten to be gracious ; hath he in anger shut up his tender mercies ? Selah. And I said, This is my infirmity ; but I will remember the years of the right hand of the Most High.

Yea, all my pride gives up the ghost,
When once I but begin to boast. *q*

My chemistry is most exact,
Heaven out of hell I do extract : *r*
This art to me a tribute brings
Of useful out of hurtful things. *f*

I learn to draw well out of woe,
And thus to disappoint the foe ; *s*
The thorns that in my flesh abide,
Do prick the tympany of pride. *t*

By wounding foils the field I win.
And sin itself destroys my sin : *u*

q Isa. xlv. 24, 25, Surely, shall one say, in the Lord have I righteousness and strength : even to him shall men come, and all that are incensed against him, shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory. Psalm xlv. 6, I will not trust in my bow, neither shall my sword save me. v. 8, In God we boast all the day long ; and praise thy name for ever. Selah.

r Jonah ii. 1, 2, Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried, by reason of mine affliction unto the Lord, and he heard me ; out of the belly of hell cried I, and thou heardst my voice. v. 3, Then I said, I am cast out of thy sight ; yet I will look again toward thy holy temple. Matth. xv. 26, 27, 28, But Jesus answered and said [unto the woman of Canaan,] It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Psalm xlii. 6, 7, 8, O my God, my soul is cast down within me : therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep, at the noise of thy water spouts ; all thy waves and thy billows are gone over me. Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

f Rom. v. 3, 4, 5, See letter *i*.

s Mic. vii. 4, Rejoice not against me, O mine enemy ; when I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me.

t 2 Cor. xii. 7, And lest I should be exalted above measure, through the abundance of the revelations, there was given to

My lusts break one another's pate,
And each corruption kills its mate. v

I smell the bait I feel the harm
Of corrupt ways and take th' alarm.

I taste the bitterness of sin.
And then to relish grace begin. w

me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

v Rom. viii. 35, 37, Who shall separate us us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. Psalm lxxv. 3, Iniquities prevail against me; as for our transgressions, thou shalt purge them away. 2 Chron. xxxii. 24, 25, 26, In those days Hezekiah was sick to death, and prayed unto the Lord; and he spake unto him, and he have him a sign. But Hezekiah rendered not again, according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the Lord came not upon them in the days of Hezekiah.

v Rom. vii. 7, 8, 9, What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once; but when the commandment came sin revived, and I died. v. 11, For sin, taking occasion by the commandment, deceived me, and by it slew me. v. 13, Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. *Where you see the sight and feeling of sin, killed self.* John ix. 39, 40, 41, And Jesus said, For judgment I am come into this world; that they which see not, might see; and that they which see, might be made blind. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth. Psalm lix. 11, Slay them not, lest my people forget? scatter them by thy power; and bring them down, O Lord, our shield. Matt. xxvi. 33, 34, Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice. v. 75, And Peter remem-

I hear the fools profanely talk,
 Thence wisdom learn in word and walk : *
 I see them thronq the passage broad,
 And learn to take the narrow road. y

SECT. XIII. *The mystery of the Saints' adversaries and adversities.*

A LUMP of woe affliction is ;
 Yet thence I borrow lumps of blifs : a

bered the words of Jesus which he said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

w Rom. vi. 21, What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. Psalm. xix. 11. Moreover, by them (the judgments of the Lord) is thy servant warned: and in keeping of them there is great reward. And lxxiii. 17, 18, 19, Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation as in a moment; they are utterly consumed with terrors. Jer. ii. 19, Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

* Job xxi. 13, 14, 15, They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? Eph. iv. 20, 21, 22, But ye have not so learned Christ; if so be that ye have heard him, and been taught by him, as the truth is in Jesus; that ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts. And v. 6, 7, 8, Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. v. 11, And have no fellowship with the unfruitful works of darkness, but rather reprove them.

y Matth. vii. 13, 14, Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Though few can see a blessing in't,
It is my furnace and my mint. *b*

Its sharpness does my lusts dispatch ; *c*
Its suddenness alarms my watch, *d*
Its bitterness refines my taste,
And weans me from the creature's breast. *e*

Its weightiness does try my back,
That faith and patience be not slack. *f*
It is a fanning wind whereby
I am unchast'd of vanity. *g*

A furnace to refine my grace, *b*
A wing to lift my soul apace ; *i*
Hence still the more I sob distressed,
The more I sing my endless rest. *k*

a Heb. xii. 11, Now no chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. James i. 12, 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.

b Isa. xxxi. 9, And he (the Assyrian) shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.

c Psalm xlv. 5, Thine arrows are sharp in the heart of the king's enemies ; whereby the people fall under thee.

d Mark xiii. 35, 36, 37, Watch ye therefore, (for ye know not when the master of the house cometh : at even, or at midnight, or at the cock crowing, or in the morning,) lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

e Jer. ii. 19, See letter *w* forecited. And iv. 18, Thy way and thy doings have procured these things unto thee, this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

f James i. 2, 3, 4, My brethren, count it all joy when ye fall into divers temptations : knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

g Isa. xxvii. 8, 9, In measure when it shooteth forth, thou wilt debate with it ; he stayeth his rough wind in the day of his east wind. By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.

h Mal. iii. 3, And he (the messenger of the covenant) shall sit as a refiner and purifier of silver ; and he shall purify the sons of

Mine enemies that seek my hurt,
 Of all their bad designs come short ; *l*
 They serve me fully to my mind,
 With favours which they ne'er design'd. *m*

The fury of my foes makes me
 Fast to my peaceful refuge flee : *n*
 And ev'ry persecuting elf
 Does make me understand myself. *o*

Their slanders cannot work my shame, *p*
 Their vile reproaches raise my name ; *q*

Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

i Psalm cxliii. 9, Deliver me, O Lord, from mine enemies : I flee unto thee to hide me.

k 2 Cor. iv. 16, 17, For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory.

l Psalm xxxiii. 10, The Lord bringeth the counsel of the heathen to nought : he maketh the devices of the people of none effect.

m Gen. i. 20, And Joseph said unto his brethren—As for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

n Psalm lv. 23, But thou, O God, shall bring them down into the pit of destruction ; bloody and deceitful men shall not live out half their days ; but I will trust in thee.

o *My sin*, Isa. xlii. 24, Who gave Jacob for a spoil, and Israel to the robbers ? did not the Lord, he against whom we have sinned ? for they would not walk in his ways, neither were they obedient unto his law. *My duty*, 2 Sam. xvi. 11, 12, And David said to Abishai, and to all his servants, Behold my son which came forth of my bowels, seeketh my life ; how much more now may this Benjamite do it ; let him alone, and let him curse : for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. Mic. vii. 8, 9, Rejoice not against me, O mine enemy : when I fall I shall arise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me : he will bring me forth to the light, and I shall behold his righteousness. *My safety*, Psalm ix. 9, 10, The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name, will put their trust in thee. *v.*

In peace with Heav'n my soul can dwell,
 Ev'n when they damn me down to hell. r

Their fury can't the treaty harm, f
 Their passion does my pity warm; s
 Their madnefs only calms my blood; t
 By doing hurt they do my good. u

They are my fordid slaves I wot;
 My drudges, though they know it not: v

16, The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

p Psalm xxvi. 13, 14, For I have heard the slander of many, fear was on every side, while they took counsel together against me, they devised to take away my life. But I trusted in thee, O Lord; I said, Thou art my God.

q 1 Pet. iv. 14, If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified.

r Numb. xxiii. 7, 8, And Balaam took up his parable and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come defy Israel. How shall I curse whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? v. 23, Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought?

f Prov. xxvi. 2, As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

s 1 Pet. iii. 8, 9, Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

t Psalm lxix. 12, 13, They that sit in the gate speak against me: and I was the song of the drunkards. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

u Gen. i. 20, See letter m forecited. Esther ix. 20—25, And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly; as the days wherein the Jews rested from their ene-

They act to me a kindly part,
With little kindness in their heart. *v*

They sweep my outer house when foul,
Yea, wash my inner filth of soul : *x*

mies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day ; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them. Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is the lot) to consume them, and to destroy them ; but when Esther came before the king, he commanded by letters, that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

v Jer. xxv. 8, 9, Therefore thus saith the Lord of hosts, Because ye have not heard my words, behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. *v. 12*, And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Isa. x. 5, 6, O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation ; and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets. *v. 12*, Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. And xlv. 24, 28, Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord—that saith of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built ; and to the temple, Thy foundations shall be laid. And xlv. 1, Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of kings to open before him the two leaved gates, and the gates shall not be shut. *v. 4*, For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name ; I have firnamed thee, though thou hast not known me.

v Matth. v. 10, 11, 12, Blessed are they which are persecuted

They help to purge away my blot,
For Moab is my washing pot. *y*

SECT. XIV. *The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sins desert.*

I THOUGH from condemnation free,
Find such condemnables in me,
As make more heavy wrath my due
Than falls on all the damned crew. *a*

But though my crimes deserve the pit,
I'm no more liable to it:
Remission seal'd with blood and death,
Secures me from deserved wrath. *b*

for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you. Luke vi. 22, 23, Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven; for in the like manner did their fathers unto the prophets.

∞ Isa. iv. 3, 4, 5, And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. And xxvii. 9, By this therefore shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images shall not stand up.

y Psalm lxxviii. 8, Moab is my wash pot, &c.

a Rom. viii. 8, There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after

And having now a pardon free,
 To hell obnoxious cannot be,
 Nor to a threat, except * anent
 Paternal wrath and chastisement. *c*

* about.

My soul may oft be fill'd indeed
 With slavish fear and hellish dread, *d*
 This from my unbelief does spring, *e*
 My Faith speaks out some better thing.

Faith sees no legal guilt again,
 Though sin and its desert remain: *f*
 Some hidden wonders hence result:
 I'm full of sin, yet free of guilt. *g*

the Spirit. And vii. 18, For I know that in me, (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. 1 Tim. i. 15, 16, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief. Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting.

b Gal. iii. 13, Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. Rom. v. 9, Much more then being now justified by his blood, we shall be saved from wrath through him. Eph. i. 7, In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

c 1 Theff. i. 10, And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come. Isa. liv. 9, 10, For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Psalm lxxxix. 30—33, If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

d Matth. xiv. 26, And when the disciples saw Jesus walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

Guilt is the legal bond or knot,
That binds to wrath and vengeance hot ; *b*
But sin may be where guilt's away,
And guilt where sin can never stay.

Guilt without any sin has been,
As in my surety may be seen ;
The elect's guilt upon him came,
Yet still he was the holy Lamb. *i*

Sin without guilt may likewise be,
As may appear in pardon'd me :
For though my sin, alas ! does stay,
Yet pardon takes the guilt away : *k*

Thus free I am, yet still involv'd ;
A guilty sinner yet absolv'd : *l*
Though pardon leave no guilt behind,
Yet sin's desert remains I find. *m*

e Mark iv. 40, And Jesus said unto his disciples, Why are ye so fearful ? how is it that you have no faith ?

f Rom. vii. 6, But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter. Chap. viii. 3, 4, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

g Rom. iv. 14, For we know that the law is spiritual : but I am carnal, sold under sin. Chap. viii. 33, 34, Who shall lay any thing to the charge of God's elect ? It is God that justifieth, who is he that condemneth ? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

h Deut. xxvii. 26, Cursed be he that confirmeth not all the words of the law to do them : and all the people shall say, Amen. Rom. i. 18, For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

i Isa. liiii. 6, The Lord hath laid on him the iniquity of us all. Heb. vii. 26, For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

k Rom. vii. 24, O wretched man that I am ? who shall deliver me from the body of this death ? Acts xiii. 38, 39, Be it known

Guilt and demerit differ here,
 Though oft their names confounded are,
 I'm guilty in myself always,
 Since sin's demerit ever stays. *n*

Yet in my Head I'm always free
 From proper guilt affecting me ;
 Because my Surety's blood cancell'd
 The bond of curses once me held. *o*

The guilt that pardon'd did divorce,
 From legal threat'nings drew its force : *p*
 But sin's desert that lodges still,
 Is drawn from sin's intrinsic ill. *q*

unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

l Rom. iii. 19, Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God. *v.* 23, 24, For all have sinned, and come short of the glory of God ; being justified freely by his grace, through the redemption that is in Jesus Christ.

m Rom. iv. 6, 7, 8, Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Psalm li. 3, 4, For I acknowledge my transgressions ; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest. And cxliii. 2, O Lord, enter not into judgment with thy servant ; for in thy sight can no man living be justified.

n Rom. vii. 13, 14, Was then that which is good, made death unto me ? God forbid. But sin, that it might appear sin, working death in me by that which is good ; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual ; but I am carnal, sold under sin. Eph. v. 6, Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience.

o Rom. v. 1, Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. *v.* 9, Much more then, being now justified by his blood, we shall be saved from wrath through him. *v.* 11, And not only so, but we also joy in God,

Were guilt nought else but sin's desert,
 Of pardon I'd renounce my part :
 For were I now in heaven to dwell,
 I'd own my sins deserved hell. *r*

This does my highest wonder move
 At matchless justifying love,
 That thus secures for endless death
 A wretch deserving double wrath. *f*

Though well my black desert I know,
 Yet I'm not liable to wo ;

through our Lord Jesus Christ, by whom we have now received the atonement.

p Gal. iii. 10, For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *v.* 13, Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.

q Psalm li. 4, See letter *m* forecited. Luke xv. 18, I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee.

r Luke xv. 19,—And am no more worthy to be called thy son. Rev. v. 4, And I [John] wept much, because no man was found worthy to open, and to read the book, neither to look thereon. *v.* 9, And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. *v.* 11, 12, 13, And I beheld, and I heard the voice of many angels round the throne, and the beasts, and the elders; the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

f Rom. vii. 24, 25, O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. Chap. viii. 1, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 1 Tim. i. 13, Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief. *v.* 15, 16, 17, This is

While full and complete righteousness
Imputed for my freedom is. *s*

Hence my security from wrath
As firmly stands on Jesus death, *t*
As does my title unto heaven
Upon his great obedience given. *u*

The sentence Heaven did full pronounce,
Has pardon'd all my sins at once :
And even from future crimes acquit,
Before I could the facts commit. *v*

a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour, and glory, for ever and ever. Amen.

s 1 Cor. i. 30, But of him are ye in Christ Jesus, who of God is made unto us—righteousness—and redemption. 2 Cor. v. 21, God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. iv. 11, And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *v*. 22—25, And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

t Rom. v. 9, Much more then, being now justified by his blood, we shall be saved from wrath through him.

u Rom. v. 17, 18, 19,—They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—By the righteousness of one, the free gift came upon all men unto justification of life.—By the obedience of one shall many be made righteous. *v*. 21, Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

v Psalm ciii. 3, Bless the Lord, O my soul,—who forgiveth all thine iniquities; who healeth all thy diseases. 2 Cor. v. 19, God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. *v*. 21, See letter *s* above cited. Dan. ix. 24, Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of

I'm always in a pardon'd state
 Before and after sin; *w* but yet,
 That vainly I presume not hence,
 I'm seldom pardon'd to my sense. *x*

Sin brings a vengeance on my head,
 Though from avenging wrath I'm freed. *y*
 And though my sins all pardon'd be,
 Their pardon's not apply'd to me. *z*

Thus though I need no pardon more,
 Yet need new pardons every hour, *

sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Isa. liv. 10, For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Heb. viii. 12, For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

w Rom. viii. 1, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *v.* 33, 34, 35, 37, 38, 39, Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ, shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, 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 which is in Christ Jesus our Lord.

x Psalm xxv. 11, For thy name's sake, O Lord, pardon mine iniquity; for it is great. And li. 8, 9, Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins; and blot out all mine iniquities. *v.* 12, Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

y Psalm xcix. 8, Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions. 1 Thess. i. 10, And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

z Psalm xxxv. 3, O Lord, say unto my soul, I am thy salvation. And lxxxv. 8, I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them

In point of application free ;
 Lord, wash anew, and pardon me.

SECT. XV. *The mystery of Faith and Sight, of which
 more, Part vi. Chap. vi.*

STRANGE contradictions me befall,
 I can't believe unless I see ; *a*
 Yet never can believe at all,
 Till once I shut the seeing eye. *b*

When sight of sweet experience
 Can give my faith no helping hand, *c*
 The sight of sound intelligence
 Will give it ample ground to stand. *d*

not turn again to folly. Matth. ix. 2, And behold they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith, said unto the sick of the palsy, Son be of good cheer, thy sins be forgiven thee.

* Matth. vi. 12, And forgive us our debts, as we forgive our debtors. 1 John i. 7, 8, If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say, that we have no sin, we deceive ourselves, and the truth is not in us.

a John vi. 40, And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.

b John xx. 29, Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

c Isa. viii. 17, And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Chap. l. 10, Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let them trust in the name of the Lord, and stay upon his God.

d Eph. i. 15—19, Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him ; the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power, to us ward who believe, according to the

I walk by faith, and not by sight, *e*
 Yet knowledge does my faith resound, *f*
 Which cannot walk but in the light, *g*
 Ev'n when experience runs aground. *b*

By knowledge I discern and spy
 In divine light the object shown ; *i*
 By faith I take and close apply
 The glorious object as mine own. *k*

My faith thus stands on divine light,
 Believing what it clearly sees ; *l*
 Yet faith is opposite to fight,
 Trusting its ear, and not its eyes. *m*

Faith list'ning to a sweet report,
 Still comes by hearing, not by sight ; *n*
 Yet is not faith of saving fort,
 But when it sees in divine light. *o*

working of his mighty power, &c. 2 Cor. iv. 6, For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

e 2 Cor. v. 7, For we walk by faith, not by sight.

f John ii. 11, This beginning of miracles, did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

g Psalm ix. 10, And they that know thy name will put their trust in thee.

b Psalm xxxvii. 14, Wait on the Lord, be of good courage, and he shall strengthen thine heart ; wait, I say, on the Lord.

i 2 Cor. iii. 18, But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

k John i. 12, But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

l Gal. i. 16, But when it pleased God—to reveal his Son in me, that I might preach him among the Heathen ; immediately I conferred not with flesh and blood.

m Eph. i. 13, In Christ ye also trusted after that ye heard the word of truth, the gospel of your salvation.

n Rom. x. 17, So then, faith cometh by hearing, and hearing by the word of God.

o Psalm xxxvi. 7, How excellent is thy loving kindness, O God ! therefore the children of men put their trust under the shadow

In fears I spend my vital breath,
 In doubts I waste my passing years ; *p*
 Yet still the life I live is faith,
 The opposite of doubts and fears. *q*
 'Tween clearing faith and clouding sense,
 I walk in darkness and in light. *r*
 I'm certain oft, when in suspense,
 While sure by faith and not by sight. *f*

of thy wings. *v.* 9, For with thee is the fountain of life ; in thy light shall we see light.

p Psalm lxxvii. 3, 4, I remembered God, and was troubled : I complained, and my spirit was overwhelmed. Selah. Thou holdest mine eyes waking ; I am so troubled that I cannot speak. John xx. 25, But Thomas said unto the other disciples, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Luke xxiv. 21, We trusted that it had been he which should have redeemed Israel.

q Gal. ii. 20, I am crucified with Christ : Nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Mark v. 36, As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. Matth. viii. 26, And Jesus saith unto his disciples, Why are ye so fearful, O ye of little faith ? Chap. xiv. 31, And Jesus said unto Peter, O thou of little faith, wherefore didst thou doubt ?

r Job xxix. 1, 2, 3, Moreover, Job continued his parable, and said, Oh that I were as in months past, as in the days when God preserved me : when his candle shined upon my head, and when by his light I walked through darkness. Psalm cxii. 4, Unto the upright there ariseth light in the darkness.

f 1 Pet. i. 8, Whom having not seen, ye love ; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Rom. iv. 18—21, Abraham against hope, believed in hope, that he might become the father of many nations ; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ; and being fully persuaded, that what he had promised, he was able also to perform. Psalm lxxxix. 36—39, His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine an-

SECT. XVI. *The mystery of Faith and Works, and rewards of Grace and Debt.*

I. OF FAITH AND WORKS.

He that in word offendeth not,
Is call'd a perfect man I wot ; *a*
Yet he whose thoughts and deeds are bad,
The law perfection never had. *b*

I am design'd a perfect soul,
Ev'n though I never kept the whole
Nor any precept ; *c* for 'tis known
He breaks them all, that breaks but one. *d*

By faith I do perfection claim, *e*
By works I never grasp the name : *f*

ointed. Thou hast made void the covenant of thy servant ; thou hast profaned his crown, by casting it to the ground.

a James iii. 2, If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

b James ii. 10, For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

c Rom. iv. 5, 6, To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. Job i. 1, There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil. Psalm lxxi. 16, I will go in the strength of the Lord God ; I will make mention of thy righteousness, even of thine only. Eccl. vii. 20, For there is not a just man upon earth, that doth good, and sinneth not.

d James ii. 10, See letter *b*.

e Phil. iii. 9, I count all things but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

f Gal. ii. 16, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ ; even we have believed in Jesus Christ ; that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified.

Yet without works my faith is nought, *g*
And thereby no perfection brought.

Works without faith will never speed, *b*
Faith without works is wholly dead : *i*
Yet I am justify'd by faith,
Which no law works adjutant hath. *k*

Yea, Gospel'works no help can lend, *l*
Though still they do my faith attend : *m*

g James ii. 14, What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

b Heb. xi. 6, Without faith it is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Rom. xxiv. 23, Whatsoever is not of faith, is sin.

i James ii. 17, Even so faith, if it hath not works, is dead being alone. *v.* 26, For as the body without the spirit is dead, so faith without works is dead also.

k Rom. iii. 21, 22, But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. Chap. iv. 4, 5, 6, Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

l Phil. iii. 4—9, If any other man thinketh that he hath whereof he might trust in the flesh, I more:—touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. lxiv. 6, But we are all as an unclean thing, and all our righteousnesses are as filthy rags. Hof. xiii. 9, O Israel, thou hast destroyed thyself, but in me is thine help. Isa. xlv. 24, 25, Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory.

m Tit. iii. 8, This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God

Yet faith by works is perfect made,
And by their presence justify'd. *n*

But works with faith could never vie,
And only faith can justify. *o*

Yet still my justifying faith
No justifying value hath. *p*

Lo, justifying grace from heav'n
Is foreign ware, and freely given : *q*

might be careful to maintain good works : these things are good and profitable unto men. James ii. 18, Yea, a man may say, Thou hast faith, and I have works ; shew me thy faith without thy works and I will shew thee my faith by my works.

n James ii. 21, 22, Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect ? v. 24, Ye see then how that by works a man is justified, and not by faith only.

o Rom. iv. 16, Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed. Titus iii. 4—7, But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost : which he shed on us abundantly, through Jesus Christ our Saviour ; that being justified by his grace, we should be made heirs according to the hope of eternal life. Acts x. 43, To him gave all the prophets witness, that through his name, whosoever believeth on him, shall receive remission of sins.

p Gal. iii. 21, 22, Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ may be given to them that believe. Luke xxii. 31, 32, And the Lord said, Simen, Simon, behold, Satan hath desired to have you, that he may sift you as wheat ; but I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren. 2 Cor. iii. 5, Not that we are sufficient of ourselves, to think any thing of ourselves ; but our sufficiency is of God. Chap. xii. 5, Of such an one will I glory ; yet of myself I will not glory, but in mine infirmities.

q Rom. v. 16, 17—The free gift is of many offences unto justification. They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. Chap. iii. 24, Being justified freely by his grace, through the redemption that is in Jesus Christ.

And saving faith is well content
To be a mere recipient. *r*

Faith's active in my sanctity : *f*
But here its act it will deny, *s*
And frankly own it never went
Beyond a passive instrument. *t*

I labour much, like holy Paul ;
And yet not I but grace does all ; *u*
I try to spread my little sails,
And wait for powerful moving gales. *v*

r Rom. v. 11, And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. *v. 17*, See letter *q*.

f Gal. v. 6, For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Acts xv. 9, God put no difference between us and them, purifying their hearts by faith. Chap. xxvi. 18, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

s Rom. iv. 16, Therefore it is of faith, that it might be by grace. Chap. xi. 6, And if by grace, then it is no more of works ; otherwise grace is no more grace.

t Eph. ii. 8, 9, For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast. 1 Cor. iv. 7, For who maketh thee to differ from another ? and what hast thou that thou didst not receive ? now if thou didst receive it, why dost thou glory as if thou hadst not received it ? Heb. xi. 11, Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. *v. 17*, By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises, offered up his only begotten Son. *v. 19*, Accounting that God was able to raise him up, even from the dead : from whence also he received him in a figure. *v. 35*, Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection.

u 1 Cor. xv. 10, But by the grace of God I am what I am : and his grace which was bestowed upon me, was not in vain ; but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me.

v Psalm lxxi. 16, I will go in the strength of the Lord God : I will make mention of thy righteousness, even of thine only. Song

When pow'r's convey'd, I work ; but see,
 'Tis still his pow'r that works in me.
 I am an agent at his call,
 Yet nothing am, for grace is all. *w*

II. *Of rewards of Grace and Debt.*

IN all my works I still regard
 The recompence of full reward ; *x*
 Yet such my working is withall,
 I look for no reward at all. *y*

God's my reward exceeding great,
 No lesser heav'n that this I wait ; *z*

iv. 16, Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out.

w Phil. ii. 12, 13, Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence ; work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure. Gal. ii. 20, I am crucified with Christ : Nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. 2 Cor. xii. 9, And the Lord said unto me, My grace is sufficient for thee ; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

x Heb. xi. 24, 25, 26, By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompence of the reward.

y 1 Tim. i. 9, God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began. Titus iii. 5, Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

z Gen. xv. 1, After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram ; I am thy shield, and thy exceeding great reward. Psalm lxxiii. 25, 26, Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee. My flesh and my heart faileth ; but God is the strength of my heart, and my portion for ever.

But where's the earning work so broad,
To fet me up an heir of God? *a*

Rewards of debt, rewards of grace,
Are opposites in every case; *b*
Yet sure I am they'll both agree
Most jointly in rewarding me. *c*

Though hell's my just reward for sin *d*
Heav'n as my just reward I'll win. *e*
Both these my just rewards I know,
Yet truly neither of them so.*

a Ezek. xxxvi. 32, Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel. Rom. viii. 16, 17, The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joint heirs with Christ.

b Rom. iv. 4, Now to him that worketh, is the reward not reckoned of grace, but of debt.

c Psalm lviii. 11, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth. Isa. lxii. 11, Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

d Rom. vi. 21, What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. v. 23, The wages of sin is death. Eph. v. 6, Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Gal. iii. 10, For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

e Gal. iii. 13, 14, Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles thro' Jesus Christ; that we might receive the promise of the Spirit through faith. Eph. i. 13, 14, In Christ also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Rom. v. 21, Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. And vi. 23, The gift of God is eternal life through Jesus Christ our Lord.

* Through these opposite voices of law and gospel.

Hell can't in justice be my lot,
 Since justice satisfaction got; *f*
 Nor heaven in justice be my share,
 Since mercy only brings me there. *g*

Yet heaven is mine by solemn oath,
 In justice and in mercy both: *b*
 And God in Christ is all my trust,
 Because he's merciful and just. *i*

f Rom. iii. 25, 26, Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus.

g Romans ix. 15, 16, God saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Tit. iii. 4, —7, But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

b Psalm lxxxix. 35, 36, Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. Heb. vi. 17, 18, Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Psalm lxxxix. 14, Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. v. 16, In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted. v. 24, But my faithfulness and my mercy shall be within him [David my servant] and in thy name shall his horn be exalted. v. 28, My mercy will I keep for him for evermore; and my covenant shall stand fast with him.

i Heb. ii. 17, Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. 1 John i. 6, 8, 9, If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ the Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth

CONCLUSION.

HERE is the riddle, where's the man
Of judgment to expound?
For masters fam'd that cannot scan,
In Israel may be found. *a*

We justly those in wisdom's list
Establish'd faints may call,
Whose bitter sweet experience blest
Can clearly grasp it all. *b*

Some babes in grace may mint * and mar, * *essay*.
Yet aiming right succeed : *c*
But strangers they in Israel are,
Who not at all can read. *d*

is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

a John iii. 10, Jesus answered and said unto Nicodemus, Art thou a master of Israel, and knowest not these things?

b Matth. xi. 25, At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And xiii. 11, Jesus answered and said unto his disciples, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

c 1 Cor. iii. 1, 2, And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Heb. v. 12, 13, 14, For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil. And vi. 1, Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, &c. 1 John ii. 12, 13, I write unto you, little children, because your sins are forgiven you for his name's sake.--I write unto you, little children, because ye have known the Father.

d 2 Cor. iv. 3, 4, But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

GOSPEL SONNETS.

PART IV.

THE

BELIEVER'S LODGING AND INN WHILE ON EARTH;

OR,

A POEM AND PARAPHRASE UPON PSALM LXXXIV.

Ver. 1. *How amiable are thy tabernacles, O Lord of hosts!*

Jehovah, Father, Son, and Holy Ghost,
Sole Monarch of the universal host,
Whom the attendant armies still revere,
Which in bright robes surround the higher sphere;
Whose sovereign empire sways the hellish band
Of ranked legions in the infernal land;
Who hold'st the earth at thy unrivall'd beck,
And stayest proud forces with a humbling check;
Ev'n thou whose name commands an awful dread,
Yet deigns to dwell with man in very deed;
O what refreshment fills the dwelling place
Of thine exuberant unbounded grace!
Which with sweet power does joy and praise extort,
In Zion's tents, thine ever lov'd resort:
Where glad'ning streams of mercy from above
Make souls brim full of warm seraphic love.
Of sweetest odours all thy garment smells;
Thy dismal absence proves a thousand hells,
But heavens of joy are where thine honour dwells. }

Ver. 2. *My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.*

Therefore on thee I centre my desire,
Which veh'mently bursts out in ardent fire.
Deprived, ah! I languish in my plaint,
My bones are feeble, and my spirits faint.

My longing soul pants to behold again
 Thy temple fill'd with thy majestic train ;
 Those palaces with heavenly odour strew'd,
 And regal courts, where Zion's King is viewed :
 To see the beauty of the highest One,
 Upon his holy mount, his lofty throne :
 Whence virtue running from the living Head
 Restores the dying and revives the dead :
 For him my heart with cries repeated sounds,
 To which my flesh with echo loud rebounds
 For him, for him, who life in death can give,
 For him, for him, whose sole prerogative
 Is from and to eternity to live. }

Ver. 3. *Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.*

Alas ! how from thy lovely dwellings I,
 Long banish'd, do the happy birds envy ;
 Which, choosing thy high altars for their nest,
 On rafters of thy tabernacle rest !
 Here dwells the sparrow of a chirping tongue,
 And here the swallow lays her tender young ;
 Faint sacrilege, they seize the sacred spot,
 And seem to glory o'er my absent lot.
 Yet sure I have more special right to thee
 Than all the brutal hosts of earth and sea ;
 That Sovereign at whose government they bow,
 Is wholly mine by his eternal vow ;
 My King to rule my heart and quell my foes,
 My God t' extract my well from present woes,
 And crown with endless glory at the close. }

Ver. 4. *Blessed are they that dwell in thy house ; they will be still praising thee.*

O happy they that haunt thy house below,
 And to thy royal sanctuary flow :
 Not for itself, but for the glorious One,
 Who there inhabits his erected throne !

Others pass by, but here their dwelling is !
 O happy people crown'd with bays of bliss !
 Bless'd with the splendid lustre of his face,
 Bless'd with the high melodious sound of grace,
 That wakens souls into a sweet amaze,
 And turns their spirits to a harp of praise ;
 Which loudly makes the lower temple ring
 With *hallelujahs* to the mighty King :
 And thus they antedate the nobler song
 Of that celestial and triumphant throng,
 Who warble notes of praise eternity along. }

Ver. 5. *Blessed is the man whose strength is in thee :—*

What weights of bliss their happy shoulders load,
 Whose strength lies treasur'd in a potent God ?
 Self drained souls, yet flowing to the brim,
 Because void in themselves, but full in him.
 Adam the first discuss'd their stock of strength,
 The second well retriev'd the sum at length ;
 Who keeps himself a surer hand indeed,
 To give not as they list, but as they need.
 When raging furies threaten sudden harms,
 He then extends his everlasting arms ;
 When satan drives his pointed fiery darts,
 He gives them courage and undaunted hearts
 To quell his deadly force with divine skill,
 And adds new strength to do their Sovereign's will :
 When sore harass'd by some outrageous lust,
 He levelling its power unto the dust
 Makes faints to own him worthy of their trust. }

Ver. 6. *In whose hearts are the ways of them, who passing through the valley of Bacca, make it a well : the rain also filleth the pools.*

Such heav'n born souls are not to earth confin'd,
 Truth's highway fills his elevated mind :
 They, bound for Zion, press with forward aim,
 As Isra'ls males to old Jerusalem.

Their holy path lies through a parched land,
 Through oppositions numerous and grand.
 Traversing scorched deserts, ragged rocks,
 And Bacca's wither'd vale, like thirsty flocks :
 Yet with unshaken vigour homeward go,
 Not mov'd by all opposing harms below.
 They digging wells on this Gilboa top,
 The vale of Achor yields a door of hope :
 For Heav'n in plenty does their labour crown,
 By making silver show'rs to trickle down ;
 Till empty pools imbibe a pleasant fill,
 And weary souls are heart'ned up the hill, }
 By massy drops of joy which down distil. }

*Ver. 7. They go from strength to strength, every one of them
 in Zion appeareth before God.*

Thus they, refreshed by superior aid,
 Are not defatigated nor dismay'd ;
 Because they are, O truth of awful dread !
 As potent as Jehovah in their Head.
 Hence they shall travel with triumphant minds,
 In spite of ragged paths and boist'rous winds.
 The roughest ways their vigour ne'er abates,
 Each new assault their strength redintegrates.
 When they through mortal blows seem to give o'er,
 Their strength by intermitting gathers more.
 And thus they, with unweari'd zeal endu'd,
 Still as they journey have their strength renew'd :
 So glorious is the race, that once begun
 Each one contends his fellow to outrun ;
 Till all uniting in a glorious band,
 Before the Lamb's high throne adoring stand,
 And harp his lofty praise in Zion land.

*Ver. 8. O Lord God of hosts, hear my prayer : give ear, O
 God of Jacob.*

Great God of num'rous hosts, who reigns alone
 The sole possessor of th' imperial throne ;
 Since mental tastes of thy delicious grace

So sweetly relish in thy holy place,
 This is the subject of my tabled prayer,
 To have the vision of thy glory there.
 O let my cry pierce the ethereal frame,
 And mercy's echo follow down the same.
 Omniscient Being, favour my desire,
 Hide not thy goodness in paternal ire :
 Why, thou hast given in an eternal band
 To Jacob and his seed thy royal hand,
 And promis'd by thy sacred Deity,
 His King and covenanted God to be :
 Therefore my hopes are center'd all in thee. }

Ver. 9. *Behold, O God, our shield, and look upon the face of
 thine anointed.* -

Omnipotent, whose armour none can wield,
 Zion's great buckler and defensive shield ;
 Thy pure untainted eyes cannot behold
 Deformed mortals in their sinful mould :
 Unless their names be graved on the breast
 Of Zion's holy consecrated Priest.
 When they his white and glorious garment wear,
 Then sin and guilt both wholly disappear :
 Because o'erwhelmed in the crimson flood,
 And ocean of a dying Surety's blood :
 They also, vested with his radiant grace,
 Reflect the lustre of his holy face.
 They're not themselves now, but divinely trim,
 For wholly what they are, they are in him :
 And hence Jehovah's all discerning eye
 Cannot in them espy deformity. }
 Then look on him, Lord ; and in him on me. }

Ver. 10. *For a day in thy courts is better than a thousand :
 I had rather be a door keeper in the house of my God, than
 to dwell in the tents of wickedness.*

May I possess, as thy domestic child,
 The house that by Jehovah's name is styl'd :
 For royal glories deck those courts of thine,

Which with majestic rays so brightly shine,
 That should my mind present an earth of gold,
 As full of worldly joys as earth can hold :
 Sweet grace so fills thy house; I'd grudge to spare
 One moment here, for thousand ages there.
 No earthly object shall my love confine,
 That Being which possesses all, is mine,
 My spirit therefore rather would embrace
 The meanest office in his holy place,
 And by the threshold of his house within,
 Than sit in splendour on a throne of sin,
 In Jesus' courts I'd choose the lowest place,
 At his saints' feet, so I might see his face.
 Yea, tho' my lamp of outward peace should burn
 Most brightly, yet I would incessant mourn,
 While in a wicked Mesèch I sojourn. }

Ver. 11. *For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.*

For God the Lord, whose courts I love to haunt,
 Is ev'ry thing that empty souls can want ;
 A sun for light, a shield for strength ; yea, more,
 On earth he gives his grace, in heav'n his glore.
 This radiant sun, of life and light the source ;
 Scatters the shades by circumambient course ;
 Yea, guides bemisted souls with heartsome beams,
 And gloriously irradiating gleams.
 This massy shield is polish'd bright with power,
 For helping weaklings in a per'lous hour.
 Here's all that weary travellers would have,
 A sun to cherish, and a shield to save.
 Grace also here is given t' adorn the soul,
 And yield to glory in the heav'nly pole.
 All divine treasure to the faint is due ;
 Nothing's deny'd, if truth itself be true.
 The treasure is so vast it can't be told ;
 Nothing that God can give, will God withhold.
 To whom he doth his saving grace impart,
 To them he gives himself, his hand, his heart :

Uprightness too of heart and life does fall
 Unto their share, who having him, have all.
 In them the grace he gives, he still regards ;
 Gives holiness, and then his gift rewards.
 For to his own upright and divine brood
 He's bound to grant ev'n all that's great and good, }
 By's own sure word, firm oath, and sacred blood. }

Ver. 12. *O Lord of hosts, blessed is the man that trusteth in thee.*

O then, Jehovah, God of armies strong,
 To whom the powers of earth and heav'n belong ;
 How vastly blessed is the fixed man.
 Who by a firm fiducial boldness can,
 Through grace and strength dispensed from above,
 So sweetly scan the height of divine love,
 As to derive his comfort wholly thence,
 And on this rock to found his confidence !
 Whose faith has rear'd up for a firm abode
 A stable building on a living God ?
 Who, spoil'd of human props both great and small,
 Does choose a tri-une deity for all ?
 What scrolls of bliss are in this *All* inroll'd,
 Is too sublime for seraph's to unfold.
 Sift, human wisdom, in a deep amaze !
 Let rapid floods of life his glory raise,
 Till time be drown'd in his eternal praise. }

A fourfold Exercise for the Believer in his
 Lodging on earth.

I. THE HOLY LAW.

OR,

The Ten Commandments, Exod. xx. 3—17.

1. No God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred sabbath don't profane.

5. To parents render due respect.
6. All murder shun, and malice check.
7. From filth and whoredom base abstain ;
8. From theft and all unlawful gain.
9. False witness flee, and flandering spite ;
10. Nor covet what's thy neighbour's right.

II. *The Unholy Heart, the direct opposite of God's holy and righteous Law, Rom. vii. 14.*

OR,

The Knowledge of Sin by the Law, Rom. iii. 20.

1. My heart's to many gods a slave ;
2. Of imagery an hideous cave.
3. An hoard of God dishon'ring crimes ;
4. A waster base of holy times ;
5. A throne of pride and self-conceit ;
6. A slaughter house of wrath and hate ;
7. A cage of birds and thoughts unclean ;
8. A den of thieves and frauds unseen ;
9. A heap of calumnies unspent ;
10. A gulph of greed and discontent.

III. *The Glorious Gospel ;*

OR,

Christ the end of the Law for Righteousness, Rom. x. 4 ; and the absolute need of this remedy inferred from the premises.

HENCE I conclude, and clearly see,
 There's by the law no life for me ;
 Which damns each soul to endless thrall
 Whose heart and life fulfil not all.
 What shall I do, unless for bail
 I from the law to grace appeal ?
 She reigns through Jesus righteousness,
 Which, giving justice full redress,
 On grace's door this motto grav'd,
 ' Let sin be damn'd, and sinners sav'd.'

O wisdom's deep mysterious way !
 Lo, at this door I'll waiting stay,
 Till sin and hell both pass away.
 But in this bliss to shew my part,
 Grant, thro' thy law grav'd in my heart,
 My life may shew thy graving art.

IV. *The Prayer of Faith.*

Which may be conceived in the following words of a certain author :

Sim tuus in vita, tua sint mea funera, Christe ;
 Da, precor, imperii sceptrâ tenere tui.
 Cur etenim moriens, tot vulnera sæva tulisti,
 Si non sum regni portio parva tui ?
 Cur rigido latuit tua vita inclusa sepulchro,
 Si non est mea mors morte fugata tua ?
 Ergo mihi certam præstes, O Christe, salutem ;
 Meque tuo lotum sanguine, Christe, juva.

Which may be thus Englished :

Jesus I'm thine in life and death,
 Oh let me conquering hold thy throne,
 Why shar'd the cross thy vital breath,
 If not to make me share thy crown ?
 Why laid in jail of cruel grave,
 If not thy death from death me free ?
 Then, Lord, insure the bliss I crave,
 Seal'd with thy blood, and succour me.

GOSPEL SONNETS.

PART V.

The Believer's Soliloquy, especially in times of
desertion, distress, affliction, &c.

SECT. I. *The deserted Believer longing for perfect freedom
from sin.*

AH mournful case! what can afford
Contentment when an absent Lord
Will now his kindness never prove
By smiles of grace nor lines of love!
What heart can joy, what soul can sing,
While winter overruns the spring!
I die, yet can't my death condole;
Lord, save a dying, drooping soul.

In pain, yet unconcern'd I live,
And languish when I should believe.
Lord, if thou cease to come and stay,
My soul in sin will pine away.

In sin, whose ill no tongue can tell,
To live is death, to die is hell;
O save, if not from thrall's arrest,
Yet save me, Lord, from sin at least.

This for his merit's sake I seek,
Whose blood and wounds do mercy speak;
Who left the rank of glorious choirs,
And heavenly flowers for earthly briars.

Our Sampson took an holy nap
Upon our feeble nature's lap;
He, wand'ring in a pilgrim's weed,
Did taste our griefs to help our need.

Earth's fury did upon him light;
How black was Herod's cruel spite,

Who, to be sure of murdering one,
Lest he be spar'd did pity none !

Hell hunts the babe a few days old
That came to rifle Satan's fold ;
All hands pursued him even to death,
That came to save from sin and wrath.

O mercy ignorant of bounds,
Which all created thought confounds !
He ran outright a saving race
For them that unto death him chase.

O sin, how heavy is thy weight
That press'd the glorious God of might !
Till, prostrate on the freezing ground,
He sweat his clotted blood around !

His hand the ponderous globe does prop,
This weight ne'er made him sweat a drop ;
But when sin's load upon him lies,
He falls, and sweats, and groans, and dies.

Alas ! if God sink under sin,
How shall the man that dies therein !
How deeply down, when to the load
He adds the slighted blood of God ?

Lord, let thy fall my rise obtain,
Thy grievous shame my glory gain ;
Thy cross my lasting crown procure,
Thy death my endless life insure.

O send me down a draught of love,
Or take me hence to drink above ;
Here Marah's water fills my cup,
But there all griefs are swallowed up.

Love here is scarce a faint desire,
But there the spark's a flaming fire.
Joys here are drops that passing flee,
But there an overflowing sea.

My faith that sees so darkly here,
Will there resign to vision clear ;

My hope, that's here a weary groan,
Will to fruition yield the throne.

Here fetters hamper freedom's wing,
But there the captive is a king ;
And grace is like a buried seed,
But finners there are faints indeed.

Thy portion here's a crumb at best,
But there, the Lamb's eternal feast ;
My praise is now a smother'd fire,
But there I'll sing and never tire.

Now dusky shadows cloud my day,
But then the shades will flee away ;
My Lord will break the dimming glass,
And shew his glory face to face.

My numerous foes now beat me down,
But then I'll wear the victor's crown ;
Yet all the revenues I'll bring
To Zion's everlasting King.

SECT. II. *The deserted Believer's prayer under complaints of unbelief, darkness, deadness, and hardness.*

WHAT means this wicked, wand'ring heart ?
This trembling ague of my soul ?
Would Jesus but a look impart,
One look from him would make me whole.

But will he turn to me his face,
From whom he justly did withdraw ?
To me that slighted all that grace
I in my past experience saw ?

Lord, for thy promise sake, return,
Apply thy pard'ning, cleansing blood ;
Look down with pity on a worm,
With covenant mercy do me good.

When thy free Spirit the word applies,
And kindly tells me thou art mine,
My faithless sinking heart replies,
Ah, Lord ! I wish I could be thine.

My faith's so 'nighted in my doubts,
 I cast the offer'd good away ;
 And lose, by raising vain disputes,
 The wonted blessings of the day.

Was e'er one press'd with such a load,
 Or pierc'd with such an unseen dart :
 To find at once an absent God,
 And yet, alas ! a careless heart ?

Such grief is mine, a griefless grief,
 Did ever any mortal share ?
 An hopeless hope, a lifeless life,
 Or such unwonted careless care ?

'Tis sad, Lord ! when for night's solace,
 Nor moon, nor starry gleams appear :
 Yet worse, when in this dismal case
 My heart is harden'd from thy fear.

'Twas not because no showers did flow
 Of heavenly manna at my door ;
 But by my folly I'm into
 A worse condition than before.

Come, Lord, with greater power ; for why,
 Mine sure is not a common case :
 Thou offerest to unvail ; yet I
 Do scarce incline to see thy face.

Such languid faint desires I feel
 Within this wicked stupid heart :
 I should, I would, but that I will
 I hardly dare with truth assert.

O to be free of that vile wrack,
 That basely keeps me from my God !
 I flee from thee, Lord ; bring me back
 By tender love, or by thy rod.

In paths of righteousness direct,
 New proofs of thy remission give ;
 Then of thy name I'll mention make
 With grateful praises while I live.

On banks of mercy's boundless deep,
 With swifter ease I'll soar and sing,
 Than kings of feathered hosts, that sweep
 The oozy shore with easy wing.

But if thy mind omniscient know
 I'm for this absent bliss unfit,
 Give grace to hate my sins, and to
 Their righteous punishment submit.

But let me ne'er my Spirit lack,
 That by his aid my prayers may come
 Before him, who can wisely make
 Ev'n distance lead his people home.

Deep wisdom can my soul prepare
 By present woes for absent bliss.
 By acid griefs that now I share,
 He can convey the joys I miss.

Who all from nothing's womb disclos'd,
 Can make th' amazing product cease;
 With him our order is confus'd,
 By him confusion brings forth peace.

Then, Lord, ne'er let me basely spurn
 Against thy searchless unknown ways;
 But magnify thy work, and turn
 My groans and murmurs into praise.

Let me submissive, while I live,
 Thy awful justice own with fear;
 Yet pensive let me never grieve
 Thy tender mercy by despair.

Since though by sin I foully swerv'd,
 And lewdly from my glory fell,
 I'm chasten'd here and not reserv'd
 To feel the weight of sin and hell.

Thy high right hand's once joyful days
 In my distress I'll call to mind;
 And own that all thy darkest ways
 Will clearly prove thee good and kind.

SECT. III. *The Believer wading through deeps of desertion and corruption.*

LORD, when thy face thou hid'st,
 And leav'st me long to plore,
 I faithless doubt of all thou didst
 And wrought'st for me before.

No marks of love I find,
 No grains of grace, but wracks ;
 No track of heav'n is left behind,
 No groans, no smoking flax.

But say, if all the gusts
 And grains of love be spent,
 Say, Farewel Christ, and welcome lusts :
 Stop, stop ; I melt, I faint.

Lord, yet thou hast my heart,
 This bargain black I hate ;
 I dare not, cannot, will not part
 With thee at such a rate,

Once, like a father good,
 Thou didst with grace perfume ;
 Wast thou a father to conclude
 With dreadful judge's doom ?

Confirm thy former deed,
 Reform what is defil'd ;
 I was, I am, I still abide
 Thy choice, thy charge, thy child.

Love-seals thou didst impart,
 Lock'd up in mind I have ;
 Hell cannot rase out of my heart
 What Heav'n did there engrave.

Thou once didst make me whole
 By thy almighty hand :
 Thou mad'st me vow and gift my soul ;
 Both vow and gift shall stand.

But, since my folly gross,
 My joyful cup did spill,

Make me the captive of thy cross,
Submissive to thy will.

Self in myself I hate,
That's matter of my groan ;
Nor can I rid me from the mate
That causes me to moan.

O frail, inconstant flesh !
Soon trapt in ev'ry gin ;
Soon turn'd, o'erturn'd, and so afresh
Plung'd in the gulph of sin,
Shall I be slave to sin,
My Lord's most bloody foe !
I feel its pow'rful sway within,
How long shall it be so ?

How long, Lord, shall I stay ?
How long in Mesech here ?
Dishon'ring thee from day to day,
Whose name's to me so dear ?

While sin, Lord, breeds my grief,
And makes me sadly pine ;
With blinks of grace, O grant relief,
Till beams of glory shine.

SECT. IV. *Complaint of sin, sorrow, and want of love.*

If black doom by desert should go,
Then, Lord, my due desert is death ;
Which robs from souls immortal joy,
And from their bodies mortal breath.

But in so great a Saviour,
Can e'er so base a worm's annoy
Add any glory to thy pow'r,
Or any gladness to thy joy ?

Thou justly may'st me doom to death,
And everlasting flames of fire ;
But on a wretch to pour thy wrath
Can never sure be worth thine ire.

Since Jesus the atonement was,
 Let tender mercy me release ;
 Let him be umpire of my cause,
 And pass the gladſome doom of peace.

Let grace forgive and love forget
 My baſe, my vile apoſtacy ;
 And temper thy deſerved hate
 With love and mercy towards me.

The ruſſing winds and raging blaſts
 Hold me in conſtant cruel chace ;
 They break my anchors, ſails, and maſts,
 Allowing no reſoſing place.

The boiſ't'rous ſeas with ſwelling floods,
 On every ſide againſt me fight.
 Heav'n, overcaſt with ſtormy clouds,
 Dims all the planets' guiding light.

The helliſh furies lie in wait,
 To win my ſoul into their pow'r ;
 To make me bite at ev'ry bait,
 And thus my killing bane devour.

I lie enchain'd in ſin and thrall,
 Next border unto black deſpair ;
 Till grace reſtore, and of my fall
 The doleful ruins all repair.

My hov'ring thoughts would flee to glore,
 And neſtle ſafe above the ſky ;
 Fain would my trembling ſhip aſhore
 At that ſure anchor quiet lie.

But mounting thoughts are haled down
 With heavy poiſe of corrupt load ;
 And bluſt'ring ſtorms deny with frown
 An harbour of ſecure abode.

To drown the wight that wakes the blaſt,
 Thy ſin-ſubduing grace afford ;
 The ſtorm might ceaſe, could I but caſt
 This troublous Jonah overboard.

Base flesh, with fleshly pleasures gain'd,
 Sweet grace's kindly fruit declines :
 When mercy courts me for its friend,
 Anon my fordid flesh repines.

Soar up, my soul, to Tabor hill,
 Cast off this loathsome pressing load ;
 Long is the date of thine exile,
 While absent from the Lord thy God.

Dote not on earthly weeds and toys,
 Which do not, cannot suit thy taste :
 The flowers of everlasting joys
 Grow up apace for thy repast.

Sith that the glorious God above
 In Jesus bears a love to thee ;
 How base, how brutish is thy love
 Of any being less than he ?

Who for thy love did choose thy grief,
 Content in love to live and die ;
 Who lov'd thy love more than his life,
 And with his life thy love did buy.

Since then the God of richest love
 With thy poor love enamour'd is ;
 How high a crime will thee reprove
 If not enamour'd deep with his ?

Since on the verdant field of grace
 His love does thine so hot pursue ;
 Let love meet love with chaste embrace,
 Thy mite a thousand fold is due.

Rise, love, thou early heaven, and sing,
 Young little dawn of endless day :
 I'll on thy mounting fiery wing
 In joyful raptures melt away.

SECT. V. *The deserted Soul's prayer for the Lord's gracious and sin-subduing presence.*

KIND Jesus, come in love to me,
 And make no longer stay ;

Or else receive my soul to thee,
That breathes to be away.

A Lazar at thy gate I lie,
As well it me becomes,
For children's bread ashamed to cry :
O grant a dog the crumbs.

My wounds and rags my need proclaim,
They needful help insure :
My wounds bear witness that I'm lame,
My rags that I am poor.

Thou many at thy door dost feed
With mercy when distressed ;
O wilt thou not shew an alms deed
To me among the rest ?

None else can give my soul relief,
None else can ease my moan,
But he whose absence is my grief :
All other joys be gone.

How can I cease from sad complaint,
How can I be at rest ?
My mind can never be content
To want my noble guest.

Drop down, mine eyes, and never tire,
Cease not on any terms,
Until I have my heart's desire,
My Lord within mine arms.

My heart, my hand, my spirits fail,
When hiding off he goes ;
My flesh, my foes, my lusts prevail,
And work my daily woes.

When shall I see that glorious sight
Will all my sins destroy ?
That Lord of love, that lamp of light,
Will banish all annoy ?

O could I but from sinning cease,
And wait on Pisgah's hill,

Until I see him face to face,
Then should my soul be still.

But since corruption cleaves to me
While I in Kedar dwell ;
O give me leave to long for thee,
For absence is a hell.

Thy glory should be dear to me,
Who me so dear hast bought :
O save from rend'ring ill to thee
For good which thou hast wrought.

With fear I crave, with hope I cry,
Oh promis'd favour send ;
Be thou thyself, though changeling I
Ungratefully offend.

Out of thy way remove the lets,
Cleanse this polluted den ;
Tender my suits, cancel my debts :
Sweet Jesus, say Amen.

SECT. VI. *The Song of Heaven desired by Saints on Earth.*

AURORA veils her rosy face
When brighter Phœbus takes her place ;
So glad will grace resign her room
To glory in the heav'nly home.

Happy the company that's gone
From cross to crown, from thrall to throne ;
How loud they sing upon the shore,
To which they sail'd in heart before !

Bless'd are the dead, yea, saith the word,
That die in Christ the living Lord,
And on the other side of death
Thus joyful spend their praising breath :

“ Death from all death has set us free,
“ And will our gain for ever be ;
“ Death loos'd the massy chain of wo,
“ To let the mournful captives go.

- " Death is to us a sweet repose ;
 " The bud was op'd to shew the rose ;
 " The cage was broke to let us fly,
 " And build our happy nest on high.
 " Lo, here we do triumphant reign,
 " And joyful sing in lofty strain :
 " Lo, here we rest, and love to be,
 " Enjoying more than faith could see.
 " The thousandth part we now behold,
 " By mortal tongues was never told ;
 " We got a taste, but now above
 " We forage in the fields of love.
 " Faith once stole down a distant kiss,
 " Now love cleaves to the cheek of bliss :
 " Beyond the fears of more mishap
 " We gladly rest in glory's lap.
 " Earth was to us a feat of war,
 " In thrones of triumph now we are.
 " We long'd to see our Jesus dear,
 " And fought him there, but find him here.
 " We walk in white without annoy,
 " In glorious galleries of joy :
 " And crown'd with everlasting bays,
 " We rival Cherubs in their praise.
 " No longer we complain of wants,
 " We see the glorious King of saints,
 " Amidst his joyful hosts around,
 " With all the divine glory crown'd.
 " We see him at his table head
 " With living water, living bread,
 " His cheerful guests incessant load
 " With all the plentitude of God.
 " We see the holy flaming fires,
 " Cherubic and seraphic choirs ;
 " And gladly join with those on high,
 " To warble praise eternally.

" Glory to God that here we came,
 " And glory to the glorious Lamb.
 " Our light, our life, our joy, our all
 " Is in our arms, and ever shall.

" Our Lord is ours, and we are his ;
 " Yea, now we see him as he is :
 " And hence we like unto him are,
 " And full his glorious image share.

" No darkness now, no dismal night,
 " No vapour intercepts the light ;
 " We see for ever face to face,
 " The highest Prince in highest place.

" This, this, does heav'n enough afford,
 " We are for ever with the Lord :
 " We want no more, for all is given ;
 " His presence is the heart of heav'n."

While thus I laid my list'ning ear
 Close to the door of heav'n to hear ;
 And then the sacred page did view,
 Which told me all I heard was true ;

Yet shew'd me that the heav'nly song
 Surpasses ev'ry mortal tongue,
 With such unutterable strains
 As none in fett'ring flesh attains :

Then said I, " O to mount away,
 " And leave this clog of heavy clay !
 " Let wings of time more hasty fly,
 " That I may join the songs on high."

GOSPEL SONNETS.

PART VI.

THE BELIEVER'S PRINCIPLES,

CONCERNING

1. CREATION AND REDEMPTION.
 2. LAW AND GOSPEL.
 3. JUSTIFICATION AND SANCTIFICATION.
 4. FAITH AND SENSE.
 5. HEAVEN AND EARTH.
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CHAPTER I.

The Believer's Principles concerning Creation and Redemption; or, some of the first principles of the Oracles of God.

The first chapter of Genesis compendised; or, the first Seven Days Work, from the following Latin lines Englished:

PRIMA dies cœlum, & terram, lucemque, creavit.
Altera distendit spatium, discrimen aquarum.
Tertia fecernens undas, dat gramina terris.
Quarta creat solem et lunam, cœlestiaque astra.
Quinta dedit pisces, eadem genus omne volantum.
Sexta tulit pecudes, hominem quoque quem Deus ipse
Condidit; inde operis requies lux septima fulsit.

In English thus:

1. The first day heav'n, earth, light, Jehovah sent.
2. The next, a water fund'ring firmament.
3. The third made dry land spring with flow'ry pride.
4. The fourth set up bright lamps time to divide.
5. The fifth brought swimming fish and flying fowl.
6. The sixth, earth's herds, and man to bear the rule.
7. The seventh brought forth no more yet brought the best,
The lab'ring creatures and Creator's rest.

Or thus ;

The first day at Jehovah's word,
Did heav'n, and earth, and light afford.

The next, a firmament so wide
As might the waters' course divide.

The third, severing land from seas,
Made earth produce herbs, grass, and trees.

The fourth, sun, moon and stars of light,
Set up to rule the day and night.

The fifth made fish in depths to move,
And fowls to fly in air above.

The sixth all earthly beasts did bring,
And man to be the creatures' king.

The seventh of all these days the best,
Was made for God and man to rest.

Redemption work doth bring again
The first of these to be the main.

Fetching new heav'ns and earth in sight,
And immortality to light.

Since then the first is now the best,
Keep well this pledge of endless rest.

The sum of Creation.

All things from nothing, to their Sov'reign Lord
Obedient rose at his commanding word.

Fair in his eye the whole creation stood ;

He saw the building and pronounc'd it good.

And now each work (while nature's fabric stands)

Loud for its wise and mighty Lord demands

A rent of praise, a loud and lofty song,

From ev'ry rational beholder's tongue.

SECT. II. *Of Redemption.*

The mystery of the Redeemer's incarnation ; or God manifested
in the flesh. 1 Tim. iii. 16. John i. 14.

WHAT though the waters, struck with dread,
Rise up and form a pyramid ?

Though floods should gush from rocks and stones,
Or living souls from wither'd bones ?

To hear of an incarnate God,
Is yet more wonderful and odd ;
Or to behold how God most high
Could in our nature breathe and die.

What though the bright angelic forms
Degraded were to crawling worms ?
These creatures were but creatures still,
Transform'd at their Creator's will.

Though creatures change a thousand ways,
It cannot such amazement raise,
Nor such a scene as this display,
The eternal Word a piece of clay.

God-man a strange contexture fix'd ;
Yet not confus'd nor commix'd ;
Yet still a mystery great and fresh,
A Spirit infinite made flesh.

What though when *nothing* heard his call,
Nothing obey'd and brought forth *all* ?
What though he nothing's brood maintain,
Or all annihilate again ?

Let nothing into being pass,
Or back again to what it was ?
But, lo ! the God of *beings* here,
As turn'd to *nothing* doth appear.

All heav'n's astonish'd at his form,
The mighty God became a worm.
Down Arian pride to him shall bow,
He's Jesus and Jehovah too.

The sum of Redemption.

With haughty mind to *Godhead* man aspir'd,
With loving mind our *manhood* God desir'd ;
Man was by *pride* from place of pleasure chas'd,
God man by *love* in greater pleasure plac'd.

Man seeking to *ascend* procur'd our fall,
 God yielding to *descend* remov'd our thrall :
 The judge was cast, the guilty to acquit,
 The Sun defac'd to lend the shades the light.

SECT. III. *The Redeemer's Work.*

OR,

Christ all in all, and our complete Redemption.

A Gospel Catechism for young Christians.

QUESTION.

KIND teacher, may I come to learn
 In this abrupt address,
 By framing questions that concern
 My endless happiness ?

Ans. Yea, child ; but if you'd learn to run
 The great salvation race,
 Know that the name of Christ alone
 Can answer ev'ry case.

Q. By sin, my God and all is lost,
 O where may God be found ?

A. In Christ ; for so the Holy Ghost
 Shews by the joyful sound.

Q. But how will God with sinful me
 Again be reconcil'd ?

A. In Christ, in whom his grace to thee
 And favour is reveal'd.

Q. O how shall I a sharer prove,
 And see his glorious grace ?

A. In Christ the image of his love,
 And brightness of his face.

Q. Where shall I seek all divine store,
 And without fail obtain ?

A. In Christ, in whom for ever more
 His fulness doth remain.

- Q. But how shall I escape and flee
Th' avenging wrath of God ?
- A. In Christ, who bore upon the tree
That whole amazing load.
- Q. Alas ! I'm daily apt to stray,
How shall I heav'n-ward make ?
- A. Through Christ the consecrated way,
Design'd for thee to take.
- Q. Ah ! where's my title, right, or claim
To that eternal bliss ?
- A. In Christ alone, that glorious name,
The Lord our righteousness.
- Q. But who unfit can enter there,
Or with such nasty feet ?
- A. Christ by his blood presents thee fair,
His Spirit makes thee meet.
- Q. But may'nt my spirit, weak as grass,
Fail ere it reach the length ?
- A. Jesus, the Lord thy righteousness,
Will be the Lord thy strength.
- Q. May'nt hellish hosts, and wicked foes,
Sore by the way molest ?
- A. Christ is a friend to bridle those,
And give the weary rest.
- Q. May'nt guilty conscience loudly brand,
And all my comfort chase ?
- A. Christ with a pardon in his hand
Can shew his smiling face.
- Q. But how can divine mercy vent,
Where sins are great and throng ?
- A. Christ is the channel with descent
That mercy runs along.
- Q. But may not justice interpose,
And stand in mercy's way ?
- A. Jesus did all the debt thou owes
To divine justice pay.

- Q. Where shall mine eyes the pardon spy,
Unto my saving good ?
- A. In Christ's free promise see it lie,
In his atoning blood.
- Q. What ground have I to trust and say,
The promise is not vain ?
- A. In Christ the promises are Yea,
In him they are Amen.
- Q. But where is Christ himself, O where
With promises so sweet ?
- A. Christ's in the promises, and there
Thy faith and he may meet.
- Q. Is Christ in them, and they in Christ ?
How shall I this descry ?
- A. His blood and Spirit therein list
To seal and to apply.
- Q. 'Gainst legal fiery threats of wrath,
Pray, what defence is best ?
- A. Christ's full obedience ey'd by faith ;
There should the guilty rest.
- Q. But how shall faith be had ? Alas !
I find I can't believe.
- A. Christ is the author of that grace,
And faith is his to give.
- Q. Ah ! when may faithless I expect
He'll such a bliss bequeath ?
- A. He will of unbelief convict,
And pave the way for faith.
- Q. Repentance must attend, but whence
Shall I this grace receive ?
- A. Christ is exalted as a prince
All needful grace to give.
- Q. How can so vile a lump of dust
Heart-holiness expect ?
- A. Christ by his holy Spirit must
This gradual change effect.

Q. How shall I do the works aright
I'm daily bound unto ?

A. Christ in thee, by his Spirit's might,
Works both to will and do.

Q. How shall my maladies be heal'd,
So fore molesting me ?

A. Christ is the great Physician seal'd
The Lord that healeth thee.

Q. By prayer I ought to seek his face,
This course how shall I drive ?

A. 'Tis Christ alone that has the grace
And sp'rit of prayer to give.

Q. Salvation-work is great and high,
Alas ! what shall I do ?

A. Christ as the Alpha thereof eye,
And the Omega too.

Q. What pillar then is most secure
To build my hope upon ?

A. Christ only the foundation sure,
The living corner stone.

Q. When I'm with black pollution stain'd,
How shall I cleansed be ?

A. Christ is a fountain for that end
Set open wide for thee.

Q. What shall I do when plagues abound,
With sorrows, griefs, and fears ?

A. Christ has a balsam for thy wounds,
A bottle for thy tears.

Q. But is there any help for one
That utterly is lost ?

A. Christ saves from sin, and he alone,
Ev'n to the uttermost.

Q. But where shall I be safe at last
From hell and endless death ?

A. Christ is a refuge from the blast
Of everlasting wrath.

- Q. But mayn't ev'n natural death to me
Become a dreadful thing ?
- A. Christ by his death in love to thee
Did every death unfling.
- Q. Why, Sir, is Christ the whole you say ?
No answer else I find.
- A. Because, were Christ our all away,
There's nothing left behind.
- Q. How can he answer every case,
And help in every thrall ?
- A. Because he is the Lord of grace,
Jehovah, all in all.
- Q. How is he present to supply,
And to relieve us thus ?
- A. Because his glorious name is nigh,
Immanuel, God with us.
- Q. Has he alone all power to save,
Is nothing left to man ?
- A. Yea, without Christ we nothing have,
Without him nothing can.
- Q. Mayn't some from hence take latitude
And room their lusts to please ;
If Christ do all, then very good,
Let us take carnal ease ?
- A. Christ will in flaming vengeance come,
With fury in his face,
To damn his foes that dare presume,
And thus abuse his grace.

SECT. IV. *Faith and Works both excluded from the matter of justification before God, that redemption may appear to be only in Christ.*

Who dare an holy God address,
With an unholy righteousness ?
Who can endure his awful probe,
Without perfection for their robe ?

None could his great tribunal face,
 Were faith itself their fairest dress :
 Faith takes the robe, but never brags
 Itself has ought but filthy rags.

Faith claims no share, and works far less,
 In justice-pleasing righteousness ;
 The servant were to be abhorr'd,
 Would claim the glory of his lord.

Blasphemous unbelief may claim
 The praises of the worthy Lamb :
 But faith disclaiming all its best,
 Not on itself, but Christ, will rest.

I'm fav'd and justify'd by faith,
 Which yet no saving value hath ;
 Nor e'er pretends to save from thrall
 But in its object has its all.

'Tis Christ alone saves guilty me,
 And makes my right to life so free,
 That in himself it stands alone :
 Faith takes the right, but gives me none.

I dare not act with this intent,
 For acts of mine to draw the rent ;
 Nor do good works with this design,
 To win the crown by works of mine.

I'd thus the promis'd grace forsake,
 Nor Jesus for my Saviour take ;
 Yea, this would dreadfully presume,
 And work mine own eternal doom.

Presumption cannot rise more high,
 I'd make the truth of God a lie,
 The God of truth a liar too !
 What more mischief could Satan do ?

Why, I'd discredit God's record
 Concerning Jesus Christ the Lord,
 His glorious and eternal Son,
 Whose blood has life eternal won.

In him, says God, this life I give,
In him shall therefore men believe,
My gift embracing in their arms :
None shall be fav'd on other terms.

Vain man must stoop and freely take,
Or else embrace a burning lake :
Proud nature must submit to grace,
And to the divine righteousness.

In vain on works our hope is built,
Our actions nothing are but guilt :
The best obedience of our own,
Dare not appear before his throne.

What finite worm can bear the load,
The fury of an angry God ?
What mortal vigour can withstand
The vengeance of his lifted hand ?

The law can never save us now,
To damn is all that it can do.
Heaven casts all righteousness of ours ;
The law of works is out of doors.

No merit, money, more or less,
Can buy the gifts of righteousness.
O may I take what Heaven does give :
Jehovah help me to believe ;

And in that righteousness to trust,
Which only makes a sinner just.
And then, the truth of faith to prove,
Lord, make my faith to work by love.

CHAP. II.

The Believer's Principles, concerning the
Law and Gospel.

PARTICULARLY

- | | | |
|---|---|--------------------|
| <p>1. The Mystery
2. The Difference
3. The Harmony
4. The Place and Station</p> | } | Of Law and Gospel. |
|---|---|--------------------|

SECT. I. *The Mystery of Law and Gospel.*

THOUGH law-commands and gospel-grace
Agree in mutual joint embrace, *a*
Yet law and gospel in a shock
Can never draw an equal yoke. *b*

The law of works, the law of grace,
Can't stand together in one place ;
The brighter scene destroys the dark,
As Dagon fell before the ark. *c*

a Rom. iii. 31, Do we then make void the law through faith ? God forbid ; yea, we establish the law. Gal. iii. 21, Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law.

b Psalm cxxx. 3, 4, If thou Lord should mark iniquities, O Lord, who shall stand ? But there is forgiveness with thee, that thou mayest be feared. v. 7, 8, Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. And cxliii. 2, O Lord, enter not into judgment with thy servant : for in thy sight, shall no man living be justified. v. 8, Cause me to hear thy loving kindness in the morning, for in thee do I trust : cause me to know the way wherein I should walk, for I lift up my soul unto thee.

c Rom. xvi. 14, 15, Sin shall not have dominion over you ; for ye are not under the law, but under grace. What then ? shall we sin, because we are not under the law, but under grace ? God forbid. Chap. vii. 4, 5, 6, Wherefore, my brethren, ye also are become dead to the law by the body of Christ ; that ye should be

They harmonize like marry'd pairs, *d*
 Yet are at odds, and keep not squares : *e*
 As mercy stands from merit far,
 The letter and the spirit jar. *f*

The law does gospel comforts harm,
 The gospel breaks the legal arm ; *g*
 Yet both exalt each other's horn,
 And garlands bring their head t' adorn, *b*

I through the law am dead to it.
 To legal works and self conceit ; *i*

married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter. 2 Cor. iii. 7—10, But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance, which glory was to be done away ; how shall not the ministration of the Spirit, be rather glorious ? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, hath no glory in this respect, by reason of the glory that excelleth.

d Gal. iii. 24, Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith.

e Rom. xi. 6, And if (election be) by grace, then is it no more of works ; otherwise grace is no more grace. But if it be of works, then is it no more grace : otherwise work is no more work.

f 2 Cor. iii. 6, The letter killeth, but the spirit giveth life.

g Heb. ii. 15, And deliver them who through fear of death were all their life time subject to bondage. Phil. iii. 7, 8, 9, But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

b Gal. ii. 19, For I through the law am dead to the law, that I might live unto God.

i Rom. vii. 6, But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness

Yet, lo! through gospel grace I live,
And to the law due honour give. *k*

The law great room for boasting makes,
But grace my pride and boasting breaks; *l*
Yet all my boasts the law do kill, *m*
And grace maks room to boast my fill. *n*

The gospel makes me keep the law *o*
Yet from its painful service draw; *p*
It does all law demands fulfil, *q*
Yet makes them wholly void and null. *r*

of spirit, and not in the oldness of the letter. *v.* 9, For I was alive without the law once; but when the commandment came, sin revived, and I died.

k Rom. vii. 4, Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. And *x.* 4, Christ is the end of the law for righteousness to every one that believeth.

l Rom. iii. 27, Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

m Rom. iii. 19, Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

n I Cor. i. 29, 30, 31, That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord.

o Titus ii. 11, 12, For the grace of God that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

p Gal. v. 1, Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

q Rom. viii. 3, 4, For what the law could not do, in that it was weak through the flesh, God did, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

r Rom. vi. 14, Sin shall not have dominion over you; for ye are not under the law, but under grace. Gal. iv. 4, 5, But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law.

The gospel gives me no command, *f*
 Yet by obeying it I stand, *s*
 To strict obedience though I call, *t*
 Does bind to none, but promise all. *u*

The law does strict commandment give
 That I the gospel news believe; *v*
 But yet it teaches no such thing,
 Nor e'er could gospel tidings bring. *w*

When I the gospel truth believe,
 Obedience to the law I give, *x*
 And when I don't the law* observe,
 I from the gospel method swerve. *y*

f Gal. iii. 8, And the scripture foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

s Mark xvi. 16, He that believeth and is baptised, shall be saved.

t 1 Theff. i. 7, 8, The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

u John iii. 17, God sent not his Son into the world to condemn the world; but that the world through him might be saved. And xii. 47, And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. Heb. viii. 10, 11, 12, For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

v John iii. 18, He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

w Rom. x. 5, For Moses describeth the righteousness which is of the law, That the man which doth these things, shall live by them. And iii. 19, Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

x John iii. 18, He that believeth on him is not condemned.

* *Viz.* As it is a rule.

y Titus ii. 11, 12, See letter *o* forecited.

Yet, if I do the law † obey,
 I am not in the gospel way, z
 Which does no new obedience draw, a
 Yet is the gospel no new law. b

As precepts to the law belong.
 Yet in the gospel field are throng. c
 Curs'd ev'ry gospel slighter is, d
 Yet all its office is to blefs. e
 It from the law has power to kill, f
 Yet saving does its power fulfil : g

† *Viz.* As it is a covenant.

z Gal. v. 3, 4, For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace.

a Rom. xvi. 25, 26—The mystery which was kept secret since the world began—now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

b Gal. iii. 21, Is the law then against the promises of God ! God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law.

c Matth. v. 17—48, Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, &c. Psalm cxix. 96, I have seen an end of all perfection ; but thy commandment is exceeding broad.

d Heb. x. 26—29, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses : of how much forer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ? Chap. xii. 25, See that ye refuse not him that speaketh ; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

e Rom. xv. 29, And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. And iii. 26, Unto you first, God having raised up his Son Jesus, sent him to blefs you, in turning away every one of you from his iniquities.

No favour but of life it hath, *b*
Yet most the favour is of death. *i*

Weakness perfection doth exclude,
The law is perfect, just, and good : *k*
Yet can it nothing perfect make,
But all the comers to it break. *l*

Strength to the gospel does belong,
Mighty through God it is, and strong : *m*
It to the law does strength emit,
Yet 'tis the law gives strength to it.

f John iii. 18—He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. Mark xvi. 16, He that believeth not shall be damned. Heb. ii. 3, How shall we escape if we neglect so great salvation?

g Eph. i. 13, In Christ ye also trusted after that ye heard the word of truth, the gospel of your salvation. 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am the chief.

b Phil. ii. 16, Holding forth the word of life, &c. 2 Tim. i. 1, Paul an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus. *v.* 10—Our Saviour Jesus Christ hath abolished death—and hath brought life and immortality to light through the gospel.

i 2 Cor. ii. 26, To the one were the favour of death, unto death, &c.

k Psalm cxix. 96, I have seen an end of all perfection; but thy commandment is exceeding broad. Rom. vii. 12, Wherefore the law is holy; and the commandment holy, and just, and good. Heb. vii. 19, For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

l Heb. viii. 19, See letter *k*. Chap. x. 1, For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

m Rom. i. 16, For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. 2 Cor. x. 4, 5, For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds: casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.

The gospel gives the law, I see,
 Sufficient strength to justify ; *n*
 Yet may I say, in truth it is
 The law that gives the gospel this ; *o*

For as the law no sinner clears,
 But who the gospel garment wears :
 So none are justify'd by grace,
 Unless the law demands have place. *p*

Again the law, which yet seems worse,
 Gives gospel news condemning force ; *q*
 Yet they are news that never can,
 Nor never will condemn a man. *r*

n Rom. viii. 1, There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *v.* 3, 4, For what the law could not do, in that it was weak through the flesh, God did, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

o Rom. iii. 31, Do we then make void the law through faith ? God forbid ; yea, we establish the law. Chap. x. 4, For Christ is the end of the law for righteousness to every one that believeth.

p Rom. iii. 19—22, Now we know that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe ; for there is no difference. Chap. v. 19—By the obedience of one shall many be made righteous. *v.* 21—Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.

q John iii. 18, He that believeth on him is not condemned ; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

r Luke ii. 10, 11, And the angel said unto them (the shepherds,) Fear not ; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. John iii. 17, For God sent not his Son into the world, to condemn the world ; but that the world through him might be saved. Chap. xii. 47, And

Dread threat'nings to the law pertain, *s*
 Not to the gospel's golden chain : *t*
 Yet all law threats and Sinai's ire
 To gospel grace are walls of fire. *u*

The righteous law affaileth none
 Of Adam's guilty race, save one ; *v*
 Who being guilty, for this cause
 By God's just law condemned was. *w*

Yet free of guilt it did him see ;
 Hence fully clear'd, and set him free. *x*

if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world.

s Gal. iii. 10, For as many as are of the works of the law, are under the curse ; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

t Acts xiii. 26, Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

u Mark xvi. 16—He that believeth not, shall be damned. Heb. ii. 3, How shall we escape, if we neglect so great salvation ? Chap. x. 26—29, See letter *d* forecited.

v Rom. v. 19, For as by one man's disobedience many were made sinners : so by the obedience of one shall many be made righteous. John xvii. 4, I have glorified thee on the earth : I have finished the work which thou gavest me to do.

w Isa. liii. 6—The Lord hath laid on him the iniquity of us all. Gal. iii. 13, Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree.

x Heb. vii. 26, For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Dan. ix. 24, Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. 1 Tim. iii. 16, And without controversy, great is the mystery of Godliness ; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Rom. ii. 13, For not the hearers of the law are just before God, but the doers of the law shall be justified. Isa. 1. 8, He is near that justifieth me, who will contend with me ? let us stand together, who is mine adversary ? let him come near to me.

But gospel grace allows no boasts,
Save in the King, the Lord of hosts.

The law still irritates my sin,
And hardens my proud heart therein;
But grace's melting power renews,
And my corruption strong subdues,

The law with thunder, Sinai like,
Does always dread and terror speak,
The gospel makes a joyful noise,
And charms me with a still, calm voice.

The legal trumpet war proclaims,
In wrathful threats, and fire, and flames:
The gospel pipe, a peaceful sound,
Which spreads a kindly breath around.

The law is weak through sinful flesh,
The gospel brings recruits afresh:
The first a killing letter wears,
The last a quick'ning spirit bears.

The law that seeks perfection's height,
Yet gives no strength, nor offers might;
But precious gospel tidings glad,
Declare where all is to be had.

From me alone the law does crave,
What grace affirms in Christ I have:
When therefore law pursuits inthrall,
I send the law to grace for all.

The law brings terrors to molest,
The gospel gives the weary rest:
The one does flags of death display,
The other shews the living way.

The law by Moses was express'd,
The glorious gospel came by Christ:
The first dim nature's light may trace,
The last is only known by grace.

The law may rouse me from my sloth
To faith and to repentance both:

And though the law *commandeth* each
Yet neither of them can it *teach*,

Nor will *accept* for current coin
The duties which it does *enjoin* ;
It seeks all, but accepts no less
Than constant, perfect righteousness.

The gospel, on the other hand,
Although it issue no command,
But strictly view'd, does whole consist
In promises and offers blest ;

Yet does it many duties teach,
Which legal light could never reach :
Thus faith, repentance, and the like,
And fire that gospel engines strike.

They have acceptance here through grace,
The law affords them no such place :
Yet still they come through both their hands
Through gospel teaching, law commands.

The law's a house of bondage fore,
The gospel opes the prison door :
The first me hamper'd in its net,
The last at freedom kindly set.

The precept craves, the gospel gives ;
While that me presses, this relieves ;
And or affords the strength I lack,
Or takes the burden off my back.

The law requires on pain of death ;
The gospel courts with loving breath :
While that conveys a deadly wound,
This makes me perfect, whole, and found.

There viewing how diseas'd I am,
I here perceive the healing balm :
Afflicted there with sense of need,
But here refresh'd with meet remede.

The law's a charge for what I owe ;
The gospel my discharge to show :

Yet still no man its grace partakes,
But whom it truly godly makes. *k*

The law withstands the gospel path, *l*
Which yet its approbation hath ; *m*
The gospel thwarts the legal way, *n*
Yet will approve the law for ay. *o*

God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other ; for every one that exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted. *v.* 21, 22, And he (the ruler) said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing ; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

i Rom. iv. 5, 6, To him that worketh not, but believeth on him that justificth the ungedly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

k Tit. ii. 11—14, The grace of God that bringeth salvation, hath appeared to all men ; teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world ; looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Chap. iii. 4, 5, After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *v.* 3, This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works : these things are good and profitable unto men.

l 1 Cor. xv. 56—The strength of sin is the law. Rom. vi. 14, Sin shall not have dominion over you ; for ye are not under the law, but under grace. Chap. x. 3, Israel being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God.

m Isa. xlii. 21, The Lord is well pleased for his righteousness sake, he will magnify the law, and make it honourable. Matth. iii. 17, And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

n Rom. ix. 31, 32, 33, But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore ? Because they sought it not by faith, but as it were by

Hence though the gospel's comely frame
 Doth openly the law condemn : *p*
 Yet they are blind who never saw
 The gospel justify the law. *q*

Thus gospel grace, and law commands,
 Both bind and loose each other's hands :
 They can't agree on any terms, *r*
 Yet hug each other in their arms. *f*

Those that divide them cannot be
 The friends of truth and verity ; *s*

the works of the law ; for they stumbled at that stumbling stone ; as it is written, Behold I lay in Zion a stumbling stone, and a rock of offence ; and whosoever believeth on him shall not be ashamed.

p Rom. vii. 7, What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin but by the law ; for I had not known lust, except the law had said, Thou shalt not covet. *v.* 10, And the commandment which was ordained to life, I found to be unto death. *v.* 12, Wherefore the law is holy ; and the commandment, holy, and just, and good.

p Rom. v. 5—7, For Moses describeth the righteousness which is of the law, that the man which doth those things, shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven ? (that is, to bring down Christ from above :) or, Who shall descend into the deep ? (that is, to bring up Christ again from the dead.) But what saith it ? The word is nigh thee, even in thy mouth, and in thy heart ; that is, the word of faith which we preach, 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.

q Rom. iii. 31, Do we then make void the law through faith ? God forbid : yea, we establish the law.

r Gal. iv. 21—26, Tell me, ye that desire to be under the law, do ye not hear the law ? For it is written, that Abraham had two sons ; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh ; but he of the free woman was by promise. Which things are an allegory ; for those are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is ; and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

f Psalm lxxiv. 10, Mercy and truth are met together ; righteousness and peace have kissed each other.

s Mat. xiii. 22, Wo unto you, Scribes and Pharisees, hypocrites ;

Yet those that dare confound the two,
 Destroy them both, and gender wo. †

This paradox none can decypher,
 That plow not with the gospel-heifer.

for ye pay tithes of mint and anise, and cummin, and have omitted the weightier matter of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Rom. ii. 23, Thou that makest thy boast of the law, through breaking the law dishonourest thou God? v. 25, 26, For circumcision verily profiteth nothing, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? Matth. xix. 6, What God hath joined together, let no man put asunder. Chap. iii. 15, And Jesus answering, said unto him (John,) Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. Chap. v. 17, Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. v. 19, 20, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 1 John. v. 6, This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.

† Gal. i. 6, 7, 8, I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you, and which pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. Zeph. i. 4—1 will cut off—v. 5—them that worship, and that swear by the Lord, and that swear by Malcham. Acts xv. 7, And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. v. 10, 11, Now therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Gal. v. 1, Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage. v. 4, Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

SECT. II. *The difference between the Law and the Gospel.*

THE law, supposing I have all,
Does ever for perfection call ;
The gospel suits my total want,
And all the law can seek does grant.

The law could promise life to me,
If my obedience perfect be :
But grace does promise life upon
My Lord's obedience alone.

The law says, Do, and life you'll win :
But grace says, Live, for all is done ;
The former cannot ease my grief,
The latter yields me full relief.

By law convinc'd of sinful breach,
By gospel grace I comfort reach :
The one my condemnation bears,
The other justifies and clears.

The law shews my arrears are great,
The gospel freely pays my debt :
The first does me the bankrupt curse,
The last does bless and fill my purse.

The law will not abate a mite,
The gospel all the sum will quite :
There God in threat'nings is array'd.
But here in promises display'd.

The law and gospel disagree,
Like Hagar, Sarah, bond and free :
The former's Hagar's servitude,
The latter Sarah's happy brood.

To Sinai black, and Zion fair,
The word does law and grace compare.
Their cursing and their blessing vie
With Ebal and Gerizzim high.

The law excludes not boasting vain,
But rather feeds it to my bane :

Yet, had not guilt his soul involv'd,
By law he could not been absolv'd. *y*

But he withal condemn'd and spoil'd
The law of works, which him affoil'd : *z*
And now the law is (in these views)
'The marrow of the gospel news. *a*

The law can justify no man
That is a sinner, *b* yet it can
Thus favour sinful men, and free
The chief of sinners, guilty me : *c*

y 2 Cor. v. 21, God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 1 Pet. iii. 18, Christ hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit.

z Col. ii. 14, 15, Blotting out the hand writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Rom. viii. 3, For what the law could not do, in that it was weak through the flesh, God did, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh.

a Rom. x. 4, For Christ is the end of the law for righteousness, to every one that believeth. Isa. xlv. 24, Surely shall one say, In the Lord have I righteousness and strength. Jer. xxiii. 6, In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

b Rom. iii. 19, 20, Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

c The law of works, as fulfilled by Christ, can and does so. Rom. viii. 3, For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh; but after the Spirit. v. 33, 34, Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The gospel too acquitted none
 That have not put perfection on. *d*
 And yet it cleareth none (I grant)
 But those who all perfection want. *e*

Those that with gospel clearance meet,
 Must by the law be found complete; *f*
 Yet never could (again I grant)
 The gospel justify a faint. *g*

All perfect persons it controuls, *h*
 And justifies ungodly souls; *i*

d Rom. iii. 21, 22, But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference.

e Rom. iv. 5, To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

f 1 Cor. i. 30, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption. Col. ii. 10, And ye are complete in him, which is the head of all principality and power.

g Matth. ix. 13—I am not come to call the righteous, but sinners to repentance. Rom. iii. 10, There is none righteous no not one. Chap. ix. 30, 31, 32, What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. Chap. x. 3, Israel being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 1 Tim. i. 15, This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

h Math. xxi. 31, Jesus saith unto them (the Pharisees) Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you. Luke xviii. 9—14, And Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying,

The one a scene of fears doth ope ;
The other is the door of hope.

An angry God the law reveal'd ;
The gospel shews him reconcil'd :
By that I know he was displeas'd ;
By this I see his wrath appeas'd.

The law thus shews the divine ire,
And nothing but consuming fire.
The gospel brings the olive branch,
And blood the burning fire to quench.

The law still shews a fiery face ;
The gospel shews a throne of grace :
There justice rides alone in state ;
But here she takes the mercy seat.

IN SUM.

Lo ! in the law Jehovah dwells,
But Jesus is conceal'd !
Whereas the gospel's nothing else
But Jesus Christ reveal'd.

SECT. III. *The Harmony betwixt the Law and the Gospel.*

THE law's a tutor much in vogue,
To gospel grace a pedagogue ;
The gospel to the law no less
Than its full end for righteousness.

When once the fiery law of God
Has chas'd me to the gospel road ;
Then back unto the holy law
Most kindly gospel grace will draw.

When by the law to grace I'm school'd ;
Grace by the law will have me rul'd :
Hence, if I don't the law obey,
I cannot keep the gospel way.

When I the gospel news believe,
Obedience to the law I give :

And that both in its fed'ral drefs,
And as a rule of holinefs.

Lo! in my Head I render all
For which the fiery law can call;
His blood unto its fire was fuel,
His Spirit shapes me to its rule.

When law and gospel kindly meet,
To ferve each other both unite:
Sweet promifes, and ftern commands,
Do work to one another's hands.

The divine law demands no lefs
'Than human perfect righteoufnefs;
The gospel gives it this and more,
Ev'n divine righteoufnefs in ftore.

Whate'er the righteous law require,
'The gospel grants its whole defire.
Are law commands exceeding' broad?
So is the righteoufnefs of God.

How great foe'er the legal charge,
The gospel payment's equal large:
No lefs by man the law can bray
When grace provides a God to pay.

The law makes gospel banquets fweet;
The gospel makes the law complete:
Law fuits to grace's ftore houfe draw;
Grace decks and magnifies the law.

Both law and gospel clofe combine,
To make each other's luftre fhine:
The gospel all law breakers flames;
The law all gospel flighters damns.

The law is holy, juft, and good;
All this the gospel feals with blood,
And clears the royal law's juft dues
Which dearly purchas'd revenues.

The law commands me to believe;
The gospel faving faith does give:

The law enjoins me to repent ;
 The gospel gives my tears a vent.
 What in the gospel mint is coin'd,
 The same is in the law enjoin'd ;
 Whatever gospel tidings teach,
 The law's authority doth reach.
 Here join the law and gospel hands,
 What this me teaches that commands :
 What virtuous forms the gospel please
 The same the law doth authorize.
 And thus the law commandment seals
 Whatever gospel grace reveals :
 The gospel also for my good
 Seals all the law demands with blood.
 The law most perfect still remains,
 And ev'ry duty full contains :
 The gospel its perfection speaks,
 And therefore gives whate'er it seeks.
 Next, what by law I'm bound unto,
 The same the gospel makes me do :
 What preceptively that can crave,
 This effectively can engrave.
 All, that by precepts Heav'n expects,
 Free grace by promises effects :
 To what the law by fear may move,
 To that the gospel leads by love.
 To run, to work, the law commands ;
 The gospel gives me feet and hands :
 The one requires that I obey ;
 The other does the power convey.
 What in the law has duty's place,
 The gospel changes to a grace :
 Hence legal duties therein nam'd,
 Are herein gospel graces fam'd.
 The precept checks me when I stray ;
 The promise holds me in the way :
 That shews my folly when I roam,
 And this most kindly brings me home.

Law threats and precepts both, I see,
 With gospel promises agree ;
 They to the gospel are a fence,
 And it to them a maintenance.
 The law will justify all those
 Who with the gospel ransom close ;
 The gospel too approve for ay
 All those that do the law obey.
 The righteous law condemns each man.
 That dare reject the gospel plan ;
 The holy gospel none will save,
 On whom it won't the law engrave.
 When Christ the tree of life I climb,
 I see both law and grace in him :
 In him the law its end does gain ;
 In him the promise is *Amen*.
 The law makes grace's pasture sweet,
 Grace makes the law my fav'ry meat ;
 Yea, sweeter than the honey comb,
 When grace and mercy bring it home.
 The precepts of the law me show
 What fruits of gratitude I owe ;
 But gospel grace begets the brood,
 And moves me to the gratitude.
 Law terrors pause the putrid sore ;
 And gospel grace applies the cure :
 The one plows up the fallow ground,
 The other sows the seed around.
 A rigid master was the law,
 Demanding brick, denying straw ;
 But when with gospel tongue it sings,
 It bids me fly, and gives me wings.

IN SUM.

Both law and gospel close unite,
 Are seen with more solace,
 Where truth and mercy kindly meet,
 In fair Immanuel's face.

SECT. IV. *The proper Place and Station of the Law and the Gospel.*

NOTE. That in the four following paragraphs, as well as in the three preceding sections, by Law, is mostly understood the doctrine of the Covenant of Works; and by Gospel, the doctrine of the Covenant of Grace.

PARAGRAPH I. *The place and Station of Law and Gospel in general.*

WHEN we the sacred record view,
 Or divine Test'ments Old and New;
 The matter in most pages fix'd
 Is law and gospel intermix'd.
 Yet few, even in a learned age
 Can so resolve the sacred page;
 As to discern with equal eye,
 Where law, where gospel sever'd lie.
 One divine text with double clause
 May speak the gospel's voice and law's;*
 Hence men to blend them both are apt,
 Should in one sentence both be wrapt.
 But that we may the truth pursue,
 And give both law and grace their due,
 And God the glory there display'd;
 The foll'wing rules will give us aid.

* Ex. gr. Lev. xx. 7, 8, Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you. 1 John iv. 7, Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. Rom. v. 21, That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. Chap. vi. 23, For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. Mark xvi. 15, 16, And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. John iii. 18, He that believeth on him, is not condemned: but he that believeth not, is condemned already; because he hath not believed on the name of the only begotten Son of God, &c.

Where'er in sacred writ we see
 A word of grace or promise free,
 With blessings dropt for Jesus' sake ;
 We these for *gospel* news may take.
 But where a precept strict we find
 With promise to our doing join'd,
 Or threat'ning with a wrathful frown ;
 This as the *law* we justly own.

PARAGRAPH II. *The Place and Station of Law and Gospel in particular : Where the difference is noted betwixt the Gospel largely viewed in its dispensation, and strictly in itself ; and betwixt the gospel and faith receiving it.*

WOULDST thou distinctly know the sound
 Of law and grace, then don't confound
 The dispensation with the grace :
 For these two have a distinct place.
 The gospel thus dispens'd we see,
 ' Believe and thou shalt saved be ;'
 If not, thou shalt be damn'd to hell,
 And in eternal torments dwell.
 Here precepts in it are dispens'd,
 With threat'nings of damnation fenc'd ;
 The legal sanction here takes place,
 That none may dare abuse free grace.
 Yet nor does that command of faith,
 Nor this tremendous threat of wrath,
 Belong to gospel strictly so ;
 But to its dispensation do.
 The method of dispensing here,
 Does law and gospel jointly bear ;
 Because the law's subservient
 Unto the gospel's bless'd intent.
 Precepts and threat'nings both make way ;
 The gospel blessings to convey ;
 Which differs much (though thus dispens'd)
 From laws and threats whereby 'tis fenc'd.
 ' Believe, and thou shalt saved be,'
 Is gospel, but improperly ;

Yet safely men may call it thus,
 Because 'tis so dispens'd to us.
 But sure, the gospel news we sing
 Must be some other glorious thing,
 Than precepts to believe the same,
 Whatever way we blend their name.
 The gospel treasure's something more
 Than means that do apply the store:
 Believing is the method pay'd,
 The gospel is the thing believ'd.
 The precious thing is tidings sweet
 Of Christ a Saviour most complete,
 To save from sin, and death, and wrath;
 Which tidings tend to gender faith.
 Faith comes by hearing God's record
 Concerning Jesus Christ the Lord,
 And is the method Heav'n has blest
 For bringing to the gospel rest.
 The joyful sound is news of grace,
 And life to Adam's guilty race,
 Through Jesus righteousness divine,
 Which bright from faith to faith does shine.
 The promise of immortal bliss
 Is made to this full righteousness:
 By this our right to life is bought;
 Faith begs the right, but buys it not.
 True faith receives the offer'd good,
 And promise seal'd with precious blood:
 It gives no title to the bliss,
 But takes th' entitling righteousness,
 This object great of saving faith,
 And this alone the promise hath;
 For 'tis not made to faith's poor act,
 But is the prize that faith does take;
 And only as it takes the same,
 It bears a great and famous name;
 For self, and all its grandeur, down
 It throws, that Christ may wear the crown.
 But if new laws and threats were all
 That gospel properly we call,

Then were the precept to believe,
No better news than 'do and live.'
If then we won't distinguish here,
We cloud, but don't the gospel clear ;
We blend it with the fiery law,
And all into confusion draw.
The law of works we introduce,
As if old merit were in use,
When men could life by doing won,
Ev'n though the work by grace were done.
Old Adam, in his ignorance,
Deriv'd his power of doing hence :
As all he could was wholly due ;
So all the working strength he knew,
Was only from the grace of God,
Who with such favour did him load :
Yet was the promise to his act,
That he might merit by compact.
No merit but of paction could
Of men or angels e'er be told ;
The God-man only was so high
To merit by condignity.
Were life now promis'd to our act,
Or to our works by paction tack'd ;
Though God should his assistance grant,
'Tis still a doing covenant.
Though heav'n its helping grace should yield,
Yet merit's still upon the field ;
We cast the name, yet still 'tis found
Disclaim'd but with a verbal sound.
If one should borrow tools from you,
That he some famous work might do ;
When once his work is well prepar'd,
He sure deserves his due reward ;
Yea justly may he claim his due,
Although he borrow'd tools from you :
Ev'n thus the borrow'd strength of grace
Can't hinder merit to take place.
From whence soe'er we borrow powers,
If life depend on works of ours ;

Or if we make the gospel thus
 In any fort depend on us ;
 We give the law the gospel place,
 Rewards of debt the room of grace ;
 We mix Heav'n's treasures with our trash,
 And magnify corrupted flesh.
 The new and gospel covenant
 No promise to our works will grant ;
 But to the doing of our Head,
 And in him to each gospel deed.
 To godliness, which is great gain,
 Promise is said to appertain :
 But know, lest you the gospel mar,
 In whom it is we godly are.
 To him and to his righteousness
 Still primar'ly the promise is ;
 And not even to the gracious deed,
 Save in and through the glorious Head.
 Pray let us here observe the odds,
 How law and grace take counter roads ;
 The law of works no promise spake
 Unto the agent, but the act.
 It primar'ly no promise made
 Unto the person, but the deed ;
 Whate'er the doing person shar'd,
 'Twas for his deed he had reward.
 The law of grace o'erturns the scale,
 And makes the quite reverse prevail :
 Its promise lights not on the deed,
 But on the doing person's head ;
 Not for his doing, but for this,
 Because in Christ his person is :
 Which union to the living Prince,
 His living works and deeds evince.
 Good fruits have promise in this view,
 As union to the Branch they shew ;
 To whom the promises pertain,
 In him all yea, and all Amen.
 Observe, pray ; for if here we err,
 And do not Christ alone prefer,

But think the promise partly stands
 On our obeying new commands ;
 Th' old cov'nant place to works we give,
 Or mingle grace with Do and Live ;
 We overcloud the gospel charms
 And also break our working arms.
 More honour to the law profess,
 But giving more we give it less.
 Its heavy yoke in vain we draw,
 By turning gospel into law.
 We rob grace of its joyful sound,
 And bury Christ in Moses' ground :
 At best we run a legal race
 Upon the field of gospel grace.

PARAGRAPH III. *The Gospel no new Law, but a joyful
 sound of Grace and Mercy.*

LAW Precepts in a gospel mold,
 We may as gospel doctrine hold ;
 But gospel calls in legal dress,
 The joyful sound of grace suppress.
 Faith and repentance may be taught,
 And yet no gospel tidings brought ;
 If as mere duties these we press,
 And not as parts of promis'd bliss,
 If only precepts we present,
 Though urg'd with strongest argument,
 We leave the wak'ned sinner's hope
 In darkness of despair to grope.
 The man whom legal precepts chase,
 As yet estrang'd to sov'reign grace,
 Mistaking evangelic charms,
 As if they stood on legal terms.
 Looks to himself, though dead in sin,
 For grounds of faith and hope within ;
 Hence' fears and fetters grow and swell,
 Since nought's within but sin and hell.
 But faith, that looks to promis'd grace,
 Clean out of self the soul will chase,
 To Christ for righteousness and strength,
 And find the joyful rest at length.

Proud flesh and blood will startle here,
 And hardly such report can bear,
 That Heav'n all saving store will give
 To them that work not, but believe.
 Yet not of works, but 'tis the race
 Of faith, that it may be of grace :
 For faith does nothing but agree
 To welcome this salvation free.

“ Come down, Zaccheus, quickly come,
 “ Salvation's brought unto thy home :
 “ In vain thou climb'st the legal tree ;
 “ Salvation freely comes to thee.
 “ Thou dream'st of coming up to terms ;
 “ Come down into my saving arms ;
 “ Down, down, and get a pardon free,
 “ On terms already wrought by me.
 “ Behold the blessings of my blood,
 “ Bought for thy everlasting good,
 “ And freely all to be convey'd
 “ Upon the price already paid.
 “ I know thou hast no good, and see
 “ I cannot stand on terms with thee,
 “ Whose fall has left thee nought to claim,
 “ Nor aught to boast but sin and shame.”

The law of heavy hard commands
 Confirms the weak'ned sinners bands ;
 But grace proclaims relieving news,
 And scenes of matchless mercy shews.
 No precept clogs the gospel call,
 But wherein grace is all in all ;
 No law is here but that of grace,
 Which brings relief in ev'ry case.
 The gospel is the promise fair
 Of grace, all ruins to repair,
 And leaves no sinner room to say,
 “ Alas ! this debt I cannot pay ;
 “ This grievous yoke I cannot bear,
 “ This high demand I cannot clear.”
 Grace stops the mouth of such complaints,
 And store of full supply presents.

The glorious gospel is (in brief)
 A sov'reign word of sweet relief ;
 Not clogg'd with cumbersome commands,
 To bind the soul's receiving hands.
 'Tis joyful news of sov'reign grace,
 That reigns in state through righteous acts,
 To ransom from all threat'ning woes,
 And answer all commanding do's :
 This gospel comes with *help* indeed,
 Adapted unto sinners need :
 These joyful news that suit their case
 Are chariots of his drawing grace :
 'Tis here the Spirit powerful rides,
 The fountains of the deep divides ;
 The King of glory's splendour shews,
 And wins the heart with welcome news.

PARAGRAPH IV. *The Gospel further described, as a bundle of Good News and Gracious Promises.*

THE first grand promise forth did break
 In threats against the tempting snake :
 So may the gospel in commands ;
 Yet nor in threats nor precepts stands :
 But 'tis a doctrine of free grants
 To sinners, that they may be saints :
 A joyful sound of royal gifts,
 To obviate unbelieving shifts :
 A promise of divine supplies,
 To work all gracious qualities
 In those who, pronest to rebel,
 Are only qualify'd for *hell*.
 Courting vile sinners, ev'n the chief,
 It leaves no cloak for unbelief ;
 But ev'n on gross Manasseh's calls,
 On Mary Magdalen's and Saul's.
 'Tis good news of a fountain ope
 For sin and filth ; a door of hope
 For those that lie in blood and gore,
 And of a salve for ev'ry sore.
 Glad news of sight unto the blind ;
 Of light unto the darken'd mind ;

Of healing to the deadly sick ;
 And mercy both to Jew and Greek.
 Good news of gold to poor that lack ;
 Of raiment to the naked back ;
 Of binding to the wounds that smart ;
 And rest unto the weary heart.
 Glad news of freedom to the bound ;
 Of store all losses to refund ;
 Of endless life unto the dead ;
 And present help in time of need.
 Good news of heav'n, where angels dwell,
 To those that well deserved hell ;
 Of strength too weak, for work and war,
 And access near to those afar.
 Glad news of joy to those that weep,
 And tender care of cripple sheep ;
 Of shelter to the soul pursu'd,
 And cleansing to the hellish hu'd :
 Of floods to sap the parched ground,
 And streams to run the desert round ;
 Of ransom to the captive caught,
 And harbour to the found'ring yacht :
 Of timely aid to weary groans ;
 Of joy restor'd to broken bones ;
 Of grace divine to graceless preys,
 And glory to the vile and base :
 Of living water pure, that teems
 On fainting souls refreshing streams ;
 Of gen'rous wine to cheer the strong,
 And milk to feed the tender young ;
 Of saving faith to faithless ones ;
 Of soft'ning grace to flinty stones ;
 Of pardon to a guilty crew,
 And mercy free, where wrath was due.
 Good news of welcome, kind to all
 That come to Jesus at his call ;
 Yea, news of drawing power, when scant,
 To those that fain would come, and can't.
 Glad news of rich mysterious grace,
 And mercy meeting ev'ry case ;

Of store immense all voids to fill,
 And free to whomsoever will :
 Of Christ exalted as a Prince,
 Pardons to give and penitence ;
 Of grace o'ercoming stubborn wills,
 And leaping over Bether hills.
 Faith comes by hearing these reports ;
 Straight to the court of grace resorts,
 And free of mercenary thought,
 Gets royal bounty all for nought.
 Faith's wing within the clammy sea
 Of legal merit cannot fly :
 But mounting mercy's air apace,
 Soars in the element of grace.
 But as free love the blessing gives
 To him that works not, but believes ;
 So faith, once reaching its desire,
 Works hard by love, but not for hire.

CHAP. III.

The Believer's Principles concerning *Justification* and *Sanctification* ; their Difference and Harmony.

SECT. I. *The difference between Justification and Sanctification ; or righteousness imputed and grace imparted ; in upwards of thirty particulars.**

KIND Jesus spent his life to spin
 My robe of perfect righteousness ;
 But by his *Spirit's* work within
 He forms my gracious holy dress.

* NOTE. That (metri causa) *Justification* is here sometimes expressed by the words imputed grace, justifying grace, righteousness, &c. *Sanctification* by the names, imparted grace, grace, graces, holiness, sanctity, &c. ; which the judicious will easily understand.

He as a Priest me justifies,
 His blood does roaring conscience still ;
 But as a King he sanctifies,
 And subjugates my stubborn will.
 He, justifying by his merit,
Imputes to me his righteousness ;
 But, sanctifying by his Spirit,
Infuses in me saving grace.
 My justifying righteousness
 Can merit by condignity ;
 But nothing with my strongest grace
 Can be deserv'd by naughty me.
 This justifying favour sets
 The *guilt* of all my sin remote ;
 But sanctifying grace deletes
 The *filth* and blackness of its blot.
 By virtue of this righteousness,
 Sin can't *condemn* nor justly brand :
 By virtue of infused grace,
 Anon it ceases to *command*.
 The righteousness which I enjoy,
 Sin's *damning* power will wholly stay ;
 And grace imparted will destroy
 Its *ruling* domineering sway.
 The former is my Judge's *act*
 Of condonation full and free :
 The latter, his commenced *fact*,
 And gradual work advanc'd in me.
 The former's *instantaneous*,
 The moment that I first believe :
 The latter is, as Heav'n allows,
Progressive while on earth I live.
 The first will *peace* to conscience give,
 The last the filthy heart will cleanse ;
 The first effects a *relative*,
 The last, a *real* inward change.
 The former *pardons* every sin,
 And counts me righteous, free, and just :
 The latter *quickens* grace within,
 And mortifies my sin and lust.

Imputed grace *entitles* me
 Unto eternal happiness ;
 Imparted grace will *qualify*
 That heav'nly kingdom to possess.
 My righteousness is infinite,
 Both subjectively and in kind ;
 My holiness most incomplete,
 And daily wavers like the wind.
 So lasting is my *outer* dress,
 It never wears nor waxes old ;
 My *inner* garb of grace decays
 And fades, if Heav'n do not uphold.
 My righteousness and pardon is
 At once most perfect and *complete* ;
 But sanctity admits *degrees*,
 Does vary, fluctuate, and fleet.
 Hence fix'd, my righteousness divine
 No real *change* can undergo ;
 But all my graces wax and wane,
 By various *turnings* ebb and flow.
 I'm by the first as *righteous* now
 As e'er hereafter I can be :
 The last will to perfection *grow*,
 Heav'n only is the full degree.
 The first is *equal*, wholly given,
 And still the same in ev'ry faint :
 The last, *unequal* and unev'n,
 Whilst some enjoy what others want.
 My righteousness divine is fresh,
 For ever *pure* and heav'nly both ;
 My sanctity is partly *flesh*,
 And justly term'd a *menstr'ous cloth*.
 My righteousness I magnify,
 'Tis my triumphant lofty flag ;
 But pois'd with this, my sanctity
 Is nothing but a filthy rag.
 I glory in my righteousness,
 And loud extol it with my tongue ;
 But all my grace, compar'd with this,
 I underrate as loss and dung.

By justifying grace, I'm apt
 Of divine favour free to boast ;
 By holiness, I'm partly shap'd
 Into his image I had lost.
 The first to divine *justice* pays
 A rent to still the furious storm ;
 The last, to divine *holiness*
 Instructs me duly to conform.
 The first does quench the fiery law,
 Its rigid *cov'nant* fully stay ;
 The last, its *rule* embroider'd draw,
 To deck my heart, and gild my way.
 The *subject* of my righteousness
 Is Christ himself my glorious Head ;
 But I the subject am of grace,
 As he supplies my daily need.
 The *matter* of the former too
 Is only Christ's obedience dear ;
 But lo, his helping me to do
 Is all the work and matter here.
 I on my righteousness rely
 For Heav'n's acceptance free, and win ;
 But in this matter must deny
 My grace, ev'n as I do my sin.
 Though all my graces precious are,
 Yea, perfect also in desire ;
 They cannot stand before the bar
 Where awful justice is umpire :
 But, in the robe that Christ did spin,
 They are of great and high request ;
 They have acceptance, wrapt within
 My elder Brother's bloody vest.
 My righteousness proclaims me great
 And fair, ev'n in the sight of God ;
 But sanctity's my main off set
 Before the gazing world abroad.
 More justify'd I cannot be
 By all my most religious acts ;
 But these increase my sanctity,
 That's still attended with defects.

My righteousness the safest ark
 'Midst ev'ry threat'ning flood will be ;
 My graces but a leaking bark
 Upon a stormy raging sea.
 I see in justifying grace
 God's love to me does ardent burn ;
 But by imparted holiness
 I, grateful, love for love return.
 My righteousness is that which draws
 My thankful heart to this respect :
 The former then is first the cause,
 The latter is the sweet effect.
 Christ is in justifying me,
 By name, *The Lord my righteousness* ;
 But, as he comes to sanctify,
The Lord my strength and help he is.
 In that I have the *patient's* place,
 For there Jehovah's act is all ;
 But in the other, I'm through grace
 An *agent* working at his call.
 The *first* does *slavish* fear forbid,
 For *there* his wrath revenging ends :
 The *last* commands my *filial* dread,
 For *here* paternal ire attends.
 The former does annul my wo,
 By God's judicial sentence pass'd ;
 The latter makes my graces grow,
 Faith, love, repentance, and the rest,
 The first does divine pard'ning love
 -Most freely manifest to me ;
 The last makes shining graces prove
 Mine int'rest in the pardon free.
 My soul in justifying grace
 Does full and free acceptance gain ;
 In sanctity I heav'n ward press,
 By sweet *assistance* I obtain.
 The first declares I'm free of debt,
 And nothing left for me to pay ;
 The last makes me a debtor yet,
 But helps to pay it ev'ry day.

My righteousnes, with wounds and blood,
 Discharg'd both law and justice' score ;
 Hence, with the debt of gratitude
 I'll charge myself for evermore.

SECT. II. *The Harmony between Justification and Sanctification.*

HE who me decks with righteousnes,
 With grace will also clothe ;
 For glorious Jesus came to bless
 By blood and water both.
 That in his righteousnes I trust,
 My sanctity will show ;
 Though graces cannot make me just,
 They show me to be so.
 All those who, freely justify'd,
 Are of the pardon'd race,
 Anon are also sanctify'd
 And purify'd by grace.
 Where justice stern does justify,
 There holiness is clear'd ;
 Heav'n's equity and sanctity
 Can never be sever'd.
 Hence, when my soul with pardon deck'd,
 Perceives no divine ire,
 Then holiness I do affect
 With passionate desire.
 His justifying grace is such
 As wafts my soul to heav'n :
 I cannot choose but love him much,
 Who much has me forgiven.
 The Sun of righteousnes that brings
 Remission in his rays,
 The healing, in his golden wings
 Of light and heat, conveys.
 Wherever Jesus is a Priest,
 There will he be a King ;
 He that affoils from sin's arrest,
 Won't tolerate its reign.

The title of a precious grace
 To faith may justly fall,
 Because its open arms embrace
 A precious Christ for all.
 From precious faith a precious strife
 Of precious virtues flow ;
 A precious heart, a precious life,
 And precious duties too.
 Wherever faith does justify,
 It purifies the heart :
 The pardon and the purity
 Join hands and never part.
 The happy state of pardon doth
 An holy life infer :
 In subjects capable of both
 They never funder'd were.
 Yet in defence of truth must we
 Distinctly view the twain ;
 That how they differ, how agree,
 We may in truth maintain.
 Two natures in one person dwell,
 Which no *division* know,
 In our renown'd Immanuel,
 Without *confusion* too.
 Those that *divide* them grossly err,
 Though yet distinct they be :
 Those who *confusion* hence infer,
 Imagine blasphemy.
 Thus righteousness and grace we must
 Nor funder nor confound ;
 Else holy *peace* to us is lost,
 And sacred truth we wound.
 While we their proper place maintain,
 In friendship sweet they dwell ;
 But or to *part* or *blend* the twain,
 Are errors hatch'd in hell.
 To separate what God does join,
 Is wicked and profane ;
 To mix and mutilate his coin,
 Is damnable and vain.

Though plain distinction must take place,
 Yet no division here,
 Nor dark confusion; else the grace
 Of both will disappear.
 Lo! errors gross on ev'ry side
 Conspire to hurt and wound;
 Antinomists do them divide,
 And legalists confound.

CHAP. IV.

The Believer's Principles concerning Faith and Sense.

1. Of Faith and Sense Natural.
2. Of Faith and Sense Spiritual.
3. The Harmony and Discord between Faith and Sense.
4. The Valour and Victories of Faith.
5. The Heights and Depths of Sense.
6. Faith and Frames compared; or, Faith building upon Sense discovered.

SECT. I. *Faith and Sense Natural, compared and distinguished.*

WHEN Abram's body, Sarah's womb,
 Were ripe for nothing but the tomb,
 Exceeding old, and wholly dead,
 Unlike to bear the promis'd seed;
 Faith said, *I shall an Isaac see:*
No, no, said sense, it cannot be:
 Blind reason, to augment the strife,
 Adds, *How can death engender life?*
 My heart is like a rotten tomb,
 More dead than ever Sarah's womb;
 O! can the promis'd seed of grace
 Spring forth from such a barren place?
 Sense gazing but on flinty rocks,
 My hope and expectation chokes:
 But could I, skill'd in Abram's art,
 O'erlook my dead and barren heart;

And build my hope on nothing less
Than divine power and faithfulness ;
Soon would I find him raise up sons
To Abram, out of stocks and stones.
Faith acts as busy boatmen do,
Who backward look and forward row ;
It looks intent to things unseen,
Thinks objects visible too mean.
Sense thinks it madness thus to steer,
And only trusts its eye and ear ;
Into faith's boat dare thrust its oar,
And put it further from the shore.
Faith does alone the promise eye ;
Sense won't believe unless it see ;
Nor can it trust the divine guide,
Unless it have both wind and tide.
Faith thinks the promise sure and good ;
Sense doth depend on likelihood ;
Faith ev'n in storms believes the seers ;
Sense calls all men, even prophets, liars.
Faith uses means, but rests on none ;
Sense fails when outward means are gone,
Trusts more on probabilities,
Than all the divine promises.
It rests upon the rusty beam
Of outward things that hopeful seem ;
Let these its support sink or cease,
No promise then can yield it peace.
True faith, that's of a divine brood,
Consults not base with flesh and blood ;
But carnal sense, which ever errs,
With carnal reason still confers.
What ! wont my disciples believe
That I am risen from the grave ?
Why will they pore on dust and death,
And overlook my quick'ning breath ?
Why do they slight the word I spake ?
And rather sorry counsel take
With death, and with a powerful grave,
If they their captive can relieve ?

Sense does inquire if tombs of clay
 Can send their guests alive away ;
 But faith will hear Jehovah's word,
 Of life and death the sov'reign Lord.
 Should I give ear to rotten dust,
 Or to the tombs confine my trust ;
 No resurrection can I see,
 For dust that flies into my eye.
 What ! Thomas, can't thou trust so much
 To me, as to thy sight and touch ?
 Won't thou believe till sense be guide,
 And thrust its hand into my side ?
 Where is thy faith, if it depends
 On nothing but thy finger-ends ?
 But bless'd are they the truth who seal
 By faith, yet neither see nor feel.

SECT. II. *Faith and Sense Spiritual, compared and distinguished. Where also the Difference between the Assurance of Faith, and the Assurance of Sense.*

THE certainty of faith and sense
 Wide differ in experience ;
 Faith builds upon, *Thus faith the Lord :*
 Sense views his *work*, and not his *word*.
 God's word *without* is faith's resort,
 His work *within* doth sense support.
 By faith we trust him without *pawns, * *Pledges.*
 By sense we handle with our hands.
 By faith the word of truth's receiv'd,
 By sense we know we have believ'd.
 Faith's certain by *fiducial acts*,
 Sense by its *evidential facts*.
 Faith credits the divine report,
 Sense to his breathings makes resort :
That on his word of grace will hing,
This on his Spirit witnessing.
 By faith I take the Lord for mine,
 By sense I feel his love divine :
 By *that* I touch his garment hem,
 By *this* find virtue thence to stream.

By faith I have mine all on *band*,
 By sense I have some stock in *band* :
 By *that* some *vision* is begun,
 By *this* I some *fruition* win.
 My faith can fend ev'n in exile,
 Sense cannot live without a smile.
 By faith I to his *promise* fly,
 By sense I in his *bosom* lie.
 Faith builds upon the truth of God,
 That lies within the promise broad ;
 But sense upon the truth of grace
 His hand within my heart did place.
 Thus Christ's the object faith will eye,
 And faith's the object sense may see :
 Faith keeps the truth of God in view,
 While sense the truth of faith may shew.
 Hence faith's assurance firm can stand,
 When sense's in the deep may strand :
 And faith's persuasion full prevail,
 When comfortable sense may fail.
 I am assur'd, when faith's in act,
 Though sense and feeling both I lack :
 And thus mysterious is my lot,
 I'm oft assur'd when I am not ;
 Oft pierc'd with racking doubts and fears :
 Yet faith these brambles never bears ;
 But unbelief that cuts my breath,
 And stops the language of my faith.
 Clamours of unbelieving fears,
 So frequently disturb mine ears,
 I cannot hear what faith would say,
 Till once the noisy clamours stay.
 And then will fresh experience find,
 When faith gets leave to speak its mind,
 The native language whereof is,
My Lord is mine, and I am his.
 Sad doubtings compass me about,
 Yet faith itself could never doubt ;
 For, as the sacred volume faith,
 Much doubting argues little faith.

The doubts and fears that work my grief,
 Flow not from faith, but unbelief ;
 For faith, whene'er it acteth, cures
 The plague of doubts, and me assures:
 But when mine eye of faith's asleep,
 I dream of drowning in the deep :
 But as befalls the sleeping eye,
 Though sight remain, it cannot see ;
 The seeing faculty abides,
 Though sleep from active seeing hides :
 So faith's alluring powers endure
 Ev'n when it ceases to assure.
 There's still persuasion in my faith,
 Ev'n when I'm fill'd with fears of wrath ;
 The trusting *habit* still remains,
 Though slumbers hold the *act* in chains.
 Th' assuring faculty it keeps,
 Ev'n when its eye in darkness sleeps,
 Wrapt up in doubts ; but when it wakes,
 It rouses up assuring acts.

SECT. III. *The Harmony and Discord between Faith and Sense ; how they help, and how they mar each other.*

THOUGH gallant faith can keep the field,
 When cow'rdly sense will fly or yield ;
 Yet while I view their usual path,
 Sense often stands and falls with faith.
 Faith ushers in sweet peace and joy,
 Which further heartens faith's employ :
 Faith like the head, and sense the heart,
 Do mutual vigour fresh impart.
 When lively faith and feeling sweet,
 Like dearest darlings, kindly meet,
 They straight each other help and hug
 In loving friendship close and snug.
 Faith gives to sense both life and breath,
 And sense gives joy and strength to faith ;
 " O now," says faith, " how fond do I
 " In sense's glowing bosom lie !"

Their mutual kindness then is such,
 That oft they doating too too much,
 Embrace each other out of breath ;
 As Æsop hugg'd his child to death.
 Faith leaping into sense's arms,
 Allur'd with her bewitching charms,
 In hugging these, lets rashly slip
 The proper object of its gripe.
 Which being lost, behold the thrall !
 Anon faith loses sense and all ;
 Thus unawares cuts sense's breath.
 While sense trips up the heels of faith.
 Her charms assuming Jesus' place,
 While faith's lull'd in her soft embrace ;
 Lo! soon in dying pleasures wrapt,
 Its living joy away is snapt.

SECT. IV. *The Valour and Victories of Faith.*

By faith I unseen Being see
 Forth lower *beings* call,
 And say to nothing, *Let it be,*
 And nothing hatches all.
 By faith I know the worlds were made
 By God's great word of might ;
 How soon, *Let there be light,* he said,
 That moment there was light.
 By faith I soar and force my flight,
 Through all the clouds of sense ;
 I see the glories out of sight,
 With brightest evidence.
 By faith I mount the azure sky,
 And from the lofty sphere,
 The earth a little mote espy,
 Unworthy of my care.
 By faith I see the unseen things,
 Hid from all mortal eyes ;
 Proud reason stretching all its wings,
 Beneath me flutt'ring lies.
 By faith I build my lasting hope
 On righteousness divine ;

Nor can I sink with such a prop,
 Whatever storms combine.
 By faith my works, my righteousness,
 And duties all I own
 But loss and dung ; and lay my stress
 On what my Lord has done.
 By faith I overcome the world,
 And all its hurtful charms ;
 I'm in the heav'nly chariot hurl'd
 Through all opposing harms.
 By faith I have a conqu'ring power
 To tread upon my foes,
 To triumph in a dying hour,
 And banish all my woes.
 By faith in midst of wrongs I'm right,
 In sad decays I thrive ;
 In weakness I am strong in might,
 In death I am alive.
 By faith I stand when deep I fall,
 In darkness I have light ;
 Nor dare I doubt and question all
 When all is out of fight.
 By faith I trust a pardon free,
 Which puzzles flesh and blood ;
 To think that God can justify,
 Where yet he sees no good.
 By faith I keep my Lord's commands,
 To verify my trust ;
 I purify my heart and hands,
 And mortify my lust.
 By faith my melting soul repents,
 When pierced Christ appears ;
 My heart in grateful praises vents,
 Mine eyes in joyful tears.
 By faith I can the mountains vast
 Of sin and guilt remove ;
 And them into the ocean cast,
 The sea of blood and love.
 By faith I see Jehovah high
 Upon a throne of grace ;

I see him lay his vengeance by,
 And smile in Jesus' face.
 By faith I hope to see the Sun,
 The light of grace that lent ;
 His everlasting circles run,
 In glory's firmament.
 By faith I'm more than conqueror,
 Ev'n though I nothing can,
 Because I set Jehovah's power
 Before me in the *van*.
 By faith I counter-plot my foes,
 Nor need their ambush fear ;
 Because my life-guard also goes
 Behind me in the rear.
 By faith I walk, I run, I fly,
 By faith I suffer thrall ;
 By faith I'm fit to live and die,
 By faith I can do all.

SECT. V. *The Heights and Depths of Sense.*

WHEN Heav'n me grants, at certain times,
 Amidst a powerful gale,
 Sweet liberty to moan my crimes,
 And wand'rings to bewail ;
 Then do I dream my sinful brood,
 Drown'd in the ocean main
 Of chrystal tears and crimson blood,
 Will never live again.
 I get my foes beneath my feet,
 I bruise the serpent's head ;
 I hope the vict'ry is complete,
 And all my lusts are dead.
 How gladly do I think and say,
 When thus it is with me,
 Sin to my sense is clean away,
 And so shall ever be.
 But, ah ! alas ! th' ensuing hour
 My lusts arise and swell,
 They rage and reinforce their power,
 With new recruits from hell.

Tho' I resolv'd and swore, through grace,
 In very solemn terms,
 I never should my lusts embrace,
 Nor yield unto their charms ;
 Yet such deceitful friends they are,
 While I no danger dream,
 I'm snar'd before I am aware,
 And hurry'd down the stream.
 Into the gulph of sin anon,
 I'm plunged head and ears ;
 Grace to my *sense* is wholly gone,
 And I am chain'd in fears ;
 Till straight my Lord with sweet surprise
 Returns to loose my bands,
 With kind compassion in his eyes,
 And pardon in his hands :
 Yet thus my life is nothing else
 But heav'n and hell by turns ;
 My soul, that now in Goshen dwells,
 Anon in Egypt mourns.

SECT. VI. *Faith and Frames compared : or, Faith building upon Sense discovered.*

FAITH has for its foundation broad
 A stable rock on which I stand,
 The truth and faithfulness of God ;
 All other grounds are sinking sand.
 My frames and feelings ebb and flow ;
 And when my faith depends on them,
 It fleets and staggers to and fro,
 And dies amidst the dying frame.
 That faith is surely most unstay'd,
 Its stagg'ring can't be counted strange,
 That builds its hope of lasting aid
 On things that every moment change.
 But could my faith lay all its load
 On Jesus' everlasting name
 Upon the righteousness of God,
 And divine truth that's still the same :

Could I believe what God has spoke,
Rely on his unchanging love,
And cease to grasp at fleeting smoke,
No changes would my mountain move.
But when, how soon the frame's away,
And comfortable feelings fail ;
So soon my faith falls in decay,
And unbelieving doubts prevail :
This proves the charge of latent vice,
And plain my faith's defects may show
I build the house on thawing ice,
That tumbles with the melting snow.
When divine smiles in fight appear,
And I enjoy the heav'nly gale ;
When wind and tide and all is fair,
I dream my faith shall never fail ;
My heart will false conclusions draw,
That strong my mountain shall remain,
That in my faith there is no flaw,
I'll never never doubt again.
I think the only rest I take,
Is God's unfading word and name ;
And fancy not my faith so weak,
As e'er to trust a fading frame.
But, ah ! by sudden turns I see
My lying heart's fallacious guilt,
And that my faith, not firm in me,
On sinking sand was partly built :
For, lo ! when warming beams are gone,
And shadows fall ; alas ! 'tis odd,
I cannot wait the rising Sun,
I cannot trust a hiding God.
So much my faith's assistance seems
Its life from fading joys to bring,
That when I lose the dying streams,
I cannot trust the living spring.
When drops of comfort quickly dry'd,
And sensible enjoyments fail :
When cheering apples are deny'd,
Then doubts, instead of faith, prevail.

But why, though fruit be snatch'd from me,
 Should I distrust the glorious Root ;
 And still affront the standing Tree,
 By trusting more to falling fruit ?
 The smallest trials may evince
 My faith unfit to stand the shock,
 That more depends on fleeting sense,
 Than on the fix'd eternal Rock.
 The safest ark, when floods arise,
 Is stable truth that changes not :
 How weak's my faith, that more relies
 On feeble sense's floating boat !
 For when the fleeting frame is gone,
 I straight my state in question call ;
 I droop and sink in deeps anon,
 As if my frame were all in all.
 But though I miss the pleasing gale,
 And Heav'n withdraw the charming glance ;
 Unless Jehovah's oath can fail,
 My faith may keep it countenance.
 The frame of nature shall decay,
 Time changes break her rusty chains ;
 Yea, heav'n and earth shall pass away ;
 But faith's foundation firm remains.
 Heav'n's promises so fix'dly stand,
 Engrav'd with an immortal pen,
 In great *Immanuel's* mighty hand,
 All hell's attempts to raze are vain.
 Did faith with none but truth advise,
 My steady soul would move no more,
 Than stable hills when tempests rise,
 Or solid rocks when billows roar.
 But when my faith the counsel hears
 Of present sense and reason blind,
 My wav'ring spirit then appears
 A feather tofs'd with ev'ry wind.
 Lame legs of faith unequal crook :
 Thus mine, alas ! uneven stand,
 Else I would trust my stable Rock,
 Not fading frames and feeble sand.

I would, when dying comforts fly,
 As much as when they present were,
 Upon my living joy rely,
 Help, Lord, for here I daily err.

CHAP. V.

The Believer's Principles concerning Heaven and Earth.

SECT. I. *The Work and Contention of Heaven.*

IN heav'nly choirs a question rose,
 That stirr'd up strife will never close,
 What rank of all the ransom'd race
 Owes highest praise to sov'reign grace?
 Babes thither caught from womb and breast,
 Claim'd right to sing above the rest;
 Because they found the happy shore
 They never saw nor fought before.
 Those that arrive at riper age
 Before they left the dusky stage,
 Thought grace deserv'd yet higher praise,
 That wash'd the blots of num'rous days.
 Anon the war more close began,
 What praising harp should lead the van?
 And which of grace's heav'nly peers
 Was deepest run in her arrears?
 " 'Tis I (said one,) 'bove all my race,
 " Am debtor chief to glorious grace."
 " Nay, (said another,) hark, I trow,
 " I'm more oblig'd to grace than you."
 " Stay, (said a third,) I deepest share
 " In owing praise beyond compare:
 " The chief of sinners, you'll allow,
 " Must be the chief of singers now."
 " Hold (said a fourth,) I here protest
 " My praises must outvie the best;

" For I'm of all the human race
 " The highest miracle of grace."
 " Stop, (said a fifth,) these notes forbear,
 " Lo, I'm the greatest wonder here ;
 " For I of all the race that fell,
 " Deserv'd the lowest place in hell."
 A soul that higher yet aspir'd,
 With equal love to Jesus fir'd,
 " 'Tis mine to sing the highest notes
 " To love, that wash'd the foulest blots."
 " Ho, (cry'd a mate,) 'tis mine I'll prove,
 " Who sinn'd in spite of light and love,
 " To sound his praise with loudest bell,
 " That sav'd me from the lowest hell.
 " Come, come, (said one,) I'll hold the plea,
 " That highest praise is due by me ;
 " For mine, of all the sav'd by grace,
 " Was the most dreadful, desp'rate case."
 Another rising at his side,
 As fond of praise, and free of pride,
 Cry'd, " Pray give place, for I defy,
 " That you should owe more praise than I :
 " I'll yield to none in this debate ;
 " I'm run so deep in grace's debt,
 " That sure I am, I boldly can
 " Compare with all the heav'nly clan."
 Quick o'er their heads a trump awoke,
 " Your songs my very heart have spoke ;
 " But ev'ry note you here propale,
 " Belongs to me beyond you all."
 The list'ning millions round about
 With sweet resentment loudly shout ;
 " What voice is this, comparing notes,
 " That to their song chief place allots ?
 " We can't allow of such a sound,
 " That you alone have highest ground
 " To sing the royalties of grace ;
 " We claim the same adoring place."
 What ! will no rival singer yield
 He has a match upon the field ?

"Come, then, and let us all agree
 "To praise upon the highest key."
 Then jointly all the harpers round
 In mind unite with solemn sound,
 And strokes upon the highest string,
 Made all the heav'nly arches ring:
 Ring loud with hallelujah's high,
 To him that sent his Son to die;
 And to the worthy Lamb of God,
That lov'd and wash'd them in his blood.
 Free grace was sov'reign empress crown'd
 In pomp, with joyful shouts around;
 Assisting angels clapp'd their wings,
 And founded grace on all their strings.
 The emulation round the throne
 Made prostrate hosts (who ev'ry one
 The humblest place their right avow)
 Strive *who should give the lowest bow.*
 The next contention without vice
 Among the birds of paradise,
 Made every glorious warbling throat
 Strive *who should raise the highest note.*
 Thus in sweet holy humble strife,
 Along their endless, joyful life
 Of Jesus all the harpers rove,
 And sing the wonders of his love.
 Their discord makes them all unite
 In raptures most divinely sweet
 So great the song, so grave the base,
 Melodious music fills the place.

SECT. II. *Earth despicable, Heaven desirable.*

THERE'S nothing round the spacious earth
 To suit my vast desires;
 To more refin'd and solid mirth
 My boundless thought aspires,
 Fain would I leave this mournful place,
 This music dull, where none
 But heavy notes have any grace,
 And mirth accents the moan.

Where troubles tread upon reliefs,
 New woes with older blend ;
 When rolling storms and circling griefs
 Run round without an end :
 Where waters wrestling with the stones,
 Do fight themselves to foam,
 And hollow clouds with thund'ring groans
 Discharge their pregnant womb :
 Where eagles mounting meet with rurs
 That dash them from the sky :
 And cedars shrinking into shrubs,
 In ruin prostrate lie :
 Where sin, the author of turmoils,
 The cause of death and hell,
 The one thing foul that all things foils,
 Does most befriended dwell.
 The purchaser of night and woe,
 The forfeiture of day,
 The debt that ev'ry man did owe,
 But only God could pay.
 Bewitched ill, indors'd with hope,
 Subscribed with despair :
 Ugly in death when eyes are ope,
 Though life may paint it fair.
 Small wonder that I droop alone
 In such a doleful place :
 When lo, my dearest friend is gone
 My father hides his face.
 And though in words I seem to show
 The fawning poet's stile,
 Yet is my plaint no feigned woe ;
 I languish in exile.
 I long to share the happiness
 Of that triumphant throng,
 That swim in seas of boundless bliss
 Eternity along.
 When but in drops here by the way
 Free love distils itself,
 I pour contempt on hills of prey,
 And heaps of wordly pelf.

To be amidst my little joys,
 Thrones, sceptres, crowns, and kings,
 Are nothing else but little toys,
 And despicable things.
 Down with disdain earth's pomp I thrust,
 Bid tempting wealth *away* :
Heav'n is not made of yellow dust,
Nor bliss of glitt'ring clay.
 Sweet was the hour I freedom felt
 To call my Jesus mine ;
 To see his smiling face, and melt
 In pleasures all divine.
 Let fools an *heav'n* of shades pursue,
 But I for substance am :
 The *heav'n* I seek is *likeness* to
 And *vision of the Lamb* :
 The worthy Lamb with glory crown'd
 In his august abode ;
 Inthron'd sublime, and deck'd around
 With all the pomp of God.
 I long to join the saints above,
 Who, crown'd with glorious bays,
 Through radiant files of angels move,
 And rival them in praise :
 In praise to JAH, the God of love,
 The fair incarnate Son,
 The holy co-eternal Dove,
 The good, the great *Three-one*.
 In hope to sing without a sob
 The anthem ever new,
 I gladly bid the dusty globe,
 And vain delights, *Adieu*.

The following Poem, the second part of which was wrote by Mr. Erskine, is here inserted, as a proper subject of Meditation to Smokers of Tobacco.

SMOKING SPIRITUALIZED.

IN TWO PARTS.

The first Part being an old Meditation upon Smoking Tobacco ; the second a new addition to it, or Improvement of it.

PART I.

THIS Indian weed now wither'd quite,
 Though green at noon, cut down at night,
 Shews thy decay ;
 All flesh is hay.

Thus think, and smoke tobacco.

The pipe, so lily like and weak,
 Does thus thy mortal state bespeak.
 Thou art ev'n such,
 Gone with a touch.

Thus think, and smoke tobacco.

And when the smoke ascends on high,
 Then thou behold'st the vanity
 Of worldly stuff,
 Gone with a puff.

Thus think, and smoke tobacco.

And when the pipe grows foul within,
 Think on thy soul defil'd with sin ;
 For then the fire
 It does require.

Thus think, and smoke tobacco.

And see'st the ashes cast away ;
 Then to thyself thou mayest say,
 That to the dust
 Return thou must.

Thus think, and smoke tobacco.

PART II.

WAS this small plant for thee cut down ?
 So was the Plant of Great Renown ;
 Which mercy sends
 For nobler ends.

Thus think, and smoke tobacco.

Doth juice medicinal proceed
 From such a naughty foreign weed ?
 Then what's the power
 Of Jesse's flower ?

Thus think, and smoke tobacco.

The promise, like the pipe, inlays,
 And by the mouth of faith conveys
 What virtue flows
 From Sharon's Rose.

Thus think, and smoke tobacco.

In vain th' unlighted pipe you blow ;
 Your pains in outward means are so.
 Till heav'nly fire
 Your hearts inspire.

Thus think, and smoke tobacco.

The smoke, like burning incense, towers ;
 So should a praying heart of yours
 With ardent cries
 Surmount the skies.

Thus think, and smoke tobacco.

FINIS.







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