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UNITED STATES OF AMERICA.

Milton Street, London
SERAPHEICAL
YOUNG SHEPHERD

BEING

A VERY REMARKABLE ACCOUNT

OF A

SHEPHERD IN FRANCE,

ABOUT EIGHTEEN YEARS OF AGE ;

Who, without any other Means than the Scriptures, and the Teachings of GOD'S HOLY SPIRIT, attained to a very uncommon and evangelical Knowledge of the true GOD, and JESUS CHRIST whom he hath sent.

Now Translated from the French, and enlarged with Notes.

BY CORNELIUS CAYLEY, JUN.

Late Clerk in the Princess Dowager of Wales's Treasury.

TO WHICH IS ADDED, BY HIM,

A SMALL BUNCH OF VIOLETS.

BEING

A Collection of LETTERS, POEMS, and MEDITATIONS, &c. on many evangelical Subjects; chiefly from natural Figures and Similitudes spiritualized.

IN TWO PARTS.—PART I.

All thy Works shall praise thee, O LORD, and thy Saints shall bless thee. PSALM cxlv. 15.

And they shall all be taught of GOD. JOHN vi. 45.

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DEDICATION

TO

JESUS CHRIST.

WHAT seems but small in other's eyes,
Thou, gracious Lord, dost not despise.
Thy birth to shepherds was reveal'd,
When from the rich and great conceal'd.
Thou lov'st to babes to shew thy face,
And make their cups o'erflow with grace :
Such little ones thy goodness prove,
And soar on wings of faith and love ;
Whilst wise and mighty, chain'd in pride,
Thy wisdom and thy cross deride.
I pray thee, Lord, this shepherd take,
And bless him, for thy own name's sake :
Permit him, Lord, in English dress,
To preach the glories of thy grace ;
That rich and poor, that high and low,
And young and old, to thee may bow ;
That all may join to praise thy name,
And sing thy worthy, endless fame.
Dear Lord, but grant me this request,
To thy sweet care I leave the rest :
And at thy wounded, pierced feet,
With Mary, I will take my seat.

CORNELIUS CAYLEY.

April, 1762.



P R E F A C E

TO THE

R E A D E R.

THE following extraordinary account contains the substance of several conversations which passed in France, between a minister and a young shepherd, both of that country. They happened to meet together in a journey, which they continued together for some days. The shepherd's conversation made such an impression upon the minister, that he sent a letter to a friend, giving him a particular relation of the same. It was afterwards made public, and passed through the fourth edition abroad, in the year 1648.

In the French preface, the author laments, that his account of these conversations falls very short of the simplicity, beauty, and energy of the language in which the shepherd spoke. This may account to the reader, for several phrases that seem above a country shepherd's capacity; for when one person relates what another has said to him, it is natural to do it in such a style as is most familiar to himself, whether learned or unlearned. However, the reader may perceive enough in the following account to make him admire and adore the goodness and power of God, so remarkably displayed in this young shepherd; whose discourses, in many places, the reader may also perceive to be so native and artless, as I think must cause him to admire his unadorned simplicity of expression, beyond the most exact and studied discourses of human wisdom.

I would moreover warn every reader that the following account is calculated more for the christian than the scholar. I doubt not but every reader, who has a spark of the love of Christ in him, will have his heart warmed by this affecting narrative. As for the nice critic, who overlooks the matter to pry into the nicety and exactness of words and expressions, it is very likely he may be dissatisfied with the poor shepherd. But I would ask every person of this stamp, whether he would refuse a diamond of great value, because it was brought to him in a plain deal box? I fancy not. Therefore, let not such mispend their time in so fruitless an employ as in criticising words, but in considering well the subject matter of this narration; which is highly worth the serious attention of every reader that desires his own eternal welfare.

Again. I would offer a word to another sort of readers, who are gospel professors; and yet are disposed to overlook the riches of God's grace in many souls, because, perhaps, they may not always express themselves in every word according to the nicest rules of orthodoxy. I would inform such readers, that there are many happy souls, who are rich in faith, and warm with divine love, who cannot express themselves but in a very broken, imperfect manner; whilst, on the contrary, many there are, who can split a hair, about exactness in expression, who have neither faith, nor love, but are full of pride and conceit. And the reason is, because, as the apostle saith, "the kingdom of God is not in word, but in power." Therefore I beseech such readers to remember, that God looks to the hearts of his children, and does not despise them because they can only list his grace in weak imperfect expressions. As this is the case, let us learn to be united to one another more by the unity of the Spirit, than by a unity of words; and where this unity of the Spirit is, there should be much forbearance, and long suffering, and gentleness, used with one another, about the outward garment of expression; which, in a great measure depends upon education and custom, and those with whom we chiefly converse.

With regard to what I have to say about my own share in the following work, I shall in this particular be very brief.

My motive for putting the following account into an English dress, was a strong persuasion that it would be for God's glory, and the benefit of Christ's sincere followers of every denomination. And I doubt not but Jesus Christ will make this poor shepherd a preacher to many souls.

As to the translation, I have only to say that, according to the ability given me of God, I have done it as well as I could. One thing though I must mention, that I have endeavoured to make the shepherd speak as plain in English as in his native tongue, choosing to avoid any dressing or adorning of his language, however homely in some places the phraseology may appear; and I think every judicious reader will approve of this: for the glory of God is greatly illustrated, when we hear the most sublime secrets of religion stammered from the mouths of babes and sucklings, in their own artless, simple, unaffected language; by which they plainly prove that what they have received is not from man, but from God. And blessed are they that are not offended with them.

I have also taken the liberty to intersperse many little notes and remarks throughout this narrative, hoping they may be helpful to illustrate some passages, and make them more clear. The reader will also see that in several particular remarks, I have spoke my mind quite freely, without concerning myself who may, or may not, be pleased with me for so doing. Only remember this, that what I have done of this kind, proceeded from a desire of God's glory, and a spirit of love to man, that heartily desires the welfare of the followers of Christ, of every sect, name, and denomination whatsoever. Furthermore, let the reader observe, that none of my remarks are designed to aim at any particular persons; but wheresoever the cap will fit, there let it be taken and put on, that such may be humbled and repent.

And now, friend reader, I will detain thee no longer in the porch, but invite thee to go into the house, to sit down and feast on what God has here provided for thee. If the entertainment is plain, yet thou mayest find it very wholesome and edifying to thy soul, which ought to be the end proposed. And in order that it may be so, remember to pray to God, that he may give thee his blessing along with it. And I earnestly beseech thee, if thou knowest what it is to have access unto the Father by Jesus Christ, don't forget to pray for him, who has nothing to boast of, but the unchanging "mercy and loving kindness of God his Saviour;" to whose blessing, christian reader, I now commend thee, and am, for his sake,

Thy friend and servant,

CORNELIUS CAYLEY.

Mount street,

April, 1762.

THE SERAPHICAL SHEPHERD.

CONVERSATION I.

1. *The first meeting with this Shepherd, and description of his person.—4. Of his grace, and spiritual gifts.—7. His discourses upon union with God—upon growth in grace—sufferings and prayer.—11. The illumination of the soul ; inward operations of the Spirit.—15. The danger of human praise, &c.*

I WISH I had a sufficient capacity to recite at large, (and a sufficiency of light to express) the particulars of an extraordinary blessing, the Almighty bestowed upon me in leaving my own country ; who caused me, by his providence, to meet with one of the most remarkable persons I ever knew ; and from whom I learned many wonderful and divine secrets.

2. I found in the machine just by me a youth about eighteen or nineteen years of

age, extremely simple and plain in his speech, and without any learning ; who, after having been a servant from his infancy, was now a shepherd, but so enriched and filled with the grace of God, and the most sublime spiritual gifts and graces, that I never saw the like.

3. He was never instructed by any but God in the spiritual life ; and yet he enlarged to me on this subject, with so much sublimity, abundance, and solidity, that I never heard or read any thing to be compared with it.

4. As soon as I had discovered this treasure, I separated myself from the rest of the company, at meals and at other times, that I might be with him alone as much as I could. In the intervals of our discourse, he was continually in prayer ; in which, he was very sublime : the tumultuous agitations of his passions being imperfections, as he told me, that God had delivered him from ; though in the beginnings of his spiritual course, he was more alive to them.

His whole soul appeared to be filled with a great simplicity, and a profound humility.

By means of his simplicity, I discovered many choice secrets of his soul, whilst at the same time his humility secreted from me many others.

5. During the three days we were together, I put him upon discoursing on all the various particulars of spiritual things, as well speculative as practical ; which he did in such a manner as filled me with astonishment.

6. When he perceived sometimes how much he had said, he would throw himself down at my feet, to humble himself; for we frequently got out of the machine and walked, that we might converse with more ease and less interruption.

He believed himself, and was assured that he was the greatest sinner in the world; and earnestly prayed and entreated me to think the same of him.

7. He discoursed me one whole morning upon the different degrees of the soul's intimate union with God; of the communications of the blessed Trinity, distinctly to be experienced; and of the inconceivable familiarity that God useth with those whose hearts are purified by faith.

He told me also of the secrets that God had communicated to him touching his attributes; and particularly of his justice upon those souls who rested short of the christian mark; also of the different ranks of saints and angels.

Amongst other things he told me, he would not exchange one single enjoyment, that he received from God in communion with him, for all that the angels in glory, or men put together, could bestow upon him.

He told me, that a soul that walked in the true light, was so filled with God, that all its motions were under the influence of God's power, even extending to the body, except some little wanderings, in which the soul sins. These were his own words.

He told me nothing advances a soul more than self knowledge, and plain dealing with it-

self in what was not right : that it was not sufficient to pray for the highest attainments in grace, but that violent efforts were necessary ; and that it was people's own fault if they did not advance in conquests over self.

That it was a great misfortune, that a right use was not made of sufferings and bodily infirmities, in which God had great designs ; that he united himself to the soul more perfectly in tribulations than in delectations ; and that a too scrupulous and nice care of one's bodily health was a great hinderance to the soul.

That true prayer consists not in giving to God, but in receiving from him ; and after having received from him, to return it back again in love.

That when the love of God increases to a degree of ecstasy, the soul's fidelity consists in flying from, and being stript of all, in proportion as God approaches to fill it.

8. I proposed to him, in the character of another person, all my own spiritual difficulties ; on which he so satisfactorily resolved me, that I thought he was an angel. He never would promise to pray for me, for that, he said, was not in his own power ; but he would do it when God gave him the ability.

9. In short, he displayed such a variety of excellent spiritual matters, that I cannot put them in writing ; and I am persuaded, that these three days were more profitable to me than many past years of my life.

10. What I found most remarkable in this youth was, an admirable prudence ; and an extraordinary energy and power attended his words.

11. He told me that the supernatural light that God pours into the soul, causes it to see what it should do, more clearly than the light of the sun discovers sensible objects ; and that the multitude of things that such a soul discovers in itself, is far greater than all that is to be found in bodily nature. That God in all his greatness dwells (and makes himself sensibly perceived) in the faithful, simple, and pure soul.

12. I urged him to tell me, if no body had instructed him in these things ? He said, no ; and that there were some souls that got more hurt than good by human teaching. That to such souls as were under the Spirit's teachings, God is always present ; and that he alone dwells in them ; and that when charity leads them to converse with others, they receive great communications from God ; and that when in the night in their sleep, they lose very little time, being taught then as well as in the day. He told me also, though the Bible was to be destroyed, God had taught him enough for his own salvation.

I asked him how these things were ? He answered, that I knew better than he, and that he was the most ignorant of all people.

13. He told me that Christ had particularly taught him to excuse (and bear with) his fellow creatures, and not to be harsh and bitter towards them.

He told me wonderful things, for the consolation and direction of such who were drawn after the pursuit of spiritual things, and yet were hindered by bodily infirmities : that God required of such much patience ; after which, if they faithfully submitted to these trials, he would presently set all things to rights again.

14. One of his most elevated discourses was, how God works all things in the hearts of his children by Christ the true and living Word, and of the near relation they have to him by his Son, in all their dispositions, and even in their sufferings.

15. He told me that men of our profession, that did not renounce the pleasure of human praise, would never truly enjoy God : that such persons are thieves and robbers ; and that their darkness would increase more and more*.

That the smallest unprofitable matter darkens the soul.

That which hinders the freedom of the soul, is a certain habitual dissimulation which restrains it. These were his own expressions.

At last I parted from him, he asking me a thousand pardons, for having spoke with so much pride, he who was so incapable to praise and honour God. He said that it did not be-

* Let all ministers of the gospel, and private christians too, consider well of this ! and examine themselves very closely in all their religious duties, whether or no in the secret of their souls, they are really seeking to display God's glory, or their own. If a man has gifts like an angel, and seeks his own honour thereby, he is, in God's sight, a devil in disguise.

come him to speak to others by words, but by a simple and humble behaviour.* He said, moreover, that the familiarities of God with the soul, ought to be kept in a proper secrecy and silence; that God willed it should be so.

16. Indeed I found it necessary to use great industry to get any thing from him: sometimes making as if I took no notice of him; other times telling him it was charity to entertain me with some discourse, as I could not always speak; and then he would lay aside all constraint, and quite enflamed with divine love, would speak according as the Spirit of God gave him ability; and with much liberty. As soon as I asked him to pray for me, he would be somewhat stopped, being extremely humble, and thinking himself the least of all. What I have here related contains the substance of our first conversation; in which he opened himself much more than he designed.

* Nothing hinders the soul's progress more, than a proneness to much talk! Many, when they ought to be learning in stillness at Christ's feet, are lavishing away what little they have, in noise and words. I will venture to say, that the prevailing custom of running on and talking of religious matters, without any degree of spiritual favour, or divine unction, is very pernicious to the divine life, and grieving to the spirit of God. Let christians learn to put a bridle in their mouths! Let them know, that though they talk never so much, if it comes not from Christ's Spirit, it is only mere "vanity and vexation of spirit."

CONVERSATION II.

1. *Of the fountain of good thoughts and actions.—6. Difference between God, men, and devils.—7. Consideration of the sufferings of Christ ; and also of our own.—9. Grace the fountain of all virtues.*

THE second conversation I had with our Shepherd, he spoke to me chiefly of our daily duties and religious practices.

2. He told me that every day we ought to be looking unto the excellences of Jesus Christ ; to adore them, and to desire them.

3. That after we had been never so long engaged in earnestly seeking after God, if we received one good spiritual thought, we ought to think ourselves well paid, beyond our merit ; and that we ought to honour it as a present from paradise, as the bread that nourishes saints and angels.

4. He told me that when he proposed any thing in prayer, he never said, that henceforth he would do such and such a good thing, or resist such and such a vice ; for it was presumption : but that he offered himself unto God as an unworthy instrument in his hands, to enable him by his grace to resist such a vice, and to do such a good action. So that in case he succeeded, he thanked God for accepting and making use of him ; and if he did not succeed in some such good design, he did not make himself unea-

fy, as God was not under any obligation to make use of him therein.*

5. He told me, that if the devils, after a thousand years sufferings could have one good thought, they would know it came from God ; but that their seeing heaven and happiness at a distance from them, was the cause of their despair and misery.

6. He made an excellent remark, touching the whole of intellectual nature ; as containing God, angels, and men ; and putting the good angels in the same class with men, he placed devils in the third class, in the following order : God, men, and devils. He said, that goodness was inseparable from God—his justice inseparable from devils—and that his mercy was inseparable from good angels and men ; so that nothing but the mere mercy of God distinguished us from devils ; and that whatever good thing was to be found in angels or men beyond devils, they were indebted for the same entirely and alone to the pure mercy of God.

7. One thing that struck me with astonishment in the discourse of this Shepherd was, his saying

* Reader, let this be a lesson ! Many are the miscarriages that christians suffer in their good designs, through a presuming too much upon their own strength. True humility teaches, to have no confidence in ourselves ; but to have our whole dependence upon him, who “ worketh in us both to will and to do of his own good pleasure.” St. Paul said he was not “ sufficient of himself to think a good thought,” and yet he could do “ all things through Christ strengthening him.” Though it is right to distrust ourselves, we must not distrust God ; but confide entirely in him.

that every time the sufferings of Christ were represented to him, that it was also representing to him, that it was the Father who judged his Son to die ; and that he was obliged to adore the justice of the Father in not sparing his Son ; and that a particular homage was due to God for such judgment. Then reflecting upon his own sinful soul and body, he would consider the sorrows and griefs that he might sustain himself ; and then would adore God for his justice in so afflicting him. After that he would return to consider the sufferings of the Son of God, both in soul and body, and adore him for them ; then descending again to think of his own sorrows, he would be thankful for them as inflicted by a just God.

8. He said moreover upon this subject, that it is not enough to adore Jesus Christ in his sufferings, but also we ought to adore his gracious intentions towards us in his sufferings and death, and every thing else in him that was hid beyond our capacity to understand ; that the sovereign dignity of the Son of God made this adoration our duty, even if it was not to our own profit or advantage.

9. Finally, he said, that we ought often to address ourselves to Jesus Christ in prayer ; that through the grace which is in him, as a faithful minister, and the doer of all goodness, we might be introduced into his patience, charity, gentleness, and all other virtues which we adore and acknowledge in him ; and that when we were so blessed, we should attribute nothing to our

own industry, but acknowledge ourselves entirely indebted for the same to his grace alone ; and that he believed this made St. Paul say so often, “ Yet not I, but the grace of God which was in me,” &c.—1 COR. xv. 10.

CONVERSATION III.

1. *The cause of the soul's trouble.*—3. *The greatness of man's corruption, and impotence by nature.*—6. *Of Christ's dominion over souls.*—8. *Of the love of our neighbour.*—18. *Of the love and practice of godliness.*—24. *Facility of religious progress. Of self denial.*

SINCE the second conversation I had with my Shepherd, already mentioned, behold a third ! which I hardly know how to put into writing, because it contains the most sublime and hidden precepts of religion, under the garb of very simple and plain doctrine in appearance.

2. In this discourse, he told me, that many great soul troubles that numbers of christians groaned under for several years, were frequently owing to their not being sensible of being by nature under the captivity of the law of sin ; and without power to do any good ; and for this reason it was, that God often permitted such persons to go on many years in the observance of their own rulers, greatly desiring religious progress, without being able to get the better of

any vice ; or to acquire any desirable goodness. All which was in order that they might learn to know their own inability ; and to seek from God alone the necessary power to conquer sin, and to acquire those things which they could not find in themselves.*

3. He convinced me in a few words, how that to entertain a thought of any power or virtue in ourselves, was nothing but presumption, deceit, and gross delusion ; and thus he proved it. All the power that accompanies the natural being which we derive from Adam, as it relates to the matter of our salvation, is only such a

* This is a very just remark of the Shepherd's. For many poor hearts toil and labour, to "gather grapes from thorns, and figs from thistles ;" not considering that weighty admonition of Jesus Christ, viz. First, to "make the tree good, and then the fruit shall be good." We are made good trees by union with Jesus Christ ; and then the divine sap of his blessed and Holy Spirit makes us capable of "bringing forth fruit unto God : " yet not we, but Christ who liveth in us, "who is made unto us of God, wisdom and righteousness, and sanctification, and redemption." Oh, what a treasure is Jesus Christ ! blessed be God for Jesus Christ ! In the following beautiful lines, I have somewhere met with, I will tell thee, O reader ! what Christ is to me.

To all my vileness, Christ is glory bright,
 To all my miseries, infinite delight ;
 To all my ignorance, wise without compare,
 To my deformity, th' eternal fair.
 Sight to my blindness, to my meanness, wealth,
 Life to my death, and to my sickness, health ;
 To darkness, light, my liberty, inthrall :
 What shall I say ? my Christ, my All in All !
 Amen. Hallelujah.

power as he had after he had sinned, for "he begat sons in his own likeness," which is only a power to all evil and vice, which more properly is weakness, and not power. It is easy to see then, that we are born in sin and weakness, and that it is inseparable from our nature, as touching the substance of Adam, which is the body; and because the soul created by God, from whom it derived power to do good by its free will, enters into the sinful body; it is also entangled in the disorder of Adam's fallen nature; by which both reason and will are become dark and corrupt; so that we ought to consider ourselves as surrounded with impotency and weakness on every side.*

For which reason he said, we ought to renounce this deplorable power of Adam, which is in us to our prejudice; and that the only way of salvation is to renounce that which is of Adam in us, and all that we have derived from him, that so the Spirit of Jesus Christ may be established in its place; as also the power, courage, grace, and light that flow from this fountain, the Lord Jesus Christ.

4. It is necessary, the Shepherd said, to take

* When this truth is experimentally known in the heart, then is Christ and his salvation as acceptable to the soul, as the gentle rain is to the new mown grass. Reader! if thou knowest this to be thy case, remember, God has laid help upon one that is mighty; even one who receives the weary, heavy laden sinner, when he hath got nothing to pay. For thy further help, I refer thee to what this honest Shepherd says upon prayer, in his fourth conversation.

a daily review of our misery ; not such as we see it, for our eyes flatter us, because they are of us ; but in such a manner as God sees it.

5. He said, that if we had never so small a desire to be united to Jesus Christ and to be devoted to him, we should take pleasure in getting rid of our own will and natural propensities, that we might be ruled by Jesus Christ ; praying him to take the government of our souls ; seeing moreover, that by his incarnation and death, he has acquired a just right over sinners.

6. No sooner had this devout Shepherd finished these last words of the right and title that Jesus Christ has acquired over us by his death, but lifting up his hands and eyes to heaven, he remained near a quarter of an hour as one deprived of all sense. His coming to himself I waited for with impatience. At last, with a profound sigh, he broke forth into the following expressions—" Since it is so, that the Son of God has bought me with his blood, and has won me by his death ; and that by this blood applied in my favour, vile and despicable Shepherd as I am ! I am an adopted son of the natural Son of God ; I am his own as much by right and justice, as he is his Father's by nature ; inasmuch that as he cannot deny that relation without destroying the dignity of his Father ; so I, despicable Shepherd, who am his adopted son, and over whom he has gained so absolute a right, that I cannot deny it or refuse it without committing very great injustice, and destroying, as much as in me lies, the greatness and excellency of the Son of

God, considered as a Mediator and Redeemer. This is the reason why we must diligently renounce and withdraw from every thing that contradicts, never so little, this perfect right of dominion that Christ has over us.

“ If then the world by its flatteries draws us to comply with it ; if the devil by his gilded baits injected into our souls ; if the flesh by its allurements and self pleatings to gratify ourselves or others ; I say, if any of these allure our minds never so little from a close attachment to Jesus Christ, and the right he has over us, we must renounce them all.”

7. He said, that as often as the soul refuses any thought, word, or action, that tends to draw it from its allegiance to Jesus Christ, that these are so many sacrifices, homages, and renewing of vows ; by which such persons own the right and title of Christ to them, and his dominion over them.

How must we love our neighbour.

8. I know not whether this angelical Shepherd, in the ecstasy of his spirit, had not some discernment, or charitable fear, that my soul was apt to be too strongly attached to that which was amiable in the creature, to the prejudice of his Redeemer ; for he passed from this discourse, so excellently, to the great and sublime love that Christ's right over us required from us his due, that I was quite penetrated and astonished.

9. Since then, said he, men and angels are become the right and property of Jesus Christ, they are no longer to live to themselves, but to him ;

and consequently they may not place their hearts and affections upon any creatures, further than it is agreeable to the mind and will of the Redeemer. So that I cannot justly withdraw my heart from Christ, to put it in another's power, nor receive another into my heart without injustice and robbery ; unless upon the following conditions. 1. That I love a person for Christ's sake, because he loves him and takes pleasure to bless him. 2. Because he commands me to receive and love such a one, as a member of his body. 3. That I love such a one in the manner he does ; it being natural to Christ, to love in the creature what he sees of his own there, either of nature or of grace ; he being the source of both.

10. He also told me, we have three amiable objects ; God, our neighbour, and ourselves. That we should love God with a respectful heart ; our neighbour with a tender, mother-like heart ; and ourselves with a judge's severity ; our sinfulness making this but justice so to do.

11. He told me, moreover, that when we saw a creature disposed to love and serve us with an unreasonable affection, we should regret, that a heart that might love God, should be so taken up with us ; and that we should be sorry to occupy that place in such a one's heart, that of right belonged to our glorious sovereign Lover, and Redeemer, Jesus Christ. That in order to remedy this evil, we should endeavour to display the fruits of Jesus Christ in our words and be-

haviour ; that so, such persons seeing in us some features of his beauty, might come to love him in us : and thus we might be beloved without prejudice to our Redeemer.

12. That which pleased me the most in this discourse of my Seraphic Shepherd, was the following conclusion ; with which I was so satisfied, that I don't think I could have a more perfect, easy, reasonable and judicious method of regulating my love. He mentioned to me the comparison which Christ made between our hearts and the kingdom of God. Who said to his disciples, " the kingdom of God is within you. " Upon which the Shepherd took occasion to observe, that the figures and natural similitudes which Jesus Christ made use of to illustrate heavenly things, were very excellent and suitable to his designs ; and that if we labour to have our hearts formed after the model of the kingdom of heaven, we should have both divine and human affections under proper regulations ; and the sensitive or animal part would not hinder the more rational and better part.

13. In the kingdom of heaven, which is paradise, God is willing to admit his creatures into fellowship with himself ; so is he willing we should admit others into the spiritual kingdom which is in our hearts. In heaven, such are freely admitted who are washed from their sins ; so also, such may be received into our hearts with Christ. In heaven, amongst all the different degrees of saints, none presume like Lucifer to occupy the highest place ; for God reigns there as

king. For the same reason our hearts are called his kingdom, and his acquired dominion; because he not only reigns in our hearts, but is preferred there to all those whom we have admitted into our love for his sake, "that in all things he might have the preeminence."

14. Thus it is allowed us to admit others into our affections, that so we may altogether embrace one another at the adorable feet of the King of Love, as children who play before their father, or as subjects before their king; and so urge and excite each other to fall down like Mary Magdalene, and to embrace the feet of Jesus Christ our Saviour and sovereign King of Hearts.

15. We may also imagine that he takes pleasure to see us united in one design to please him; and waiting to know his commands, that we may be ready mutually to unite all our power and industry to employ the grace he has bestowed upon us only to his glory; and if we love one another in this manner, we may rejoice in Christ's rule over us; and as one company, behold the Redeemer reigning over each one of us; being well satisfied that Christ should continue this kingdom in us.

16. Finally, he told me, that if we found Jesus Christ did not reign over us so much as we wished for, that we should be continually crying to him, "Let thy kingdom come!" and never cease so doing till we obtained the same.

17. In concluding this affectionate discourse, he told me, God only required these three things

of us.—1. That we should prefer eternity to time.—2. The soul to the body.—3. The Creator to the creature ; and that all this was so reasonable, that no person in his senses could deny it.

How we ought to love virtue.

18. After my Shepherd had finished his discourse upon the right method of loving the creature, he proceeded to shew unto me how we ought to love virtue ; saying, that we should not love or esteem it barely for its excellency in itself or in us, this being only philosophical ; but that we ought to love it, because of its beauty and excellency in Jesus Christ ; and then we loved it in a christian manner. For in itself, and in us, singly considered, 'tis but human and natural ; but in Jesus Christ it is all divine and supernatural. Love then virtue, because it is in him ; and practise it diligently, because Christ practised it.

19. Hence, said he, we come to learn the great advantages which mankind derives from the being of Jesus Christ. For as the nature of an animal is much more excellent in a man than in a brute, because it is united to a reasonable soul ; so men receive from Christ a much more excellent being, by union with him, than their natural being ; because the human nature in Christ is united to his divine nature, which is God.

20. Animal actions are much more noble, as acted by men, than by brutes ; and we take more pleasure in seeing them performed by men than by brutes.

Thus we may easily believe that human actions are much nobler, as performed by the incarnate Son of God, than by men; and we ought to take more pleasure in contemplating them in him, than in themselves, or in us, as considered separate from him. In Jesus Christ all human actions are sanctified and divine, because he is God. If animals could contemplate their actions, as done by man, and could imitate them, and do them in the same manner as man doth, then they might be called reasonable. By this we may see how man by contemplating human actions as done by Jesus Christ, and doing them after that model, such actions become sanctified; and in a sense may be called divine, as being done by Christ's Spirit; which makes such actions done by the saints, holy, christian, and supernatural; owing to the relation they have to Jesus Christ, which is a great honour.*

21. He also told me, that God's servants, in this life, may take some recreation in honest and

* The Apostle Paul informs us, that "the first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 47, 48, 49. From whence we may learn what an amazing dignity man receives by union with Jesus Christ; when, by virtue of "regeneration, the being born again of incorruptible seed," he no longer lives, but Christ lives in him; even that "Christ, in whom dwelleth all the fullness of the Godhead bodily." Blessed are they who are divinely taught to sell all lives, to obtain this eternal, incorruptible, perfect life of Christ in God!

lawful actions ; but in order to make them more complete, we should consider them sanctified not in us, but in the infancy of Jesus Christ ; where they may have been in a very perfect manner ; and added, that if we did these things in such a view of Christ's actions, which were pure, simple, and innocent, it was a way to revive in us the holy infancy or simplicity of Jesus.*

22. From all which, it is easy to see, that our human actions, and our acts of moral virtue, have no other excellence or perfection, than what they derive from the incarnate Word, our Redeemer, in whom they are done. With regard to their merit, they have none, but what they borrow from Jesus Christ. It is our privilege to be found doing them ; and it belongs to Christ, as judge, to approve of them as he sees fit.

23. He said, we ought every day to present our actions to Christ for his approbation or disapprobation ; and to be pressing forward, that they might be improving more and more.

24. The end of this sweet and agreeable conversation was, that there were numbers of religious persons, through a timorousness and weak-mindedness, inclined to draw back from the right way, through fear of the mortification of

* When this maxim of the Shepherd's is rightly understood and practised, it makes the most common actions of our lives as so many acts of devotion. " And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him, Coloss. iii. 17. See also 1 Cor. x. 31.

their nature and self love. But, said the Shepherd, fear not ; for God does not require that nature, or the love of one's self, should be destroyed ; far from it. For without nature, we should not exist ; and without the love of one's self, nature could not preserve its being ? But 'tis the corruption and depravity in our nature by original sin, and the inordinate affections of self love, which cause us to seek to gratify ourselves contrary to the order and righteousness of God. 'Tis these disorders of nature and self love that ought to be mortified and taken away, and not nature, or self love, as considered separate from these disorders. Therefore we are to deny ourselves of all those things which nature or self love may lust after, contrary to the mind and will of God.*

* In this may we see the goodness of God ; for whatever is contrary to his will, is contrary to our real welfare. It is a maxim in divinity, worthy everlasting remembrance and thankfulness, that whatever God commands his creatures to do, or to abstain from, he has not only consulted his own glory, but also their true happiness both in time and eternity. True religion is nothing but a blessed scheme of divine love, to bring back poor man from all his miserable wanderings, that he may find eternal rest and peace in God.

CONVERSATION IV.

1. *That the way to true evangelical piety is the purity of the soul, and communion with God.* 2. *Of true books, and true teachers.* 6. *Of prayer.* 14. *How to acquire it.*

SINCE God favoured me with the happy meeting and converse of this Shepherd, he delighted me so much that I quitted all company, and every thing else, to enjoy so great a privilege.

Having heard him discourse upon some things which my pen is not able to express, nor my understanding to conceive, and doubting by what spirit he might be animated, I could not refrain entreating him to tell me, in confidence and charity, by what means his soul received such heavenly discoveries.

To which, without difficulty or delay, he smilingly answered, That there was no occasion to ask the way, for that there was no other than the purity of the soul, and its communion with God. For, said he, 'tis by the purity of the looking glass* of the soul, that it

* Who can help admiring here, the beautiful and unadorned simplicity of this passage ! It seems to be an excellent comment upon the two following passages of scripture—"Blessed are the pure in heart, for they shall see God." Matt. v. 8. And this : "We all with open (or unveiled) face, beholding, as in a looking glass, the glory of the Lord, are changed into the same image from glory to glory," &c.

remains in quietness, and in a situation fit to receive upon it the luminous or lightsome face of God, who imprints his image upon it, by which means the soul comes to know him, so far as this life will admit, and by the familiar and intimate communion and intercourse that it has with God, and God with it, the soul is habituated to that respect and purity of behaviour and words, as is most fitting the court of such a Prince, and the affairs and mysteries that are there carried on. And it is owing to this, that a rustic Shepherd, like myself, may become an eloquent divine ; for in this royal academy I am instructed.

2. I asked him, if he had not made use of some spiritual book, or some instructor or teacher ? He said yes ; but that he made use of both in the Fountain, and had left the streams. That his spiritual book was the holy gospel, and that his teacher was the Author of it. He said he had some desire to make use of the directions of men, but he had observed, that what one built up another pulled down ; which made him judge that such a contrariety of opinions could not proceed from the Spirit of God, which is not contrary to itself ; and for this reason he applied himself to the first and best Teacher, and to the spiritual directions he hath left in the scriptures.

3. For, said the Shepherd, since prayer is so noble an action, that it dignifies those that practise it, by the familiar conversation which it allows them in the court of the King of glory.

And since the Son of God, the King of ages, by prayer converses with men, and has so highly praised with recommending it, that in his directory,* he continually teaches that we must pray, and without ceasing, it is not likely that he should forget to teach us the way and manner, how we ought to govern our spirits in this academy and royal court. So that having found the method very clear and plain, and which also Christ confirmed to me by his own example, I thought I ought to follow it, and advance by his directions ; and if I could not advance by these, I thought I ought never to expect it from the directions of men, who are generally bigoted to their own opinions.

4. I do not say this to reject or despise the reading of good books, or the directions of understanding and experienced men in spiritual things ; for both may be very useful in their proper places. But, said the Shepherd, I answer you simply, as to what relates to myself, and to let you know, that Jesus Christ instructs me more by his own sayings and actions recorded in the scriptures ; and instructs me better how to pray by the Spirit of his grace, than all the books and teachings of men in the world can do. I speak of such men, who, not following the light and instinct of the divine Spirit, are led by their own spirits ; and pretend, nevertheless, to tie souls to their modes and opinions ; which being contrary to the divine conduct, do

* The name our Shepherd gives the scriptures.

much more hinder and lead souls out of the way, than they profit or help them.*

Therefore I leave every one to their own liberty. But I earnestly wish that those who conduct souls, may themselves first be conducted by God's Spirit, and be entirely disinterested ; and that they may take care their instructions agree with God's instructions ; and in this manner lead those souls who have chosen them for their guides. But for my part, says the Shepherd, conversing inwardly with God, and outwardly with my sheep and little lambkins (who don't hinder me, but instruct me many ways) I see no need to go into the city to seek for that which I find God gives me in the country and in solitude.

* This is a very just remark. For how many that take upon them to instruct others, are angry when Jesus Christ leads their pupils beyond the scanty measure of their rules. Again, how many people deny the teachings of God in their own and other's souls, because they do not agree with the opinion of some man, whom they have set up as an oracle instead of Jesus Christ. But I beseech all ministers, of every denomination, to suffer Jesus Christ to teach his children as he pleases ; and to take care, that whilst they are helpers of souls, they do not presume to have dominion over their faith ; a thing the apostles themselves would not do. And again, I beseech all people, of every denomination, that whilst they honour the servants of Christ, still to remember their Master, and to look above all men to the great teacher, Jesus Christ, as this honest Shepherd did. Ministers are but under tutors to Jesus Christ, and they should rejoice when their scholars are ripe for their Master's teachings, by the immediate anointings of his blessed Spirit ; which often instructs more in one moment, than all the ministers in the world can do in all their lives put together. See John vi. 45.

5. I asked him, by what steps he was first introduced into this way, and continued to grow therein ; praying him to instruct me ; and that I would follow the same, not as the instruction of man, but of God by man.

You will soon know, said he, the right instructor in this exercise. If it was a mortal, sinful man (however eminent he might be) his instructions might meet with something in your spiritual or corporal nature, not disposed to receive them ; and if you did receive them, it might be through a constrained submission to the man, which would be an unnatural violence, rather than a sweet alluring. But if the instruction comes from God (as God is the Creator of souls, and the Father of our understandings and wills,) you will perceive it easily take place in you ; and your soul will be so far from finding an opposition, that it will be much pleased with it : the soul perceiving itself so highly dignified and blest by it, in all its operations, that it will think itself created on purpose for the practice of it. Receive then from me what follows, as a proof.

Instruction for prayer.

6. Before I applied myself to prayer, I wanted to know what prayer was ; and seeking for it in my directory, composed by the Son of God, I learned it was nothing else but the intercourse of the soul with God ; and that when Christ went to pray, he did nothing but withdraw apart, to speak to God his Father. From whence I discovered two sorts of prayer ;

or two manners of discoursing with God. One in praising and adoring him for his perfections ; the other in making requests to him. For sometimes the Son of God, lifting his bodily eyes to heaven (to teach us to lift up the eyes of our souls,) blessed and praised, and gave thanks to his Father, on account of his proper excellences (and that in us is adoration.) Then at other times, he prayed that he would glorify his name ; and in his agony he prayed to be delivered from evil, saying, “ If it be possible, let this cup pass from me,” &c.

7. As soon as I gained the knowledge of these two sorts of prayer, as contained in this exercise, I cast my thoughts upon all intellectual creatures, as angels, men, and devils, to see if they were all capable of prayer. And that I might more easily distinguish their capacity, I ranged them under three classes, viz. simple, or mere creatures ; sinners, and adopted children of the Son of God

8. Considered simply as creatures, I saw none of them were capable of prayer, as including praise ; for such prayer being a familiar discoursing with God, and such familiarity implying some equality, it was evident the distance was too great between the Creator and the creature.

Nevertheless, because poverty, indigence, and necessity, are inseparable from the creature ; as goodness, riches, and abundance, are inseparable from the Creator ; every reasonable creature may use that sort of prayer which consists

in asking and imploring relief from the Creator.

9. Considering them, secondly, as sinners, no creature is capable of the second sort of prayer ; which is properly a familiar discoursing with God upon his perfections, with acknowledgment and adoration, and other graces. As for the devils, their spirits are too impure, and buried in darkness, to receive one good thought from heaven ; which God never pours into such filthy vessels. And as for sinful men, who are in their natural estate, and wallowing in the mire of sin, they partake of the darkness of devils ; and as they are dead, and separated from God, they have no right to familiarity and conversation with him : and if, in their obstinacy, they attempted to approach the throne of the divine Majesty, the good angels would keep them back as they do the devils ; and they would soon return to the darkness of the creature, to which their hearts are disorderly glued : and instead of divine things which they thought rashly to draw from heaven, the disorderly objects of the earth would surround their understandings with their dark images, with which they would be obliged to take up their satisfaction.

But sinners may nevertheless be admitted to this blessed communication, if they come as penitent publicans, supplicating for the grace from which they see they are fallen by their crimes ; condemning themselves for the same, and renouncing themselves at the feet of the Creator and Redeemer Jesus Christ.

10. Considering the third class, viz. good christians, and members united to the Son of God, we enter into the same rights, that he has to present himself to his Father ; to converse familiarly with him ; to speak to him, and to receive his answers.

11. When then I was assured that rejecting it, by reason of its hindering me by its darkness, and because of the hatred and disdain that God has to it, I might with a humble confidence in the blood of his natural Son, by means of whom I am an adopted son, present myself to the Father, and improve my unlearned spirit at the imperial court ; and that I might be admitted to converse with him ; I then set about considering the subjects proper to employ myself with God ; fearing that if I presented myself before his eyes, without being well agreed with him, that I should either remain dumb with shame before so great a power, or be obliged to entertain him with such rustic, simple discourses, as were unbecoming his dignity. I went then to seek my lesson in my spiritual directory, where, upon the opening of a leaf in the Revelations, I found what I wanted, “ a book written within and without.”

12. This little book, without, represented to me the Creator ; and within, the Redeemer. When I saw this, I wanted no other book ; I immediately took my shepherd's crook, and following my flocks in the pastures, I said to myself, I need no other light to read the outside of this book, but the sun ; which, discovering to

me this great world, makes me see the wonderful footsteps of the perfections of God ; and as to the inside of the book, I need no other light than the light of faith ; which, discovering Jesus Christ to my soul, makes me see the remarkable fruits of his glorious excellences, such as goodness, love and mercy, with all the virtues which he divinely practised.

13. And being thus far so well instructed, there remained nothing more than to know, to which of the three divine Persons, I ought to present myself ; and in what manner I ought to begin. I immediately went to search in the book of my sovereign Director, and observing what he did, and what he taught others to do, I found, that it was to the eternal Father I must address myself, as to the fountain of all being, and Father of all light.

Behold how Christ spake and addressed himself to his Father : “ Father, glorify thy Son ; Father, I thank thee ; Father, if it be possible, let this cup pass from me ; Father, forgive them ; my Father, into thy hands I commend my spirit ;” and thus he gave up the ghost praying to his Father.

See also how he instructed his disciples who asked him how to pray. Say, said he, “ Our Father which art in heaven, hallowed be thy name.” And in another place he said, that “ whatsoever ye ask of the Father in my name, he will give it you.” There remains then only to show you in what manner you ought to present yourself before God.

Manner of praying.

14. In presenting yourself before the eternal Father, to discourse with him of his proper perfections, it is necessary to do it with very great purity of intention ; which ought only to be with a view to know the amiable and adorable perfections which are in him ; with a design to praise, glorify, honour, and adore God in them ; and above all, offering yourself to God, to be clothed with such a degree of the spirit of prayer, as he sees fit ; whether it be accompanied with distraction, dryness, trouble, or rest.

15. Your intentions being thus purified, you must then begin to discourse with the Father eternal. And in order to do this, by no means present yourself before his eyes in your own person ; nor speak to him in your own name.

You must be introduced to God under these three titles :

I. In the person of his Son.

II. In the spirit of his Son.

III. In the truth of his Son.

First, in the person of his Son. Because we have no right to approach the Father, but by him, and being clothed with him. Behold a beautiful figure we have of this in the scripture : Jacob, desiring the blessing from his Father Isaac, durst not approach him without being covered with his brother Esau's garments (who had yielded up his right to him) and through favour of the smell and perfume thereof, he obtained the blessing from his Father. Is not this

what St. Paul means, when he said, "Put ye on the Lord Jesus Christ?"

16. We must then present ourselves to the Father in the name and person of the Son. And if he asks who we are, we must answer, without fear of lying, (after the example of Jacob, who said to his father, I am thy son Esau,) we belong to thy Son: 'tis he that lives and speaks in us, with which God is well pleased; for the offering up of his incarnate Son, for the love and salvation of men, is an offering so agreeable and acceptable in his eyes, that it cannot be refused; and there is nothing that the voice of Christ's blood asks of his Father that can be denied.

Thus coming to appear before God, to speak to and discourse with him, we must call to mind his Son Jesus Christ; and being so near us, we must give him our polluted being, sins, and vileness; and sheltering ourselves in his person, and being united there, as members of the body to their head, we are hereby qualified to the same right as he has to hold communion with the Father; and thus in his name, and covered with his garments, the Father cannot reject us.

17. When we come to the Father in this manner, he does not look upon, nor hear us, vile and unworthy as we are in ourselves; but looks upon, and hears his own Son who is in us; to whom we have submitted and resigned up ourselves, that we might be transformed into him, and be put in full possession of his person, and conformed to his will.

We must then appropriate and clothe ourselves with the person and merits of Jesus Christ (not our own, nor our own sufficiency) to have audience with our heavenly Father ; for the Son has merited it for us.

II. The Spirit of his Son.

18. In the second place, we must come before the Father, in the Spirit of his Son. This the Son himself, as a good director, taught the Samaritan woman, saying that the true worshippers must worship God in spirit and in truth. Our own spirit is too fleshly and disproportioned to God, to carry on an intercourse with him as we ought to do by our natural thoughts and discourses : since, as St. Paul says, “ we are not sufficient of ourselves to think a good thought ;” but that “ all our sufficiency is of God.” To have intercourse with God, we need a divine Spirit, to form in our understandings thoughts worthy of him ; and in order to have a divine Spirit, we must renounce the baseness of our own studied discourses, and ask of Jesus Christ that holy, divine, and eloquent Spirit, with which, whilst here on earth, he himself addressed his Father. It is not necessary to know whether we have this Spirit before we begin ; it suffices that we give up ourselves to it in faith and simplicity, that it may possess and conduct us, according to its own operations.*

* Many have been the disputes, whether we ought to know we have the Spirit of God or not, before we begin to pray : but there is no occasion to dispute about it ; be-

III. The truth of the Son.

19. We must worship God in truth, and be clothed with the Spirit of faith and truth : and we are then clothed with it when we contemplate a mystery or some divine perfection, not according to our natural understanding of it, which is too low and base, and no ways proportioned to it, but as the mystery or perfection is in itself, and according to its own dignity and merit as it appears in the light of faith ; in which light we are clothed with Truth ; and so contemplate these things, not by natural or human ideas, but as they appear in themselves in Spirit and in truth.

20. And now behold how the soul is raised to worship and adore God. The understanding being clothed with the Spirit, and with the true light of the Son of God, which is faith, it is

cause the different dispensations souls are under, make a material difference in this and many such cases ; so that it is as foolish to lay down one rule for all, as it is to make clothes for people of various sizes, by one measure. What the Shepherd says is right, and is good advice : but that he may not be misunderstood, take notice, he is speaking of beginners in christianity. For it is matter of fact, christians ought to press forward to that state, where they may come to know when they are called of God to pray, and when to be still ; and a great privilege it is. But, as I said before, the different dispensations souls are under, make a difference in the rule ; so that he that goes to pray, before he knows he has the Spirit, and he that does not do it, till he knows he has the Spirit, may both be right, and in their places, and ought not to judge one another ; but rather learn “ to keep the unity of the Spirit in the bond of peace.”

sweetly drawn to meditate ; and considering some of the virtues, properties, and excellences of God, in the perfections of his nature, such as goodness, beauty, power, wisdom, love, purity, glory, &c. it finds some one of these fasten upon it more strongly than the rest : then the soul stops to contemplate it with admiration. And this one may call contemplation, where the understanding is taken up with admiring the perfections of God, without noise or disturbance. Lastly, the affectionate power of the soul, which is the will, makes use of this enlightened understanding ; and, assisted by it, as a ray of light, she gains a happy passage and entrance into these divine perfections, which she understands and contemplates ; where, being introduced, the will proceeds to perform its part, rendering homage to these perfections which she adores in her Creator, where, being, as I said before, entered in by affection, she sees herself clothed and partaker of these divine qualities, 2 Cor. iii. 18. And moreover, perceiving them flowing from God, like the sun beams, upon the whole creation, she follows the same ; so that she adores these glorious perfections as they appear in God himself, and also as they appear out of him in all his works : and by this means finds the glory of God covering the earth also ; the creatures themselves assisting such a soul.

21. Also in like manner meditating upon the virtues and natural and supernatural perfections of the humanity of Jesus Christ ; passing into and being clothed with them we adore them in

him, and out of him, as in his children in whose hearts he is formed. In this last action and happy passage of the will consists true prayer. And this is truly to worship God in the person, in the Spirit, and in the truth of his Son.

22. And if, for your spiritual satisfaction, you desire to know practically the Spirit with which the Son adored and prayed, and addressed his Father, behold him in his agony praying in the garden; and I am persuaded you will see in your directory how you ought to be covered with this Spirit in your prayers. When he was in sorrow, through the sight of his enemies, his torments and his death, his Spirit entered into the virtue of patience, with which he covered himself, and the more so as the trouble of his senses seemed to increase. If such things happen to you, enter into and seek to be covered with the same Spirit. When Christ was refused his request, he clothed himself with the spirit of humility and resignation, in which he remained before his Father. When he was comforted by an angel, he entered into and clothed himself with the Spirit of justice and righteousness; making use of this consolation only for the end for which it was given, that he might be strengthened courageously to endure the cross.

23. Above all, take care to remain in that situation conformable to the spirit with which you may perceive yourself clothed, whether it be humility, sufferings, joy, sadness, love, or whatever else it may be, by being conformed to the

divine will. Thus Jesus Christ remained in the situation conformable to the spirit which possessed him, whether it was joy or sorrow, &c. and as his pure soul knew that it was God's Spirit that led him and directed him into these different estates, he resignedly submitted himself unto the same, adoring this Spirit of God in him, however rigorous a director it seemed to be, by renouncing his own will and conforming himself to the will of his Father.

24. Imitate then Jesus Christ, since he is the sovereign director and leader of souls, and you shall be assured to have the true spirit of prayer, and you will not be unhappy with any thing by which you may be proved and tried ; on the contrary, all things shall work together for your good ; and you will also come to enjoy those lights and understandings which you have admired in me, without having considered that it is not our own industry, but the alone person and Spirit of the Son of God, which merits for us this grace, and familiar access to the Father of lights.

CONVERSATION V.

1. *Of the last judgment.* 3. *How God will be glorified therein ; and how desirable it is to those who purely love God.* 8. *The wonders of that day.* 17. *The last and still greater wonders of the same day.*

HAPPENING about this time to meet with a prophecy of the world's being near at an end, I shewed it to our Shepherd ; who, having heard it read, shewed in his countenance and actions an extraordinary joy, saying softly to himself, whilst I was reading it, O that it was this day ! O that it was this day ! which made me ask him when I had done, why he did not weep and tremble, instead of rejoicing, seeing that the greatest christians have dreaded the last day, because of the general judgment that then will be ; where there will be no more place for mercy ? To which he made me an answer so excellent and elevated, and also so sensible and affectionate, that it will remain in my heart as long as I live, as matter of astonishment.

2. He told me, that those christians who dreaded that day, being excited only with a self interested love, concerning those that were lost, among which number they did not know but they might be included, which made them only reflect upon the severity of the Judge, and the misery of the wicked. But as for me, said the

Shepherd, renouncing the interest that my self love might cause me to take, either in their loss or mine, I espouse simply the interests of the Judge, and the great advantages that he and his elect will obtain in that day ; I think I should have no love for this just and lovely Judge, if I did not desire, yea, passionately desire that day, in which all his desires will be accomplished upon angels and men.

3. I tell you, moreover, that this second coming of the Redeemer ought to be in some sort more earnestly desired than his first was by the saints of old, for the great advantages that this second coming has beyond the first. In the first coming, it appeared that the Son of God had laid aside his dignity and glory, as St. Paul says, "He emptied himself, taking upon him the form of a servant." It appeared also, that he had renounced his great riches, entering into our poverty, and covering himself with the shame and confusion of sinners ; and what is yet more, he really denied himself, the space of thirty three years that he lived in this world, of that glory which his superiour nature, both soul and body might justly claim, by virtue of the union and indissoluble marriage of his humanity with the glorious Word. On the contrary, in the second coming, he will appear in full possession of the double glory both of soul and body, no more covered with the filth of sinners, or the infirmities of this mortal life ; but perfectly living and reigning in his proper majesty, glory, power, and authority of God his Father.

4. In his first coming, he came only for men, to be judged by them, and to submit to all the rigour of their unjust judgments to his sorrow : but in his second coming, he will come for himself, and present himself to all men and angels, to be their judge, and his judgment of them will be for the setting off and illustration of his own honour and glory.

5. And not only so, but I have this further to say, that as we are by command obligated to love Jesus Christ more than ourselves, under the double title of Creator and Redeemer, and to prefer his interests to ours, we ought to love his second coming with a very particular love, since all the interests and glory of Jesus Christ our Redeemer is contained in it.

6. If you knew, said the Shepherd, the glorious actions that will be wrought in that day, you would desire it as much as I. And would to God that all men in the world, and especially christians and ministers, had but the least of that knowledge of it, which his great goodness has bestowed on me ! then they would have no meditation in their hearts more sweet than that day. But I believe that the divine wisdom hides these things from the wise of the world, who are blind in their own natural understandings, to reveal them to the most simple and ordinary persons, such as myself.

7. These abrupt words gave me the strongest desires to know the Shepherd's particular thoughts concerning the day of judgment ; and having prevailed with him to communicate to me the

discoveries that God had given him, of which I hoped to make a good use, he made me sit down by him upon the ground, and taking hold of me with one hand, and pulling off his hat with the other, that he might speak of this mystery with more respect, he begun in the following manner to declare the order of that day's glorious transactions, so much dreaded by the world, and so much desired by himself.

8. First, our Lord Jesus Christ will present himself to men, angels, and devils, to be acknowledged as their universal Judge, as well those who shall be on earth at his coming, as those whose bodies have been buried from the first creation of the world. The devils will not acknowledge him with good will, but by force. The angels will do it with joy. The wicked will be found in the rebellion of devils; and the elect in the submission of angels. Join yourself then even now to these; and imagine to yourself that Jesus Christ presents himself to you, to be acknowledged the Judge of the universe; join yourself to him, and, entering into his zeal and inclinations, and espousing his interests, protest to give the blow where he will give it, to destroy what he will destroy, and to incline to what he inclines to.

9. Secondly, he will destroy the old world of Adam; at least, every thing that hath served to his corruption shall be then changed. New heavens, new earth, new sun, new moon. "Behold, saith he, I make all things new." Let your zeal then be joined to his; give yourself to him, and all that is impure in this world of Adam; and

immediately renounce those things which mankind and yourself have made use of to offend him ; since God will utterly destroy them.

10. Thirdly, after having destroyed and perfected the old world, he will destroy in us all the disorders of Adam, which is the old man. Give yourself then, even this hour, into his almighty hands ; and, being of one mind with him, full of a just anger against all those disorders that he and you know to be in yourself, and that he will destroy in the last day ; begin now in his strength to join in this destruction, before it is too late ; and this is to destroy the kingdom of Adam.

He will destroy the dominion also, that, till then, the devil hath had upon the elect, by the sin of Adam, and the corruption that was born with them.

He will also destroy the power of the flesh, insomuch that the Spirit will from thenceforth begin its reign and dominion over the flesh. Seek then from this very hour, that this dominion may begin over the flesh ; and if it seems difficult, apply yourself to Jesus Christ by faith, that so, being fortified by his Spirit, you may at the least disallow of the dominion of sense, and not give up your liberty to it.

He will destroy the dominion of death, which began almost as early as the world, and life will then begin, never to end, as well over the reprobate as the elect ; the bodies shall then be united to the souls, to which they were formerly companions ; though with this difference, that those whom God hath taken their lives away in

his justice, will have them restored in the same justice ; but those whose lives were taken away, and their sins with their lives, in mercy, in the same mercy, God will give them his grace and glory, with that eternal, incorruptible life which is himself.

11. But forget not to remark, and to adore in Jesus Christ that Fountain from whence he draws his life, out of the abundance and fulness of which he recovers the whole universe from death, and establishes in it a life that is permanent and eternal. The fountain of this world's light is the bosom of the sun ; and the fountain or source of the life of Jesus Christ is the bosom of the Father, from whence he receives the eternal essence as his life ; so that, by streaming forth a ray of his eternal life into the dead, he causes them to live in him and by him ; and Christ, being inseparable from the Father, by this means will cause them to live by him to the Father : for this reason he calls himself "the resurrection and the life." And St. Paul also teaches the same thing, saying, "For we are dead, but our life is hid with Christ in God ; and when Christ who is our life shall appear, we shall appear with him in glory ;" that is, this Son, this eternal life will, by infusing and communicating his life in us, make us like himself ; and we shall, by this means, possess a life which proceeds from the same source or fountain as his own.

12. Who then in the least degree can love Jesus Christ, and not wish for this day, in which

he will have the satisfaction to see Christ's life reign over death? Let us then adore, every day, that life in Jesus Christ, by which he will quicken the whole universe. For my part, said the Shepherd, after having adored this divine life, which will reign over death, I renounce mine entirely as a life that is not worth naming; and I pray my Redeemer and Judge to take away from me all disorderly affection that I may find to this living death, or dying life, giving myself up to him to enter now in some measure into that new life, never to be interrupted by death, in which I begin the first act of my eternal adoration that I desire may never be interrupted.

13. Christ, having restored life to all the dead, he will give sentence of condemnation and salvation respectively to angels, men, and devils. He will confirm the angels in their happiness, and devils in their misery; he will also give to the wicked an everlasting dying life, and to the predestinate an eternally living flourishing life.

14. Considering that this is the case, I adore with all my heart the sentence that will proceed from the mouth of my Judge and Redeemer concerning myself; and loving him more than myself, if he gets glory by my condemnation, I will from this moment adore his judgment, and renounce my own proper glory and contentment, that it may be swallowed up in his good pleasure; at the same time, nevertheless, detesting all my sins and offences,

15. Moreover I add, that in the last day, Jesus Christ will accomplish all the desires of men, angels, and devils, whether elect or reprobate. The desire of angels is to see their places filled, their society increased, and the empire of the Redeemer made perfect; which will all be done in that day.

The devils, who have always desired a full dominion over man, will have it then established over all the reprobate. O dreadful dominion, like unto that which Christ once gave them over a lunatic, whom they threw sometimes in the fire, and sometimes in the water.

The wicked, whilst in this life, always desired the flesh, the world, and filthy lucre; and as they in this world desired and possessed these things in a disorderly, sinful manner, contrary to the will of God; so in the next world they will be surrounded in a disorderly, miserable manner with the shadows and pictures of those things which they lusted after, which will be a part of their misery; and in this manner will they have their desires accomplished.

The elect children of God will, in that day also, have all their desires accomplished, which they could not have in this world. They will then find in Jesus Christ the most perfect joys and delights that they are capable of, both in soul and body, suitable to their glorified state; and this in the highest degree that can be. So God will fulfil all their desires.

16. Judge, reader, if this discourse of the Shepherd's, relating to the last judgment was not

enough to satisfy a more advanced person than myself in religion, that he had received his learning from the Spirit of God.

17. As soon as he had ended the above discourse he made a long pause, remaining silent and wrapt up in thought. As I imagined he had done, I was interrupting him, in order to ask some other question, that came into my mind ; but he took me suddenly by the hand, and said, Softly, softly, father, this is not all. All that I have yet said may be conceived of by a human spirit ; but what remains to say, cannot be known by any but the Redeemer, the Son of the eternal Father, and those to whom the Father hath revealed it. Receive it then from him by me, poor and despicable Shepherd as I am, and lay it up in secrecy in your heart, and reveal it not, unless the Son of God moves and calls you to do it.

Behold then what the Shepherd further said to me in pursuing his discourse, which the reader will judge to be a secret drawn from the same bosom, from whence the beloved John obtained those secrets which we have recorded in the mystical book of the Revelation.

18. In the last day the Son of God, in the character of Son, Redeemer, and Judge, will accomplish all the desires of his Father.

The first and strongest desire that the Father ever had was this ; to establish his own being, essence and glorious nature in his Son, which he did, in begetting him by an internal action, in which he infused or communicated his own

bright, luminous nature into him, as the sun does in begetting the light. This was the first divine communication, which was accompanied with a second, viz. the production which the Father made with the Son of the person of the Holy Ghost.

19. The second desire of God the Father was to communicate himself outwardly in the creatures by means of his Son, who was as a bridge for him to pass, and establish his natural image in them, like the sun which by means of the light as a bridge, doth communicate itself here below upon the earth, and this St. John has divinely taken notice of, where he says, "The Father made all things by the Word, and without him was not any thing made that was made."

20. As then by the creation, which was the first outward action, God only communicated and established his natural image in the creatures, by his word the Son, and not his glorious divine image as it is in the Son; there remains his third and last desire, which is to establish his glorious image, or divine nature in them, so far as they are capable of receiving it; and this will be his final outward action, which consequently will also be by Jesus Christ, by whom God established his natural image in all things.

21. And I say, that this last desire of the Father ought not to be accomplished by any one but his Son who is God and man; first, because he is his Son, and again, because he has merited it by his humiliation. I will explain it to you. Jesus Christ, considered as God, and the Son of

God, being as powerful as his Father, and also master of himself, he might, according to his own good pleasure, exercise his independent, uncreated nature, which he received from his Father in eternity ; and not only so, but had an equal right to use or exercise as he pleased, his created nature or being which he received from the virgin Mary by a temporal birth.*

But this he never would do, in any other manner than what was according to the mind of the Father, being always submitted to his will, even to the emptying himself of all his glory. This is the reason why in the last day (when the desire of the Father will be accomplished over all the works of his hands) that Christ will be appointed Judge as well of his own proper interests, as also those of all creatures, in whom the Father communicating his divine and glorious nature, by his Son, and with his Son, will so powerfully seal and impress upon them this his divine nature, that he will also in and through his Son establish his dominion and reign over them to all eternity.

22. And take notice, that Jesus Christ will in such a manner establish the glory of his Father

* This deep remark of the Shepherd's is abundantly confirmed by the following texts from Christ's own mouth. "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it 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 command have I received of my Father." John x 17, 18.

in all creatures, that they will change nothing of their own natural or specifical constitution,* but will receive from him a glory that will add unto them a supernatural elevated degree of very high dignities and divine communications. As thus :

He will establish his glory in heaven, in the sun, the moon, and stars ; their natural clearness will be inconceivably heightened by the light and lustre of God, which will be put upon them by Jesus Christ.

He will establish his glory in the earth, changing its dark quality into a transparent clearness without destroying its nature of earth.

He will establish his glory in our bodies in the same manner ; and, by other gifts and glorious qualities, will raise and refine the senses and organs thereof to a very high degree of delicacy or spirituality, beyond what they are here on earth.

He will establish the glory of God in our souls, infusing and communicating his own glorious light for the glorious light of the Father which is in him, into the sun of our understandings ; by which joining or addition of glory, our souls will be highly ennobled and transformed into his likeness.

* This remark of the Shepherd's, with his following explanation of his meaning, may perhaps be no despicable comment upon the following text : viz. " Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13.

He will establish his glory in our wills, which may be called the mothers of love ; and without changing their nature, will, by applying or uniting his glorious love, or the glory of his love to ours, cause our love to be raised to a degree of height and perfection, as much above our present state, as the glory and perfection of God is above the nature of man.

In a word, the Son being made Judge of the interests of his Father, after having considered the case and state of each creature, he will judge in what degree of glory the glorious kingdom of his Father is proper to be established and confirmed in each particular of them.

23. Another secret is, that Jesus Christ will have justice done to all his mysteries which he hath wrought for man when he was on earth ; they will be as sweetly, honourably and gloriously displayed in the redeemed souls in heaven, as they were dolefully and ignominiously displayed in humanity on earth ; not having ever been perfectly and clearly known of men, who always, in this life, are ignorant of many things, notwithstanding whatever hath been spoke, or written, or conceived by any one.

But in that day, justice will be done to these mysteries ; for he will perfectly display all the wonders and secrets of the same, in his conception and birth ; and the actions of his infancy, which are unknown ; also the mystery of his being nine months in the womb ; his passion ; his sorrows ; the thoughts that he had of us in his

agony in the garden, and upon the cross. All these things, I repeat again, demand justice; and justice will be done to them in that day by Jesus Christ, who will display them highly and sweetly in the spirits of his elect; but not to the reprobate, to whom they profit not, which is caused by their own fault.

24. Who would not wish for and desire that day, that love the Lord Jesus Christ, since it will be so much to his glory? It is for this reason, said the Shepherd, I desire it even now; I love and adore it, and all that will be done in it, was it even to my own disadvantage, since it will be to the glory of the Father Creator, the Son Redeemer, the Holy Spirit the Sanctifier, and of all the most holy Trinity. I therefore charge and adjure the heavens, the earth, the sun, the moon, the stars, and all creatures, to hasten to receive in them the glorious image, or nature of the Creator, by the hands of the Son Redeemer, and to make no resistance against these glorious impressions. I will give all diligence, said the Shepherd, to establish so strongly in myself and all others, the most holy and adorable mysteries of my redemption, graciously wrought out by my Redeemer; that, was there to rise a single doubt of any of them, or the least thought to the prejudice of the honour and glory that is due to them, I would upon the spot immediately condemn it as a capital enemy to the glory of my Redeemer, whom I reverence and adore, as the only Judge of the interests of his

Father, of his own, of mine, and also of all his elect, whether angels or men. Amen. Hallelujah.

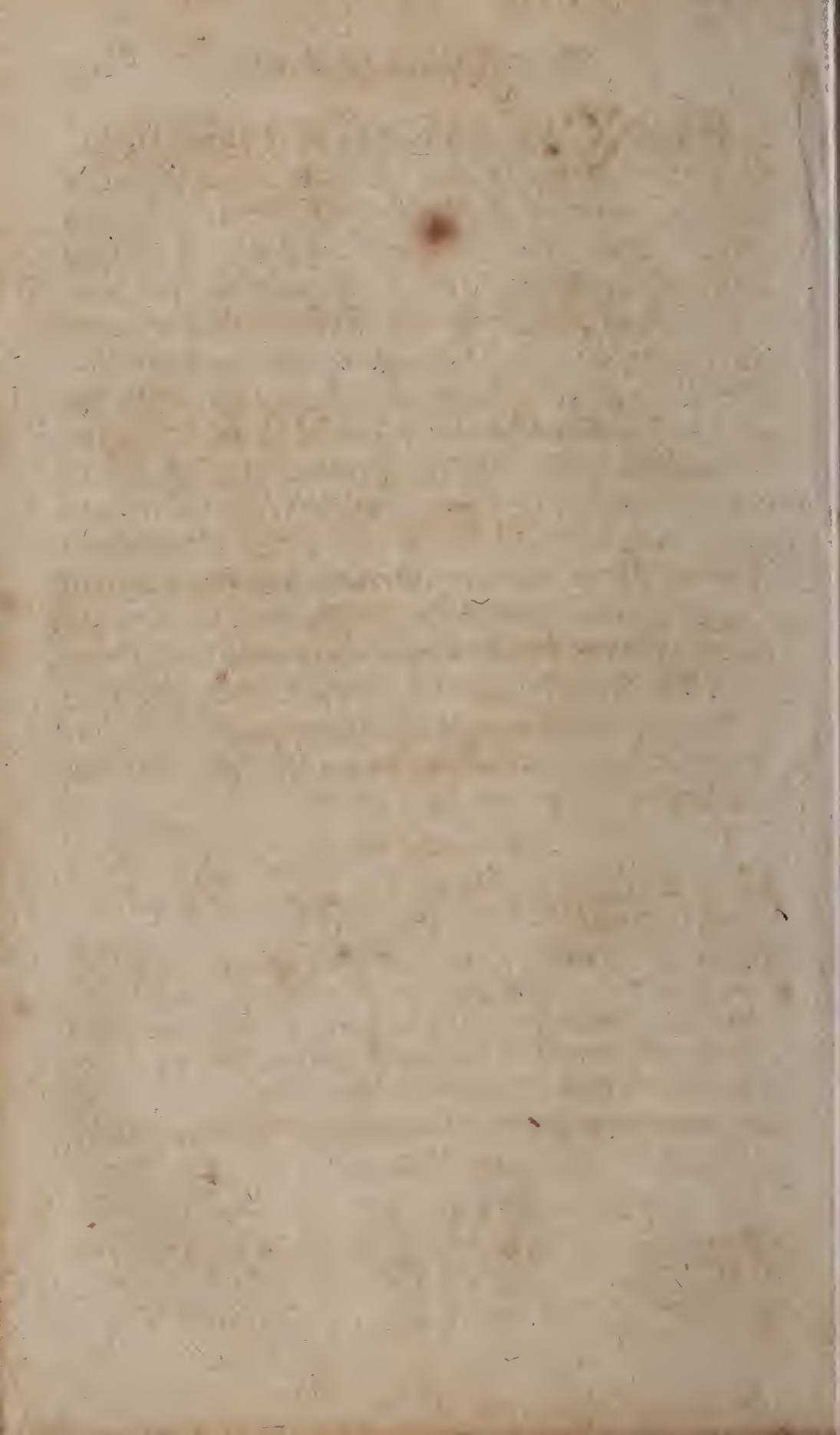
C O N C L U S I O N.

HERE ends the French original. The author, I suppose, not thinking it material to mention the particulars of his parting with this extraordinary Shepherd ; nor indeed is it of any great consequence. It is more for our profit, that the Shepherd should slip away, and leave us in the contemplation of what so much fired his heart with adoration and praise, viz. the perfections of God.

And now, reader, give me leave to address a few words to thee, by way of conclusion to the foregoing conversations.

The scriptures abundantly declare the good pleasure of God, in choosing “ the foolish things of this world to confound the wise.” And his design therein is, “ that no flesh should glory in his presence.” Thou seest in this Shepherd the very essentials of true religion, viz. faith in our Lord Jesus Christ, aspiring in the flame of pure love to God. How beautiful is it, when the light of faith and the heat of love take place and unite in the heart of man ! Where this is the case, it is of very little consequence what the casket is that contains this precious jewel ; I mean the outward mode or form of worship. For St. Paul has informed us, that “ in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith worketh by love. According as this precious, living, operative

faith increafes, the image of God is increafed in the foul of man ; and be affured, this is the very kernel, marrow, and glory of the religion of Jefus ! For the very end and intent of the Father, Word, and Spirit, in creating, redeeming, regenerating and glorifying man, is, that we might “ be conformed to the image of his Son ;” that fo in him we might forever “ appear in his likenefs ; and be filled with all the fullnefs of God. Oh the depth of the riches of the grace and love of God ! Where fin hath abounded, grace hath much more abounded : that as fin hath reigned unto death, even fo might grace reign, through righteoufnefs, unto eternal life by Jefus Chrift our Lord ;” to whom with the Father, and the Holy Ghóft, the perfection of all beauty and goodnefs, be honour, and glory, and praife, for ever and ever. Amen. Hallelujah !



A SMALL
BUNCH OF VIOLETS.

BEING A COLLECTION

OF

LETTERS, POEMS,

AND

MEDITATIONS,

ON SEVERAL

EVANGELICAL SUBJECTS;

CHIEFLY FROM NATURAL FIGURES AND SIMILITUDES
SPIRITUALIZED.

BY CORNELIUS CAYLEY, JUN.

P A R T II.

All thy Works shall praise thee, O Lord ; and thy Saints
shall blefs thee. PSALM cxlv. 10.

The anointing which ye have received of him, abideth in
you ; and ye need not that any man teach you : but as
the same anointing teacheth you of all things, and is
truth, and is no lie ; and even as it hath taught you, ye
shall abide in it. 1 JOHN ii. 27.

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1805.



THE AUTHOR'S
DEDICATION

TO HIS ADORABLE REDEEMER

JESUS CHRIST.

MYSELF and book, at thy dear feet,
A kind acceptance begs to meet.
Protector, Patron, deign to be ;
For both, O Lord, belong to thee.
If any good therein, it's thine ;
And all that's wrong, I own as mine.
Whate'er is right, do thou receive ;
Whate'er is faulty, Lord, forgive.
Me and my off'ring please to bless,
And water both with much increase.
And 'fore the world I'll now declare,
How great to me thy mercies are.
My Maker, Saviour, and my God,
Who bought me with thy precious blood ;
My solid Rock, my firmest stay,
When friends, like snow, do melt away.
I never am by thee forgot,
When others shun and know me not.
How oft I find my Lord protects
His ransom'd child, when man rejects !

How oft thy cheering aid appears,
When plung'd in sorrow, grief and tears !
And tho' there's few will notice take,
I find thou dost not me forsake.
Plead then, dear Lord, thy servant's cause,
And save me from my num'rous foes :
And tho' they swarm on ev'ry side,
O let me in thy presence hide ;
And there a happy shelter find,
From harm and storms of ev'ry kind
O let thy life in me increase,
And fix me in thy joy and peace ;
Thy perfect beauty may I see,
And in thy image let me be
Conform'd, complete eternally,
In love's most sacred unity :
So shall my soul for ever praise
The deep profound of thy rich grace.

C. CAYLEY.

April 9, 1762.

"It is finished," John xix. 30.

P R E F A C E.

DEAR READER,

I AM induced to communicate to thee the following little flowers, from the hopes that, through grace, they may be a means of causing thee to see, more and more, the great and unspeakable goodness and beauty of the Lord Jesus Christ, "in whom is hid all the treasures of wisdom and knowledge; and in whom dwelleth all the fullness of the godhead bodily;" to whom be eternal glory. Amen.

The simple, humble christian may be compared to the bee, who sucks honey from every flower. But consider, dear reader ! the bee doth not content itself with flying slightly and hastily over the flowers, which would be of no profit ; but fixing itself upon them, one after another, it extracts a drop of honey from each, and so obtains its balmy load, with which it hastens to the hive. Let this teach thee not to content thyself with a careless, hasty running over the following flowers, but fix upon each with stillness and meditation, that so, with God's blessing, thou mayest obtain a drop of honey to thy soul.

I often think the beauteous frame of nature, in all its parts, may be considered as so many little precious sprigs of Sharen's beauteous Rose. The fragrant beauty

of each painted flower, the harmonious warblings of each little bird, and the curious flavour of each fruit that grows ; all, all, and a thousand things besides, like so many different heralds, in every corner of the earth, are continually crying out, “ How beautiful, how harmonious, how fragrant, how sweet, how excellent, and how glorious is the balmy name of Jesus ! for in him were all things created that are in heaven, and that are in the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers. All things were created by him and for him. For he was before all things, and in him did all things subsist.” Col. i. 16, 17. Judge then, reader, as this is the case, whether or no every thing is not designed to paint out this adorable Person, “ who was delivered” up to the death of the cross “for our offences, and was raised again for our justification.” Rom. iv. 25.

Here his whole name appears complete ;
 Nor wit can guess, nor reason prove,
 Which of the letters best is writ,
 The power, the wisdom, or the love.

WATTS.

I am in hopes that the reader will find in the following pages some demonstrations of the truth I have been remarking, viz. that the creation, in all its parts, leads to Jesus ; and not only points him out in his glories as Creator, but also in his unfathomable mercies as Redeemer. For “ Christ is risen above all heavens, that he might fill all things.” I am sensible as to myself I am but just beginning to see into the things of the

Spirit ; and therefore can only lisp as a babe. But though it is the case, I am constrained, by his loving kindness, to aim at lisping the praises of my God and Saviour, because he is my beloved, who will never suffer any thing “ to pluck me out of his hand.” He fairly won me in that bloody battle that was fought on Calvary's hill ; and now “ he will never leave me ; no, he will never, never forsake me.” Heb. xiii. 5.

Tho' all the hosts of death,
And pow'rs of hell unknown,
Put their most dreadful forms
Of rage and mischief on ;
I shall be safe, for Christ displays
Superiour pow'r, and guardian grace.

WATTS.

I have only one thing more to advertise the reader of, which is, that if a beautiful person has his picture drawn by a bad painter, it don't in the least diminish from the beauty of the original. So if, in my attempts to set forth something of the beauties of Jesus, I have discovered very great deficiency and want of skill (which I certainly have) let not the reader be prejudiced in the least concerning Jesus, the perfection of beauty ; “ for he is altogether lovely ;” yea, so lovely, that were all saints and angels to join together to describe his excellences, they would fall infinitely short of such a mark. On the other hand, if any thing in the following pages should prove agreeable and edifying, I would caution the reader not to think he is indebted to me for it, but to Jesus Christ, without whose aid and grace I cannot think a good thought. And if

any should be so partially favourable to the author, as to admire any of his little abilities, let them consider I have "nothing but what I have received." Again, let them consider how admirable and excellent that glorious God and Saviour is, "from whom every good and perfect gift cometh;" and who alone is the centre of all that is good, holy and beautiful; and who alone is worthy of honour and glory, and everlasting praise.

Dear reader! I take my leave of thee for the present, with assuring thee, that I am particularly sensible of two things. First, that I am full of many imperfections; and secondly, that Jesus Christ, my God and Saviour is full of all perfections whatsoever. Admire him then, and learn to love him; and pray for me, who (for my Redeemer's sake)

Am thy Friend and Servant,
CORNELIUS CAYLEY.

April 11, 1762.

"He is risen." Matt. xxviii. 6.

A S M A L L

BUNCH OF VIOLETS, &c.

THE following four epistles, are supposed to be so many walks in a pleasant garden ; under which similitude, the author thirsts to allure the minds of the youth of both sexes to consider the fall of man by nature, and his restoration by grace. The fourth letter is in particular an essay upon true and false pleasures, and earnestly recommended to the consideration of all that desire to be truly happy.

EPISTLE I.

IN consequence of my promise, I now address a few lines to one, whose budding mind I would be more ambitious of cultivating than the most ingenious florist should be of his favourite flowers ; for, oh, what is any thing without cultivation ! the finest diamond

before it is polished, has no better an appearance than a common pebble. The pleasing beauties of a well regulated garden are entirely owing to the hand of cultivation, without which it could have no superiority over the common field.

My friend, upon this similitude of a garden would I found my present plan, and, as you have frequently heard me say, I never have so good a disposition for talking, as when I am in some such desirable place. If you please, we will now in our imagination take a walk therein; and, like the bee, we will endeavour not only to admire its beauty, and so enjoy a slight amusement, but also we will try to obtain the useful honey of improvement; which, laid up in the hive of our minds, may prove a treasure profitable, both to ourselves and others, in those social connexions which, in this life, we must necessarily be engaged in.

And, first, my friend, let us consider the earth, from whence all this profusion of herbs, flowers, and trees, are so plentifully produced. Before the fall of man, it naturally brought forth nothing but what was beautiful and useful to mankind; but you know, when Adam sinned, God cursed the ground, and said it should henceforth produce thorns and thistles. In paradise, before the fall, the ground was rich with the blessing of the Almighty. Gen. i. 11. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in

itself, upon the earth.; and it was so. And the earth brought forth grafs, and the herb yielding seed after its kind. And the tree yielding fruit whose seed was in itself after its kind. God saw that it was good." But after the fall, God told Adam, that in the sweat of his brow, he should eat of the fruit of the earth; shewing by this, that the natural excellency of the earth was passed away. And that now it required care, and toil, and labour, to make it produce thing useful to mankind.

Now, in consequence of this, when a person has pitched upon a spot of ground with a view to make a pleasant garden, he first of all, has it weeded and cleared of thorns and thistles, and such like incumbrances; then he turns up the ground, removes the stones and rubbish, and in their place supplies it with manure, in order to improve and enrich the soil, well knowing that the success of all his projects depends upon this cultivation of the soil.

I see, my friend, you are admiring how much finer the grafs is in this beauteous garden than in the common field. How delicate and soft it is! more beautiful than the finest Turkey carpet.

Why this is all owing to the soil of this garden being enriched in the manner I have been describing.

We have now been pleasing ourselves with this reflection; let us now extract the improvement which it naturally yields us.

The earth resembles the mind of man, which, before the fall, produced nothing but the good fruits of peace and righteousness; but when man sinned, this earth, our mind, was corrupted, and then naturally produced the thorns and thistles of pride, vanity and sin, and every evil work. Our nature then became a corrupt soil, whose fruits were nothing but sin and iniquity.

Now this being the case, in order to have success, the soil must be changed and dressed; otherwise we shall labour in vain. Now in consequence of neglecting to begin with the cultivation of this bad soil, people in general, by their pursuits in life, only make the thorns and thistles of their corrupt nature abound more and more. For suppose a person possessed of a beautiful form, and many pleasing accomplishments; suppose he has skill in all polite acquirements, what is the consequence of it? why, the bad soil of his corrupt nature turns it all into poison, and makes him much more than ever fruitful in pride, vanity, ostentation and every evil work. So that in reality the more he shines in these things, he becomes more despicable and depraved in his heart. For now, being puffed up with self applause, he requires all people to pay homage to him; he displays his talents only that he may be honoured and admired; and so, being taken up with his own dear self, he regards mankind no further than they bring offerings to the altar of his pride.

Oh, my friend, there is not a more pernicious oversight in the world, than people's procedure in the education of young minds ; neglecting the soil of their hearts, they bestow care to adorn them with all pleasing acquirements, by which they may be esteemed and admired, and so hide from them that natural deformity of heart, which poisons all they say or do. In consequence of this, they are filled with such self admiration, that they cannot bear the least contradiction or affront, but immediately boil with rage, and spit fire for fire, railing for railing ; so full they are of themselves, that they are very quick in remarking the least fault, and bitterly condemn and censure, without making the least allowance for human infirmity. And all this fruit springs from their not knowing the corruption and abomination of their own hearts, and by their being possessed of some little outside accomplishments, become more proud, more scornful, more slanderous, more impatient, more subject to anger, passion, and in short to all that is abominable both to God and man.

Now, my friend, I beseech you to bear courageously the naked truth, and be not afraid to look in the glass which an honest and faithful friend will set before you ; one who seeks your happiness and felicity. Permit me therefore to assure you that your heart is of the same corrupted soil as the rest of mankind, and consequently needful of a change.

Was I to endeavour your cultivation, without beginning here, I should be like a foolish

gardener that would take much pains in sticking a thorn or bramble all over with flowers, which it could never produce from itself : by this means he might deceive a spectator, but it would not make the bramble a bit less a bramble than it was before. Believe me, the success of all depends upon your being accustomed to see your heart in its real colours, a thing you stand in need of much. Therefore if you please we will begin to cultivate the soil of your heart, before we plant flowers and trees therein ; for I would have you possess a fair inside, as well as a fair outside, for the reasons I have already given ; otherwise, the more you would shine outwardly, the worse you would be inwardly.

Remember I am acting the part of a faithful friend, and am holding a glass before your mind to dress it by. You know a glass that don't shew true is good for nothing : come then, and stand before my friendly glass, it will do you much service. You have been hindered much from truly knowing yourself by conversing chiefly with persons who are not proper judges of merit ; and the praise which you have often received from such persons, sprang more from their folly and ignorance than your desert ; and this has had a tendency frequently to puff you up with imaginary excellences, which had no existence, but in the blindness and dim-sightedness of your admirers. Oh, be ambitious above all things to have your heart cultivated ! for if you begin here, you shall find afterwards the sweetest benefits from it ; and then whatever you

may acquire that is beautiful, it will not be hurtful to you ; but if your heart is not first of all cultivated, all the attainments you might acquire, would only make you like those persons I described in the first sheet of my paper ; and I assure you to discerning minds, who seek the beauties of the mind, such a bramble stuck with flowers is easily discovered ; it is much better to be praise worthy, and not be praised, than to be praised, and not to deserve it. Many people will praise you because they are ignorant and foolish, therefore such praise is of little value.

I think for this time we have walked long enough. I would not tire you even in the most beautiful garden.

You see, my friend, I have drawn reflections from a gardener's cultivating the earth, which may yield profit. I would leave at present what I have wrote, and recommend it to your meditation. My plan with you is to improve, as well as to please ; and pleasure and profit are two loving sisters, who should never be separated by any means. Very soon we will walk again into our pleasant garden, and make some fresh remarks. In the mean time, let my friend contemplate upon the similitude of the earth's bringing forth thorns and thistles, and the human mind, through the fall, doing the same.

I earnestly pray the great Husbandman, Jesus Christ, to bless these few hints to you, and what I also shall further give : for, be assured, the

foundation of all true valuable acquirements begins with true christianity ; but I shall defer saying any more now, than that

I am your's, &c.

EPISTLE II.

WHAT a restorer is sleep ! It quite heals and cures the fatigues of the day, and puts new strength and spirits into the human frame.

I waked this morning quite refreshed, not at all weary of our yesterday's walk ; and as I imagine sleep has had the same kindly influence on you, I would invite my friend to take another walk in our pleasant garden, and to continue our observations on the same.

If you remember, in our last walk, we were observing what great advantages the garden had, from having its soil cultivated and cleared of weeds and rubbish. Behold how every tree and flower, and every sweet smelling herb, proclaim the success of this judicious beginning ! A great encouragement is this, to induce us to bestow a few more reflections on this the first of all the gardener's works.

I took the freedom, yesterday, to shew you the evil soil of your own heart ; to day we will begin to cultivate this soil, which, through the fall of man, naturally produces thorns and thistles. Now let me beg for a few moments your serious attention ; and be not startled at

the gravity of my subject, for I assure you it is full of joy and peace.

You remember how the ground was cursed when Adam fell, and brought forth thorns and thistles. But oh ! Jesus, in order to take away this curse, had his glorious head encircled with a crown of thorns. Now our minds also being corrupted, and bringing forth thorns of sin and iniquity, " Jesus bare our sins in his own body on the tree, being made a curse for us : " And thus he removed the curse from the earth, " and healed our sinful souls by his stripes. " How kind was this ! how loving ! " He loved us and washed us from our sins with his own blood. "

As an ambassador of Jesus Christ, I bring you, my friend, this good news ; and have a commission to tell you, that Jesus loves you a million times more than any person on earth can do.

If there is water in a little river, how much more is there in the wide ocean. If there is fire in the flame of a twinkling candle, how much more in the globe of the sun. And so if there is christian love and good will in a poor frail mortal towards you, how much more then is the love of Jesus towards you, who is the Lord of glory. Therefore, because he loved you, he died for you, took away your sins, made your peace, and obtained for you an inheritance in the kingdom of heaven ; and now his kind providence watches over you, and " he gives his angels charge over you ; " and he will give

you all things that is good for you. Jesus has redeemed you from sin, death, and hell.

Oh, my friend, let this best of friends be admired by you. Jesus compassionates all your infirmities, for he bare them all in his own body, and carried them all away ; so that now, nothing can ever separate you from his love ; and because you have nothing in yourself to recommend you to him, he puts upon you the robe of his own pure righteousness, and thus he clothes you with the garment of salvation. Oh, my friend, let this be your joy and glory. This is a dress makes you truly beautiful before God and his holy angels.

In my last letter, I was shewing you your nakedness in yourself. Now I am shewing your beauty in another, even in Jesus. Pause here a moment. What think you of this ? Is it not glorious ? This garment, which the love of Jesus Christ gave you, will never fade or wear out to all eternity. Be ambitious therefore of shewing yourself in your Christian robes. Be assured, that all praise and admiration that you may receive from any one, who have not eyes to see what I have been describing, is good for nothing, and will soon vanish away. Depend upon it, that all union and friendship, that has not this foundation, stands on a very tottering bottom, and will one time or another come to nothing, however lively it may seem for a season. Every day I see this remark confirmed more and more. Oh, my friend, all human virtue that springs not from Jesus, though very

spacious before men, when examined to the bottom, is found to spring from some evil source or fountain, and so is not pleasing unto God. Therefore for persons to boast or pride themselves in any thing except in Jesus' mercy, and rich bounty, they only glory in their shame and poverty ; for of Jesus Christ, God sees no merit or worth. Therefore, my friend, rejoice in Jesus ; triumph in his love ; make your boast in his goodness ; who "will never leave you nor forsake you." This will make you a fruitful field ; this will make you a good tree in Jesus, being a branch of him the true vine, whose fruits are "love, joy, peace, gentleness, meekness, goodness, patience," &c.

You see I am for making you truly comely, a garden of the Lord, where Jesus may gather his own pleasant fruits. This, this, my friend, if you are grounded in, and are captivated with, will wean you from being taken with trifles, and tinsel amusements ; this will teach you to value nothing but what is truly valuable.

Indeed you can't imagine what a glorious, pleasing path this is : be encouraged to give your attention to the pleasing theme. I am leading you out of the lying cheats of a deceitful world, to the land where dwells "fullness of joy, and pleasures for evermore." Oh behold the delectable mountains ! and courageously tread the pilgrim's path ! The golden city is at hand. Come, be of good cheer, I am going the same way ; and I assure you it is a pleasant way ; let our ears be stopped to the fopperies of

vanity fair, and like Christian in Pilgrim's Progress, let us go on our way, rejoicing in that inheritance which Jesus has bought for us with his own blood.

The consideration of Jesus' love to you, will afford you such inward peace and tranquillity of mind, as will teach all things that are useful.

Now, my friend, having been at work with the soil of the heart, let us go on.

Behold how yonder trees, laden with tender blossoms, exhibit a glorious sight, and send forth a fragrant smell. In nature we may perceive pleasure and profit always go together; for these blooming trees not only please us, but will shortly bestow upon us their delicious fruits. Methinks they seem to have no other design than to contribute to our entertainment! But, oh! it was Jesus commissioned them to that friendly office; and see how faithful they are every year to yield their stores, without requiring any recompense. A beautiful emblem this of God's rich love and bounty, who gives us all good things, without money or price. Nor may the pretty painted flowers be said to be less useful than the fruit trees; for behold how busy those bees are yonder, amidst a bed of roses! they are distilling those precious juices, which by and by will afford us rich cakes of balsamic honey; how much obliged we are to these little artists! but much more we are obliged to Jesus, who commissioned them to work for us, and for our entertainment and profit. If it had not been

for the skill of bees, we should little have thought flowers could have yielded so rich a repast.

People little think what honey the flowers of social conversation will yield ; and, by reason of this ignorance, find no real benefit, from one of the greatest blessings of life ; but use the faculty of speech in a poor empty chit chat of trifles, and dress, and idle empty fashions, and so neglect all that is amiable, all that is worthy of such a precious faculty.

May you, like those trees, those flowers, proclaim the Saviour's fame and goodness, who gave you speech : may you learn to give a useful turn to every topic of discourse ; and point out Jesus, your best of friends, to all around. Let gratitude commence here, my friend, and take your giddy straying associates, and teach them to be captivated with Jesus, "the fairest among ten thousand."

You are now in the spring of life, a flower that's newly blown. Observe those flowers yonder, they shine and bloom, not for their own praise or profit, but for others. Do you the same ; and may all you say or do, proclaim your Saviour's fame, who is worthy to be admired by all in heaven and earth. Observe how every blade of grass we walk upon has its daily drop of dew to keep it fresh and green. Oh if Jesus so provides for the grass, be confident, he never will neglect you, or forbear to give you every good thing. Thus repose all your care upon him, and you shall be as cheerful as the lark which before us yonder mounts and sings,

and with its fluttering wings and notes proclaims its heart felt joy.

Say, is not this same Jesus a kind benefactor ? Is he not worthy of our praise and love ? As long as I live, I shall never see any beauty in any persons who slightly esteem Jesus.

Would my friend know what true grandeur and nobility is : oh, it consists in being above the childish trifling toys of a vain world. For in truth, most people are pleased with little else.

See yonder in a distant walk, a lord, who, because he has got a silver star sewed on his coat, thinks himself a great man. See how people look at him, and admire him. Oh what a foolish admiration is this ! The man is not in reality a whit better for the star, and yet how is he tickled with it ! Oh, how foolish is the world ! they praise one another for their folly, and admire each other for what is truly despicable and mean. Come, my friend, aspire above such toys ; be truly noble, be truly great, by wearing the christian robe ; and leave all meaner things to the earthy groveling minds of the children of the world.

See ! see ! that painted butterfly, how it sparkles in the sun's warm beams ; it has forsook its old groveling disposition, when a caterpillar ; and now it lives a nobler life. See how it goes from flower to flower, and sips the balmy feast. Formerly it fed on trashy leaves, but now it is a new creature. Oh, be you too like that pretty insect ; scorn the trashy leaves and husks of this vain world ; soar in the beams of

Jesus' love, and rejoice and feast on spiritual dainties, and leave the caterpillars of the world, to their groveling earthy dispositions. Indeed amongst caterpillars, some are a little prettier than others, but they are but caterpillars.

So my friend, amongst human caterpillars, some are finer drest than others ; but alas ! they are but groveling worms still, with all their modes and fashions, dress and tinsel, trumpery, toys, which take up all their thoughts, and hearts, and speech, and conversation.

Come then, arise, and mount with christian wings ; be captivated with this new scene of things ; shake yourself as from a deep sleep, and leave the empty shadows in exchange for everlasting joys, which shall abound to all eternity ! Thus you will learn, to have a fund of entertainment within the garden of your own breast. Then all nature will wait upon you, and give you continual pleasure ; true solid pleasure ; much more rational than making apish caperings to a squeakish fiddle. Then a sweet composure shall possess your mind ; you shall be free from swarms of foolish wants and wishes, which pester and torment the human heart ; you shall learn to pity and compassionate the follies of a silly world, without joining in the same. Then will you learn to enjoy every station which Jesus shall place you in, with a serene and tranquil mind, and with a cheerful looking for a glorious resurrection in the world to come.

Oh, how would my heart rejoice and be glad, if my poor endeavours may make some impression upon your mind, and be a means to lead you to true rest and happiness. Oh, consider of these things, and ponder them in your heart ; and you shall find a thousand times more than what I can possibly say, or write of the same.

Methinks the sun is setting. 'Tis time to give over walking any longer now. Another opportunity, if you please, we will walk again. In the mean time, be assured, that I am

Yours, &c.

EPISTLE III.

THIS season of the year is so agreeable that it much invites our steps abroad, to taste the cheering freshness of the morning air. Oh, how serene, how tranquil, how calm are the pleasures which the beauties of creation give ! How preferable are these delights to those which are the produce of the pride and sin of man !

If you please, my friend, we will make a fresh excursion into the garden where we lately walked. Here may we always find those pleasures, not only the most innocent, but the most instructive. Pleasures, which are always pointing to the love of him, by whose commission they receive their power to please, and from whose rich bounty they alone do spring. Oh,

is it not a wondrous blessing, that we have given to us the curious faculty of speech, by which we are enabled to reason, and to converse about these pleasing themes ? Surely it is.

Come then, let us cheerfully indulge a few reflections in this pleasant spot of ground. Here no respect is paid to human greatness. The fragrant sweets of all those ranks of flowers, the cheering warblings of the feathered songsters, the softness and beauty of the verdant carpet, on which we walk ; all, all, offer their various entertainments, as readily to the poorest labourer, as to the greatest lord.

Behold that bush of honeysuckles, sprinkled with the morning's dew, which gives so sweet a fragrance to the air ! it would not smell a jot more sweet to the greatest monarch, than it does to us. Riches could not bribe it ; greatness could not tempt it : for, oh, commendable pattern ! it affords its balmy treat, not to gain aught to itself, but is satisfied with bestowing its liberality, without desiring the least return ; while the pleasure which it bestows, is the only gain it seeks.

Oh, does not this proclaim the freeness of the love of God, who is no respecter of persons. The poor and the low are as dear to him, as the rich and high. The sun shines as bright, and its beams are as comfortable to one, as to the other. A man who is dignified with—his grace the duke of, &c. sleeps no sounder, sees no clearer, lives no longer than the ploughman ; he is as subject to pain and sickness, and to every evil

as the lowest man on earth. A thousand titles, the finest equipage, the greatest riches, will not assuage the aching of one poor tooth. How poor and mean then are all the glittering distinctions of this present world ! and yet how soon poor man is intoxicated, and puffed up with the same ; and apt to look with contempt upon his fellow creatures.

Oh let us learn from the pleasures which this garden gives, as liberal to one person as another, that those things which dazzle the eyes of mortals so much, are mere empty bubbles. Indeed if riches could make us see the sun more bright than others, or exempt us more from the accidents of life than others, then something might be said ; but as they really can't, how little do they deserve our notice.

Don't you see these budding roses, which just begin to peep, and shew their little heads in spots of red ? Let a king, or a man whose coffers are filled with money ; let them come here, and command these roses to expand, and hasten forth to perfume the air, will they be obeyed ? Oh no. Let the most celebrated beauty ; the object of universal admiration ; let her come and command the same : will these roses haste to bloom at her command ? No, no. Methinks I hear the roses tell the king, they are only under the command of the King of kings. And to the rich man, they tell him they want not his riches ; a little sun and dew are sufficient for them ; and this they cannot be deprived of. And to the celebrated beauty, they tell her, her

blooming skin is far inferior to the blush of their own filken leaves, to the beauty of which she may not once be compared. Oh, ye pretty flowers, let me learn of you to lay aside all odious flattery.

Well then, my friend, may these innocent monitors teach us the emptiness of human grandeur : may they teach to seek for happiness always in the love and favour of Jesus, at whose command they were at first created, and at whose command they now obey and display their blooming fragrance : for Jesus is the fountain of all excellency, the perfection of all good. He will teach us to find sweetness in every station of life, and will pour gladness into our spirits from his own Spirit, for “in his presence is fulness of joy,” a joy, my friend, like the peaceful, tranquil flowing of yon deep river’s stream ; see how solid it moves along ! a noble steadiness is observable in it. Such is the joy that Jesus gives ; while the vain crackling joys of vanity and sin are like the little rattling brooks, whose streams are full of agitation and trouble from every little stone that lies upon its bottom. The shallowness of those brooks is the cause that their streams are so disturbed and unsettled ; so the shallowness of worldly joy is the cause that every little rub interrupts and spoils it.

How should I rejoice if these reflections on creation’s sweets might lead you more and more to the fountain of all happiness ! For be assured, like those flowers, I want not to shew or display

myself in these reflections, but only am desirous of enriching you with what may promote your peace and happiness forever. I would learn to rejoice in the welfare of others. I would learn to use all that may be given me for the good of my fellow creatures ; whilst, like those flowers, I would point out Jesus, as only worthy of admiration and honour ; and would content myself in the honour and glory of him who alone is worthy of the same.

Oh, my friend, the more selfishness ceases, the more true happiness abounds. A man in Christ's Spirit seeks not his own things. He can find pleasure in another's pleasure ; he can rejoice in another's joy ; he can be happy in another's happiness. Christ's Spirit envies not the happiness or honour of any, is not puffed up with self excellences, seeks not its own glory or honour, is not easily provoked, because it learns to bear the weaknesses of man, knowing human nature is very weak and frail. A christian in the Spirit of Jesus, dies to selfish ends, and finds unspeakable satisfaction in the real welfare and happiness of others ; inasmuch, that the more others are happy, the greater is his treasures. Oh when God sends the Spirit of his Son into any heart, such a heart immediately is ashamed of its selfishness ; and now he learns a different love from self love. This is " the wisdom which comes from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Oh how

does human excellency shrink before the worth of Jesus' Spirit. A soul that has put on the Lord Jesus Christ is gloriously clothed ; then may such a one be said to be clothed with humility. Some gracious experience of the excellency of Jesus Christ, makes me very desirous to see you shining in his lustre, wearing the new man, where Christ is all your joy, and all your treasure. 'Tis my sincere prayer he may bless my poor scribblings to this end. Jesus teaches me not to despise little matters. A bud always goes before a flower ; the excellency of a whole garden's treasures come to their perfection by small degrees. So, my friend, I assure you, creation itself teaches me to encourage you, and to nurse the smallest shoots of your youthful mind. Jesus' Spirit leads me thus ; and I think I may safely say, he assists me in many things I say to you.

I am, Your's, &c.

EPISTLE IV.

COME, my friend, once more if you please we will walk in the garden, where we have had already so much pleasure and profit. Behold an alcove opening a view to a most extensive green and verdant lawn ! the trees on each side, forming high walls of leaves, where the little birds in soothing warblings, please the ear, and

calm the musing mind. Here let us sit awhile, and enjoy the feast of friendly converse.

I am just thinking, as pleasures are the chief pursuit of the human mind, that it is of great consequence to make a judicious choice of them. Undoubtedly all pleasures or amusements ought to be approved or disapproved, according as they promote or hinder our real welfare or happiness. By this touchstone may we try, which of them are our friends, and which of them our foes. For we may safely pronounce all those pleasures, which have a tendency to hinder our real happiness, to be our dangerous enemies, and which we ought carefully to shun, and so much the more, as they are disguised under the fairest appearances. With respect to pleasures, they may be ranked in two classes; either those which are set before us by the liberal hand of our gracious God and Saviour, and which may be called natural or simple pleasures; or those which are set before us by the invention or device of man, and which may be called unnatural and artificial pleasures. Now we will examine these two classes, and endeavour to find out which of them tend to promote our happiness, and which of them tend to hinder it; and by coming to the knowledge of this matter, we may be happily assisted in our choice, which to receive, and which to reject.

With regard to simple or natural pleasures, they are various; such as the harmony and beauty of the creation, in its plants, flowers, trees, birds, beasts, waters and fishes; as also

the glory of the creation in the sun, considered with respect to its brightness and lustre, and its beneficial influences and great usefulness upon the earth ; as also the different seasons of the year, in spring, summer, &c. The difference of night and day, the surprising revolutions of the planets, and the regularity and wonderful swiftness of their movements. Here we may also consider the exceeding usefulness of the four elements, earth, air, fire, and water.

From the earth springs all the innumerable wonders of trees, plants, fruits, flowers, &c. All abounding in the most exquisite colours, smells, tastes, and usefulness.

Through the channel of the air, flows all the refreshing dews, rains, and sweet influences, which give the earth its pleasing aspect and rich fruitfulness ; the air also is the great field, where the innumerable tribes of birds range, of all sorts and colours, pleasing to the sight, grateful to the ear, from their various and pretty notes, and extensively useful in the spreading our tables with food. From the element of fire, of which the sun is the fountain, flows heart cheering light and warmth ; causing the creation to smile, and to wear the most cheerful countenance, filling it with fruitfulness and beauty. And, lastly, from the element of water are we indebted, in every particular of life almost, whether abroad or at home ; by it, all eatables are made wholesome and palatable ; by it we are enabled to introduce cleanliness and sweetness in our habitations, apparel, and

food. In the waters also range the innumerable variety of fishes, great and small, of every sort and kind, for our use and profit.

Again, simple pleasures comprehend the contemplation of the wonderful structure of our own bodies and faculties, the sensations of friendship, benevolence, and all the mutual endearments of the various social connexions of life. Oh what a field is here for true pleasure and entertainment ! Oh what furniture is here for sweet thoughts, and reflections, and pleasing meditations ! how might the noble faculty of speech be here employed to our pleasure and real profit ! and conversation be made one of the greatest pleasures in life.

In the rank of simple pleasures we may include also conversation with books, when judiciously chosen, and written by the truly wise. For such a prudent reading enlarges the mind, exercises the thoughts, and makes conversation one with another more rich and full of matter. But above all, the study and reading of the sacred scriptures, dictated by God's own Spirit, deserves the preference, and is full of comfort and delight. It would be endless to enumerate the various pleasures, which nature in its simplicity continually affords.

Now let us consider how far these pleasures tend to our real welfare and happiness. In the first place, they are produced from the most perfect and unerring wisdom and power of Immanuel, "in whom dwelleth all the treasures of wisdom and knowledge ;" and whose works

cannot have the least imperfection or fault. And in consequence of this, these pleasures are full of peace, composure and tranquillity ; they never cloy the mind, they never hurt it ; but are such real friends to our welfare, that at the same time they please us, they naturally lead the mind to the bounteous giver of them all, and point out the love of God. Oh, my friend, how valuable are such pleasures ! how deserving our esteem and regard ! These pleasures also are as open and ready to offer their service to the poor as well as rich. Money is of no avail here. For these pleasures are without expense or price. Again, they are always at hand ; they wait upon us at home and abroad, or when alone, or in conversation, they present their service. These are pleasures which excite no envy, pride, or emulation, but rather cherish in the mind kindness and good will to one another. These pleasures never tire or fatigue the spirits, but promote the health both of the body and mind ; they promote ease and content in every station of life ; they excite cheerfulness, and courtesy and serenity of mind, and lead us continually, to the true end of our creation. Such are the pleasures which flow from the wisdom of God. In short, they are innocent, useful, pleasing, instructive, serene, and without expense. These, oh Jesus, are thy wise contrivances, and pure perfect works. Oh then they are truly valuable, and worthy to be esteemed and embraced.

But now, my friend, let us examine those pleasures which are the inventions of man, and

artificial, and see whether they merit the same esteem and value. With regard to the pleasures under the second class, they are various ; such as all sorts of games, plays, dancings, music meetings, cards, fashions, dresses, shews, &c. Now let us consider how far these pleasures tend to our real welfare and happiness.

As the pleasures of nature flow from the purest and most excellent wisdom and contrivance of Jesus the perfection of purity, so these artificial pleasures flow from the most consummate ignorance and folly. They flow from the impure fountain of corrupted nature, and are the children of folly, pride and sin. And as such, they are full of poison and venom, hurry, trouble and agitation ; they weary their pursuers, discompose their minds, and increase folly, pride and sin, and entirely cause a disrelish to all the charms of simple nature ; and such real enemies are they to our true welfare and happiness, that they lead the mind entirely away from God, and from the end of our creation. They cloak the mind with weeds, and continually blow up the coals of pride, envy, emulation, vanity and nonsense ; and cause in the soul a continual fever and flutter.

Again, as they are expensive, they stir up the love of money, the root of all evil, and by this means introduce dissatisfaction in our several stations of life, and so rob the mind of those precious jewels, ease and repose. They also tend to quench every spark of religion, and to ripen the mind more and more to hate God, and all his ways.

Again, with regard to reading, these pleasures cause the mind to relish no books but those which tend to corrupt and inflame the mind, and to fill it with extravagant and unnatural ideas and imaginations. Hence springs the pest of all romances, novels, lies, and falsities; where all the cursed fruits of sin are adorned and dressed up by the devil, to steal and insinuate these things into the human mind; and so cause the soul to loath the pure word of God, and the dictates of wisdom and truth; so that nothing pleases but what is unnatural and false, abominable and sinful. Such are the bitter fruits of artificial pleasures. And the same evils flow from all the pleasures of man's invention, of whatever sort or kind. With these pleasures is it that the devil is continually baiting his hooks to catch unwary souls; by which they may become an easy prey to his power and devilish malice. The pleasures of man's invention entirely unfit the mind for any other conversation than what is vain, foolish, empty, insipid, and sinful. With these fruits all that is said or spoke is tinged; while every other subject, truly valuable, is banished from the place, being quite disrelished and even mocked at: such are the poisonous fruits of these pleasures which deluded man calls innocent amusements. But surely they are enmity against God; they are the strong holds of Satan; the canker of the mind, and the destroyers of all true peace, rest, and joy in this world, and lead to destruction in the next. Oh, who then but such as are blinded by the devil would follow

these pleasures, such bloody foes to true happiness and peace ! Surely, surely, every wise person would shun them as the plague itself. For as they are criminal, deceitful, false, artificial, and flowing from corrupt nature, they deserve to be rejected and utterly renounced, by all that seek for true happiness. But oh, “in wisdom’s ways, all is pleasantness, and all her paths are paths of peace.” Come then, my friend, with cheerfulness and true christian courage, refuse such pleasures which are the production of corruption and sin ; and Jesus will guide you continually in the way of “his peace, which passeth all understanding.” Much more might be said on this subject, but methinks the ceasing of the little birds to sing, and the falling dew, put us in mind of returning home ; so here we will break off the subject at present. If any hints that are here dropt, may be some means of assisting you in a wise choice of your amusements, it would give great joy to him who now concludes himself

Yours, &c.

EVANGELICAL POEMS.

SOLILOQUY ON THE VANITY OF LIFE.

OH life, a painted bubble sure thou art,
That with thy gaudy shows doth cheat the heart ;
Those things which thou dost set before our eyes,
When touch'd they burst, and all their beauty
dies.

A shadow vain is all terrestrial joy,
Which soon the heart of mortal man doth cloy.
True peace in worldly things is but a dream,
Though, distant view'd, to promise much doth
seem,

How oft this truth have I been deeply taught !
And yet how oft bewitcht therein and caught !

• Vain world, farewell, and all thy empty ware,
To seek for joy I elsewhere now prepare.
I'm now inclin'd to tread the narrow way,
Which leads to peace and everlasting day.
For sure 'tis He alone who made my soul,
(Where thoughts immense continually do roll,)
That can content its eager craving grasp,
Which pines and longs true solid peace to clasp.

What's this that beams within my troubled
breast,
And seems to point the way to peace and rest ?
It says that in the love of God there's balm,
That all the sorrows of the mind doth calm.
That in his presence is the fullest joy,
And pleasures rich and sure, which ne'er can
cloy.

Come then, my soul, unto thy Saviour go,
Exchange for things above, thy toys below ;
Patient awhile, and with him thou shalt reign,
Quite free from all thy sin, and grief, and pain.

THE SEARCH AFTER HAPPINESS.

OH happiness ! at which all men do aim,
How few know more of thee than just the name,
Alas ! how eager is poor mortal's chase
In search of thee, in ev'ry land and place :
They talk of thee, and yet they know thee not ;
Ah, few there be that find the happy spot.

Early in life, with youth and spirits flush'd,
In quest of happiness, I swiftly rush'd ;
And, first, I search'd in pleasure's painted field,
But ah ! the sought for pearl it did not yield.
I dress'd, and danc'd, look'd brisk, and bold, and
gay,

And thus I cours'd the gen'ral giddy way.
To various things I now myself apply'd ;
No stone I left unturn'd to feed my pride :
Eager that I might each acquirement gain,
That I the end of all might soon attain ;
Which was, to court my fellow mortals' praise,
That they upon a worm might look and gaze.
To please, not God, but man, my chiefest care :
To lose applause, was too my greatest fear.

Some time being spent in this my gay pursuit,
High time, methought, 'twas now to reap the fruit.

But ah, alas ! I found 'twas all a cheat,
Pricks, thorns, and flings, compos'd the bitter treat.

Sometimes amongst the rich and great I'd go ;
But soon I learn'd, 'twas all an empty show :
Riches and honours cry'd, "Peace dwells not here :

"All is not gold that doth like gold appear."

I now began to slack my giddy race,
For thoughts like these my soul would oft oppress,

If I should die, what comes of all this dress ?

Ah me ! must all these things, so rich and brave,

Be quite obscur'd within the dusky grave ?

Must all this furniture, so gay, so bright,

Be veil'd for ever in eternal night ?

Of what avail, all this my toil and pains,

When death shall strip me of such empty gains ?

Such were the thoughts that prey'd upon my heart,

And caus'd, at times, much sorrow, grief and
smart.

I now, chagrin'd, began a fresh pursuit ;
To seek for rest, I took another rout :
For oh I thirsted much to taste this fruit.
The noisy city and its gaudy dreams,
I left, and hasted to the rural scenes.
'Tis here, I cry'd, true happiness I'll find,
Which shall content the hung'ring of my mind.
Now much I slip away from busy crowds,
And paid my court to meads, and streams, and
woods.

Ye woods and silent shades, ye privy were,
How oft I sought for peace with many a tear !
But ah, alas ! how much was I surpris'd,
To find in rural charms 'twas not compris'd ;
For oft, when bury'd in some friendly shade,
Where art thou, art thou, happiness, I said !
The warbling birds, in vain their carols try'd ;
Something's yet wanting, my poor spirit cry'd.
In fair creation's sweet and kind retreats
I hop'd to find content with all her sweets.
How oft, oh Kensington, thy verdant charms,
Whole days have screen'd me from the town's
alarms !

How oft with discontent and anguish torn,
I brush'd with weary step each flow'ry lawn !
You're privy to my swellings, throbs, and sighs,
With folded arms, and downcast head and eyes.
You're fair, said I, but like a painted dream,
You soon must lose what beauteous now doth
seem :

Mutation frowns upon your verdant pride ;
Content in what's so fading can't reside.
Ye blooming roses that perfume the air,
A few days more, and then you'll disappear :
Such human blifs ! I cry'd, and dropp'd a tear. }

At length, convinc'd that all the world was
grafs,
Such thoughts as these within my soul would
pass.

In vain from place to place, I seek for rest ;
All earthly joys prove thorns, when closely
press'd.

My mind immortal cannot happy be
In aught that's dash'd with mutability.
All earthly things, soon like the morning dew,
Do quickly fade, and lose their brightest hue.

Soon after this, I met with such a friend,
Which sure the love of God to me did send,
To shew my soul the precious road to peace ;
And where to find the cordial balm of ease.
Oh HERVEY dear ! how can I e'er forget
The day when first thy happy converse met :
A settled joy and peace shone in thy look,
Before thee lay God's holy, sacred book.
Of thee I learn'd, that on the throne of God,
Fair peace did keep her fix'd and sole abode :
That Christ alone could only give me rest,
The Prince of Peace, who calms the troubled
breast.

In short, this path I now did burn to tread ;
I hunger'd much to feed on heavenly bread.

My ears receiv'd, and drank the joyful sound,
And soon my heart with joy did too abound :
I now was blest'd, and did receive my sight ;
From darkness brought into Christ's glorious
light.

The secret of the Lord my soul did prove,
And found contentment in his wond'rous love.
I did no more with pining grief complain,
Sorrow was fled, with all its gloomy train.
Immanuel's name a mystery contain'd,
So sweet, it drove away whatever pain'd.
'Twas now I found that solid heav'nly rest,
Which glows within the real christian's breast.

True happiness I now most surely know
Dwells not in any mortal thing below ;
They who believe in Christ alone do find
That joy which only can content the mind :
Then town or country both alike they prove,
Each place is blest where Christ doth give his
love.

Oh prais'd be God, I've prov'd the second
birth ;
And now I long to quit this brittle earth.
" For me to live is Christ, to die is gain :"
With angels soon I'll sing a higher strain.

A MORNING'S INVITATION.

ARISE, my friend, let's to the fields repair,
And taste the fragrance of the morning's air;
The rising sun beams forth his gladd'ning ray,
And chases swift the shades of night away.
Now the brisk lark his lively song begins,
Joy swells his throat, and flutters on his wings.
The tuneful thrush springs from his downy nest.
And warbles cheerful from his little breast.
Green hills and dales the joyous signal takes,
And all the feather'd race from slumber wakes.
The bleating flocks and lowing herds arise,
And gladly join the chorus of the skies:
While from the crystal wat'ry limpid stream,
The bounding fish acknowledges the theme.
Expanding flow'rs now break their dewy tear,
And scent with thousand sweets th' ambient
air.

The butterfly doth now his plumes disclose,
And sips ambrosia from the blushing rose.
Awhile let's shun the world's vain noise and
strife,

And taste the calmer joys of rural life.

*No anxious cares do nature's sweets annoy,

* This poem supposes the mind to be at peace with God by Jesus Christ; and then experience sufficiently convinceth, that the whole creation is as a handmaid to assist and help the soul in its spiritual course. But without peace within, anxious cares and discontents will follow poor man wheresoever he goes; as may plainly appear by the author's own confession in the foregoing poem.

Whose sober blessings cheer, and never cloy.
Let's gaze, and talk, and gratefully admire,
Wonders that tun'd of old the psalmist's lyre.
With him transported with the glorious sight,
Let's praise our Maker, and his love recite.
He bids the grape pour its nectarious juice ;
The luscious pear he mellowes for our use.
He hangs the musky apricot and melting
 peach ;
And bends the purple plum within our reach.
For us his goodness form'd the warbling
 throng,
And tunes the nightingale's harmonious song.
Behold the flow'ry populace around,
With splendid colours paint the verdant
 ground !
His bounty cloth'd them in that rich array ;
His bounty bid them all their balms display.
From which, that we might reap a costly treat,
He form'd the bee, t'extract the liquid sweet ;
And taught them how with nicest skill to make
The luscious balsam of the honey's cake.
God's goodness waves these fertile fields of
 corn ;
And on their plenteous tops, his love is borne.

Come, oh my friend, in tranquil peace let's
 walk,
And on these glorious themes we'll sweetly
 talk,
Where, free from noise, God's mercy, grace
 and love,

Shall tune our speech, and wing our thoughts
above :
And by true faith, we'll unseen things de-
scry,
And learn both how to live, and how to die.

ON THE BIRTH OF THE ADORABLE JESUS.

CAN any nobler theme invite my pen,
Than this display of love to sinful men ?
“ To us a child is born, a Son is given ; ”
The virgin's child, and yet the Lord from
heaven :
The woman's feed, and yet the mighty God ;
His name Immanuel, fit to be ador'd,
Creation's author now becomes a man,
And brings to light redemption's glorious
plan.
Angels' pure nature doth not on him take,
But Ab'ram's feed, a lasting peace to make.
My God, I sing of humble Mary born,
Sure never, never was a brighter morn.
With healing in his wings this fun did rise,
More cheering far than that which gilds the
skies.
A fun of righteousness, Jesus is his name,
To save me from my sins on earth he came.
The buds of spring, from warmth of sun deriv'd,

By dews and rains are not so much reviv'd,
As is my soul when I by faith can see
The sun's Creator, born a man for me.
This Sun my budding hopes doth sweet expand,
And smoothes my way, whilst in a foreign land.
This Sun such bright and glorious beams
displays,

It turns my darkest nights to blooming days.
I blessed am in Jesus' sacred name ;
His boundless love I will aloud proclaim :
My soul rejoices in my Lord and God,
Because I'm bought with his most precious
blood :

My sins in his own sacred body dear,
With all their filth, and guilt, and wrath, he
bare :

He lov'd and wash'd me from the heavy load ;
And cloth'd me with the righteousness of
God.

" Truth and sweet mercy in him kindly meet,
And righteousness and peace each other greet : "
In sweetest harmony they here agree,
From hell, and death, and wrath, to set me
free.

" In me (that's in my flesh) dwells no good
thing, "

Yet in the Lamb I'm perfect, pure and clean.
In him a glorious name I now possess,
Both wisdom, life, and strength, and right-
eousness.

I'm born anew in Jesus Christ my head,
In him I live, being quick'ned from the dead.

Risen with him, I now on things above
Fix my attention, for my "God is love."

THE CATERPILLAR AND BUTTERFLY.

ONE morn upon a fragrant rose,
Which did a thousand sweets disclose,
Its leaves besprinkled o'er with dew,
And blushing with a crimson hue ;
A butterfly in gay attire,
Its wings display'd, where did conspire
More beauteous tints, than what array'd
The coat of Joseph, when betray'd.
The gaudy fly seem'd busy here,
In sipping up the balmy tear ;
And much inclin'd was I to think,
It prov'd a rich and precious drink.

Upon a neighb'ring leaf below,
Crawling with heavy steps and slow,
A caterpillar worm I spy'd,
Whose rusty coat with brown was dy'd :
When straight it soon began to eat
The trashy leaves, a homely treat :
It knew no relish, for the flow'r,
Which tho' around its sweets did pour,
The grov'ling worm enjoy'd it not,

Nor knew his neighbour's better lot.

This sight did hold my steps and eyes,
And drew my mind to moralize :
Behold, said I, this poor mean worm,
Which crawls along in reptile form !
It knows no higher feast than leaves ;
And all the sweets that roses gives :
It overlooks and mindeth not,
Nor cares for all a single jot :
To taste the rose it has no sense,
But gives to leaves the preference.

This insect then, so vile and low,
The natural man doth plainly shew ;
Whose taste's so bad, and very mean,
And love to trash so very keen,
That all the sweets of Sharon's Rose,
And blessings which it doth disclose,
No pleasure to him do afford,
Tho' fragrant with the love of God :
Not all the sweets of christian peace,
Nor all it's flow'rs of balmy ease,
Are taking to his taste or sight—
Such are the children of the night.
On earthly things their minds do crawl,
On leaves, and trash, and garbage roll :
There, ever stuff'd with dust and strife,
They trample on the bread of life :
Thus they with this poor worm agree,
And in this glass themselves may see.

But now I quickly turn'd my eye,

And gaz'd upon my butterfly.
A wond'rous change, I cry'd, is here!
Which doth before me now appear.
What beauties do thy wings display,
Whilst flutt'ring in the beams of day!
How diff'rent now is thy employ!
How diff'rent too thy sense of joy.
A month ago, like this poor worm,
Was clothed in a reptile form;
No wings hadst then to soar and fly,
Nor could the sweets of flow'rs descry:
Like him, would fasten on a leaf,
And mar its edges with thy teeth;
Esteeming it both sweet and good,
Estrang'd from more delicious food.
But now being risen from the dead,
To loathe such trash art fully made:
To sip and feast on flow'ry balm,
Doth now thy taste and senses charm:
'Thou now dost fly, and wing thy way,
And lov'st to bask in smiles of day;
Waving around thy painted wings,
Surpassing far the robes of kings:
To crawl and creep, no longer now,
Since thou art made a creature new.

With wonder fill'd, I paus'd awhile,
My soul with joy did inward smile;
At length my thoughts in utterance brake,
And thus again began to speak.

How lively doth this emblemise
Those christian souls, those truly wise,

Who in the Lord are born anew,
To taste the joys both full and true.
They now forsake the giddy throng,
“Old things with them are past and gone ;”
They now mount up, and bask, and soar,
On wings of faith ; they now explore
The flow’ry sweets of Jesus’ love,
Where truest joys they richly prove :
Salvation’s garment now they wear,
And in God’s righteousness appear ;
In which they always beauteous shine,
And drink large draughts of love divine.
Being clothed with their Lord and God,
And wash’d from sin in Jesus’ blood ;
They now rejoice in his free grace,
And cheerful run their christian race :
Counting all things but dung and dross,
But what’s contain’d in Jesus’ cross.
They part with all their former toys,
Exchang’d for more than heavenly joys :
Contented with the bread of life,
They fly from worldly noise and strife ;
The transient sweets of earthly things,
No real pleasure to them brings,
Unless in them they taste the Lord,
Unless in them they find their God.

Thus musing to myself did say,
The real christian clearly may,
As in a glass, himself espy,
Whilst gazing on a butterfly.

Nor ended yet my moral here,
For something more did now appear.
Methought as forms do much surpass
Their shades reflected in a glass,
So much doth christian bliss exceed
Its image faint, which here I read.
For this bright shining gaudy fly
Will soon corrupt, and fade, and die ;
All its gay colours tarnish must,
And fall, and crumble in the dust ;
And very soon will be forgot,
As if it had existed not.

Not so the christian new born man ;
On him corruption never can
Deprive him of his heav'nly store,
Encreasing always more and more.
His blessed path, like dawning light,
Each moment rising yet more bright,
'Till all is fill'd with perfect day,
Such, such, indeed's the christian way.
And what doth crown his weight of bliss,
And joy divine, consists in this ;
No thief, or moth, can e'er assail
His treasure great within the veil.
But oh ! what words can fully trace
'Th' unbounded riches of God's grace ?
'Too rich, and full, to be exprest ;
Come then, my soul, and muse the rest.

Yet silence now once more I brake,
And to the reptile worm I spake.
Thou must be born again, to taste

The treasures of thy neighbour's feast ;
Till then thou wilt no credit give,
That dying is the way to live.
But if thou never prov'st a change,
Thou ne'er can'st fly, nor soar, nor range.
Ah ! foolish worm, thy present case
Is but at best, thy true disgrace :
Such thou wilt know, when thou shalt die,
And rise again a butterfly.

Thus foolish man, involv'd in pride,
Conversion's change he doth deride ;
And though his glory is but grass,
Which in God's eye as dung doth pass,
Yet still is plum'd in his disgrace,
And mocks and scorns the newborn race :
Who, being wak'd from nature's night,
And made to shine in Jesus' light ;
Still worldly men, in ign'rance clad,
Esteem them fools, and think them mad.

Ah, foolish men, while not too late,
Cease from your scorn, and pride, and hate !
If you would gain the happy prize,
Become as fools, and you'll be wise.
The change which caterpillars prove,
When they can fly and sweetly rove,
Is but an image low and faint,
Of ev'ry christian new born saint.
When once the blessed change you prove,
You then will find that Jesus' love
(Which now you think an idle dream,
The produce only of mere whim)

Is consolation sure and strong,
And that believers much you wrong.

The beauties of the butterfly
The caterpillar can't descry :
No more can you your credit give
To that blest life which christians live.
What then, because you're poor and blind,
Think you, you hurt a christian mind ?
No, no, their joy is much above
The reach of all your hate and love.
They only wish your blessed change,
That you with them may also range
In all the paths of christian peace,
Where discontents doth ever cease.
Then you shall too your voices raise,
And join with them the Lord to praise :
Singing how worthy is the Lamb,
Who sav'd us from our thrall and shame,
All power and honour to receive,
In heaven above, and earth beneath :
And then aside, I'll lay my pen,
And join with all, to say Amen.

ON PRESENTING A ROSE.

THIS beauteous rose, whose filken blushing
leaves,
On all around, its charming fragrance breathes,
L

Will quickly wither ; its colours fade away,
Its bloom will sicken, and its sweets decay.

Such is the glory of poor mortal man !
His life a vapour, and his days a span.
And though, like flowers, amidst the humbler
 grafs,
Some do their lower comrades much surpass,
In beauty, riches, honour, pomp, and parts.
Profound in knowledge, vers'd in curious arts ;
Yet when the gaudy bubble life doth break,
Then all together in one mouldering heap
Of earth, and dust, like flowers and grafs do lie :
For grafs must fade, and flowers they must die.

But though mutation frowns on earthly things,
Yet glorious tidings now a Saviour brings :
Whoe'er believes in him shall never die,
Their life is hid with Christ beyond the sky.
In him, new born of incorrupted seed ;
Who did for all their sins on Calv'ry bleed.
To them he gives his own unchanging name :
Both now and ever Jesus Christ the Lamb.
He gives eternal life, immortal bliss,
Unchanging rest, unfading joy and peace.
Therefore, my friend, in him for ever boast,
Who doubly has restor'd whate'er we lost.

WROTE EXTEMPORE A LITTLE AFTER SUNRISE.

HAIL ! to thy brightness, glorious fun,
That gilds the opening day ;
How far beyond the cold pale moon,
Thy warm superiour ray !

At thy approach all nature smiles,
Its orient tears dry up ;
The birds with songs the time beguiles,
With gladd'ning joy they hop.

But oh how short the transient gleam !
Thy hastening steps forebode
That the refulgence of thy beam
Is but a fading good.

Such are the joys of human life !
They bud, they bloom, they die ;
While pain with pleasure makes a strife,
And change with each doth vie.

Oh sickly state of short liv'd time !
Under mutation's rule :
How oft thy various changes chime,
Our sanguine schemes to cool ;

Well, beauteous shades, I hear your voice,
In sacred wisdom call ;

Your lectures make me much rejoice,
And comfort smiles in all.

What tho' the golden lamp of day
Will swiftly hasten down,
And all life's joys do pass away,
And vanish very soon ;

Yet still a sun prepares to rise,
That brings eternal day ;
And shews us an immortal prize
That never will decay.

Eternal life, eternal joys,
Their treasures will display ;
There—happiness that never cloy,
No more mutation's prey.

The crown of all, eternal love,
Delighting much to bless ;
What greater heav'n can be above,
Than gazing on his face !

Then christian friends shall part no more,
No more complain of grief ;
Their losses heav'n will all restore,
And bring to all relief.

Oh may we then, like virgins wise,
Watch for the Bridegroom's call,
Keeping in view the glorious prize,
And nought shall us appal.

Commenced grace is glory's bud,
E'en while we're here below :
Grace is the dawn of every good,
From whence true pleasures flow.

* SHARON'S ROSE.—Cant. ii. 1.

NO balmy flower, in heav'n or earth that
grows,
Is half so sweet as Sharon's beauteous rose :
No tongue of man or angel ere can tell
How much all other sweets it doth excel.
This fragrant flow'r revives the drooping heart,
Cures ev'ry grief, and woe, and pungent smart :
Its wond'rous virtues gives celestial peace,
Which once obtain'd, doth evermore increase.
As op'ning buds expand in blushing flowers,
When warm'd with April suns and moistning
show'rs ;
As light improving to meridian day,
So boundless joys attend his bright'ning way :
And when all earthly things shall fade and die,
Its sacred charms will live eternally.

* Christ Jesus.

AN ACROSTIC ON JESUS CHRIST.

I AM the only "Way, the Truth, the Life,"
 Ev'n I, that cause the waves to cease their strife,
 Salvation sure, I to my brethren bring :
 Under the shade of my almighty wing,
 Secure they sit, with joyful hearts they sing. }

Call'd by my voice, my sheep soon know the sound;
 High rais'd above their foes, their joys abound.
 Releas'd from all their sin, they dwell with me:
 I am the Lord their God who set them free.
 Screen'd from all harm, in me they always prove,
 The joys I find within my Father's love.

AN ACROSTIC ON ONE OF CHRIST'S SHEEP.

CHOSEN in Christ before the worlds were
 made ;

On this foundation was my safety laid.
 Rich grace provided for my sin a cure :
 New born in Jesus Christ I stand secure.
 Eternal life in him I now possess,
 Lovely alone in his own righteousness.
 In his most precious blood and death I gain
 Unthought of freedom from my sin and pain :
 Sure this demands, of praise, the highest strain. }

Christ now is risen, and by all he's prais'd,
 Above the heavens all in glory rais'd :
 Yielding o'er all eternal pow'r divine,
 Lives, ever lives, and makes his vict'ries mine.
 Each spirit, high in bliss, adores the Lamb ;
 Yes, thou art worthy, Lord ! I do the same.

THE BELIEVER ADDRESSED BY HIS WATCH.

BELIEVER, when beholding me,
An Emblem of thyself here see !
My springs are hid from outward shew ;
My ticking pulse is not in view ;
And yet my face the hours disclose ;
Th' effect appears, though hid the cause :
I constant serve thee, night and day ;
My work admits of no delay.

So christian, let thy inward light,
Enjoy'd in Christ, appear in sight !
Let outward works to all proclaim
Thy faith unfeign'd in Jesus' name !
For all who're wash'd in Jesus' blood,
Are lovers of the law of God.
What God hath join'd, let none divide !
No tree that's good its fruits can hide :
But let not works assume Christ's place ;
Thou'rt justify'd alone by grace.
Thus faith and works in love agree ;
This lesson, christian, learn of me.

DELIVERANCE FROM THE LAW AS A COVENANT
OF WORKS. Rom. vii. 4.

TO thee, O law, I will no longer fly,
Since thou didst make my blessed Saviour die :
Thy vengeance fell upon his sacred head,
By which to all thy threats I now am dead.
I'll strive no more thy promises t'obtain ;
My Saviour's toil to me is greater gain !
In him eternal life to me is giv'n ;
In whose atoning name, I enter heav'n.
Thy aid, O law, is useless to me now ;
The Lamb alone, he captivates my view :
He is the way, by which my course I steer :
By faith's true light I sail, and cannot fear.
The current of his blood me bears along,
The sea of grace to all the favour'd throng.
This is the way, where grows the flow'r of peace,
Which soothes the soul, and gives it solid ease.
Here grace its beams of love doth shed abroad ;
The soul looks up, and says, behold thy God !
In this sweet way, as forward on I move,
No voice I hear but this, " Thy God is love."

THE NEW COVENANT. Jer. xxxii. 33, 34, &c.

THE covenant of grace with Abraham's seed,
Which God did make, is grace indeed ;

A covenant which stands both safe and sure,
And doth from ev'ry foe the soul secure.
The faithfulness of God, is here the rock,
Which keeps the soul in ev'ry trying shock ;
Mercy built up, triumphant here doth dwell,
And skreens the soul from ev'ry power of hell.
The flesh, the world, and its delusive smiles,
And Satan's rage, with all his hellish wiles,
Which beat so hard upon the christian heart,
Can't make our God from his own word depart.
His faithful word abides for evermore,
And lands his children safe on Canaan's shore.
All flesh is grass, like it doth fade away,
And like the flower its glory doth decay ;
But yet God's word, it ever will abide,
As sure as flow'd the blood from Jesus' side.
This blood before the throne, so loudly speaks,
That my accusing foe in vain he seeks
To set my sins before my Lord and God,
For they were wash'd away by Jesus' blood :
And now for ever are they blotted out,
Therefore o'er hell victorious will I shout.
No more with sin I charged e'er can be,
It dy'd with Jesus on the accursed tree ;
But not with Jesus for to rise again ;
He left behind my curse, and sin and pain.
My once sick soul, now heal'd by Jesus' stripes,
Rests safe in God, where all my tears he wipes ;
Who says, " My love, thou art exceeding fair ;
" To feast on love eternal now prepare.
" I've lov'd thee so, that all thy shame and sin
" Myself I bare, and made thee pure and clean ;
" And now my love thou art so fair and bright,

“That always thou art perfect in my sight.”
 Exalted now in God’s own righteousness,
 There’s nought can rob me of my happiness.
 Thus in the grace of God, I must rejoice ;
 ’Tis this that cheers my heart, and tunes my
 voice.

EVERLASTING LOVE. Jer. xxxi. 3.

HOW rich ! how full ! is God’s eternal
 grace ;
 How bright its lustre shines in Jesus’ face !
 Who can conceive how much it overflows,
 Beyond the sin of man, and all his woes ?
 Christ Jesus left his heav’nly throne above,
 To shew to man the riches of this love.
 For this—was nailed to the shameful tree,
 That he might set the captive pris’ner free.
 For this—his heart was pierced with a spear,
 That he might loose our bands of sin and fear.
 For this—the blood and water from his side
 In streams did run, to wash his dear lov’d bride,
 For this—was Christ accursed in her stead,
 To set a crown of glory on her head :
 And not in vain were all these wonders done ;
 For Jesus fought, o’ercame, and vict’ry won.
 Oh, love immense ! was ever love like this !
 Which stoop’d so low, to set my soul in bliss.
 Oh, wisdom infinite, and pow’r divine,

And love, and truth, and altogether shine
In one bright point, to bless my ravish'd heart :
Oh, sweet effect of Jesus' blood and smart !
Here love and mercy flows, and knows no
 bounds,
While God's eternal grace the soul furrounds.

LONGING TO BE DISSOLVED.

THE world I find is all a dream,
Therein no substance can I find,
To promise much indeed doth seem,
And yet it cheats th' immortal mind.

A stranger then I here remain,
Absent from home a little while,
When soon reliev'd from ev'ry pain,
Shall go to dwell in Jesus' smile.

This world's frail life is but a death,
Which much obscures the real day ;
When this poor form shall lose its breath,
I then from death shall fly away.

Methinks my mind doth much aspire
To mount unto its native home :
With pantings strong and quick desire,
I fain would cease on earth to roam.

A little while I shall obtain
 Whate'er my hungry soul can crave ;
And with the Lord from every stain,
 Shall praise that grace that did me save:

THE WISH.

TH E only thing my soul desires,
And unto which it much aspires,
Is to receive the Spirit's life,
Where there's no sin, nor care, nor strife:

There is a tree, where God is root,
The tree is Christ, which bears good fruit ;
The branches which this fruit doth bear,
Are saints who're sav'd from sin and fear:

The name of this fair fruit is Love :
In which the saints do always prove,
The fulness of true perfect peace,
Which ne'er can change, which ne'er can cease:

EVANGELICAL MEDITATIONS.

INTRODUCTION.

WHEN I observe in the scriptures how constantly Jesus Christ taught the mysteries of his kingdom by natural figures and similitudes, it has often astonished me, that many who profess to be his followers, do presume to find fault with this method of teaching, and dare to condemn it as improper.

I must confess (whilst I have so great a precedent and example as my God and Saviour, before whom all the wisdom of man is but folly) I shall be hardly induced, by any human censures, to think the worse of what I find so great a blessing to me. What a dead, insipid aspect has all things unless they preach Jesus! On the contrary, how sacred is every thing made, when nature turns handmaid to grace, and every common object becomes an heavenly instructor!

I have proposed, by the following meditations, to give the reader a little specimen or hint, from my own experience, how he may learn, with God's blessing, to find all things and places leading to Jesus and his love. And if it shall please God to cause these imperfect sketches to

help the reader in this blessed science, I shall greatly rejoice; for if I may but succeed in pleasing my God, and edifying his children, I shall fully gain my end, let who will be offended: for this I well know, that "if I yet fought to please man, I should not be a servant of Christ."

May the Redeemer's glory arise, and darken the glory of all flesh—may his spiritual kingdom come, when all the usurping, idolatrous glory of man shall shrink and wither away before the brightness of his sacred appearances—may every weapon that is openly or secretly formed against Jesus, and his true hearted followers, be snapt in pieces—may every tongue that riseth up in judgment against them, be put to confusion—may every thing that is opposite to the real honour and glory of God Almighty and the Lamb, however disguised under the fairest appearances of religion and piety (to the deceiving, if possible, the very elect); I say, may they be exposed, destroyed, and put under his sacred feet forever.

That all flesh, in every shape or disguise whatsoever, which seeks to glory in his presence, may be utterly pulled down and destroyed, is the fervent prayer of my soul, now and for evermore. Amen.

MEDITATION I.

ON THE MICROSCOPE.

IT is one of the remarkable properties of this instrument, that it shews all the most beautiful and polished works of human art to be but mere rough hewn, and bungling performances. The finest polished needle, in the microscope, appears to the eye, as a rough hewn bar of iron; whereas, all the works of the wonderful Creator, appear inimitably beautiful, when viewed in this instrument.

Methinks this is a lively figure of the spiritual microscope, if I may so call it, of God's holy Spirit: in which glass, the most specious righteousness and merits of the natural man, which make such a show in the eyes of the carnal unregenerate world, appear no better than filthy rags, and abominable; whereas, the righteousness of Christ, which is imputed unto all that believe, appears here in the greatest lustre and beauty.

It is to be observed, that those things which the natural microscope discovers to be so disagreeable and imperfect, appear far otherwise to the naked eye: no defect being to be perceived in polished needles, &c. without this glass. So a carnal, unregenerate mind cannot perceive the corruption and abomination of its own nature and works, being not discernible to the unrenewed eye: so far from it, that both its na-

ture and works, appear to it beautiful and comely. But he that is "born again of the Spirit of God," and (if I may repeat it) has got this spiritual microscope, sees his own heart to be corrupt, abominable and treacherous; and by this means is made very willing to flee to Jesus Christ for that righteousness, life and salvation, which he cannot find in himself: and so rejoices and glories in the Lord, and enjoys a peace which the world can neither give nor take away. If any are desirous of this spiritual microscope, let them ask it of that beneficent God, who will not refuse to give "his Holy Spirit to those who ask it," from a sense of their need. That person is not far from the kingdom of God, who can say from the bottom of his heart, "Lord, open thou my blind eyes." "If any man lack wisdom, let him ask it of God, who giveth to all liberally and upbraideth not." James i. 5.

II.

ON HEARING THE MUSIC BEFORE THE
GUARDS IN ST. JAMES'S PARK.

WHILST at some distance, I only heard the boisterous drum, the hoarse bassoon, and piercing trumpet; but, upon a nearer approach, I perceived the softer, gentler sounds of the nice toucht hautboy, which filled my ears

with sweeter and far more tender notes. So is the knowledge of Christ: the music of whose name is more and more sweet, as the soul is led nearer and nearer to him; and new beauties and divine touches of joy open themselves in the heart, which it thought not of before, whilst at a greater distance.

Let this encourage thee, O my soul, to press forward to the Lord! and thou shalt hear the still small voice of Christ's Spirit; which shall so captivate thee with its divine and heavenly music, as to make thee "learn in every state, therein to be content: for in Christ's presence there is fulness of joy, and at his right hand are pleasures for evermore."

III.

ON A ROSESEED.

WHO would think that this little seed should contain in itself a rose bush, with all its branches and leaves; as also many beautiful crimson roses, full of fragrance and perfume! Indeed, was it not that experience shews it, one could hardly credit it. But so it is; all the ways of God are marvellous, and astonishing! But oh, when we consider, that "the kingdom of heaven is like a grain of seed," which grows up in the soul to a tree of life and immortality;

then we may indeed be astonished at the mercy, as well as power of the Lord.

The rose bush, with all its flowers, must fade and die: but that soul which is born of God, is "born of incorruptible seed, which liveth and abideth for ever;" and which is so far from decay, that it will improve to all eternity. Oh, blessed are all they who are born of this precious seed, which is Jesus Christ! they are secured from all harm, and shall live in joy and bliss with the Lord for ever and ever in the everlasting beauties of holiness and righteousness, never to know any more sorrow or grief; but shall eternally dwell in that sacred temple or city, where "God Almighty and the Lamb is the everlasting light thereof:" to whom be all honour and glory for evermore. Amen.

IV.

ON A VIOLET.

WHAT a pretty emblem of humility is here! Who would think this little flower, growing amongst the nettles in every common hedge's side, possessed so rich a fragrance! What flower can boast a finer purple colour, or a smell more exquisite, than this modest beauty doth? And yet she seems to shun the crowd, and with her lowly head beneath the stature of a

blade of grass, she mingles with the common herbage of the field.

Methinks this is a picture of the humble christian, who, rich in faith and love, declines to shew himself to be admired : contented with his Saviour's love, he does not want the praise of man. Such souls, like the pretty violets, may be overlooked by the unthinking crowd ; but they are seen of God. May I be such a one, " whose praise is not of man, but of God."

Pretty purple monitor ! I will love thee for thy humility, as well as beauty ; but more abundantly will I love thy Maker, the humble, and the lowly Jesus ; whose purple stains, the beauty spots of love, yields a fragrance sweet, that heals my sin sick soul,

Ah ! now I see the reason why
The violet sweet, of beauteous dye,
Doth hide its pretty purple head,
In every hedge's nettle bed !
It is to tell me, Sharon's Rose
Has charms beyond each flow'r that grows :
It is again to let me see
My Saviour's deep humility :
And, by its dark and purple stain,
It preaches too his death and pain.
Jesus then shall wear the bays,
Lowly, meek, in all thy ways :
Violets sweet doth shew thy praise.
The violet then henceforth shall be
A little star, to point out thee.

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V.

ON THE LIGHT AND INFLUENCE OF THE SUN.

WHAT a display of wisdom, love, and power, is here! How cheering and amazing is this profusion of light, which, streaming all around, in millions of animating beams, revives the whole creation! How magnificently the Psalmist has described the appearance of this wondrous planet, in the following words! "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." — Surely, surely, this points at, and may be equally applied to that glorious "Sun of righteousness, that living Word of God, by whom all things were made;" and of whom the apostle saith, "neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do." Heb. iv. 13.

If it is so cheering to see the beauties of nature in the light of the material sun, what must it be to see every thing in the light of this glorious Word, whose light and heat extends spiritually to every thing, in the same manner as the light and heat of the sun does naturally. It is the kings' image stamp'd upon gold, silver and copper, that makes their different monies current;

and though different in value, they all alike bear his image and superscription. So are all wondrous works of God by Christ, the living Word, stamped with his image and superscription; and which is experimentally manifest and plain to such who walk in the communion of this fountain of life, and in his light see light. To souls that not only talk, but do indeed walk in this light, the mystery of godliness appears to them as filling all the works of God's hands; and they learn to call no longer "those things common, which God hath cleansed." To such souls as these, each bud and blossom, fruit and flower, &c. displays the glories and mysteries of the Father, Word, and Spirit, in such a manner, as makes them think the world itself a sacred temple, and all the various particulars of it, as so many divine touches, of those golden harps that in the sweetest strains of heavenly music resound continually the captivating beauties and perfections of Father, Word, and Spirit, the ever adorable Jehovah.

How true it may be said of such souls as these, "that their teachers are no longer hid in a corner;" Jesus, and the power of his resurrection, goes on leavening and to leaven more and more; and like a rising tide, appears as ready to overflow the earth with a second flood, not of death, but of life; and if I may so call it, the new wine of love and glory. When the living Word of God is manifested in his works, then every work of God becomes a word of God, to

all who have spiritual ears to hear, and spiritual hearts to understand.

Glory be to thee, O Jesus ! who by death has rent the vail, that thy little ones might “ know the mysteries of the kingdom of thy grace, and love, and glory.” “ Thy kingdom is an everlasting kingdom, and of the increase of thy government and peace there shall be no end.” Glory be unto thee, O Lord ! “ Blessed are all they who are not offended in thee ! O Lord, thou knowest all things, thou knowest that I love thee ; and well I may ; for, O Lord, how great is thy goodness, and how great is thy bounty ! Both heaven and earth is full of thy glory.”

VI.

ON THE BLOSSOMS OF AN ALMOND TREE, WHICH
AS FAST AS THEY GREW WERE PICKED OFF BY
THE BIRDS.

HOW vexatious to see such beauteous beginnings nipped off so soon in the early bud ! Notwithstanding the seeming fair prospect of this almond tree, these mischievous birds have destroyed in the blossom all the promising expectations of fruit.

Ah ! what an emblem is this of many gospel professors, whose beginnings in religion bid very fair, who hear the word, seemingly with joy, and for a season appear to blossom like a tree in

spring; but alas! remaining in the earthly nature, the cares, pleasures, and honours of this world, the love and fear of man, dread of persecution, and many other things, nip off their buds, and frequently leave them like this almond tree, with nothing more than the leaves and husk of the profession, destitute of that fruit which is spirit and life.

Surely then, there is great need of care and circumspection, lest thieves and robbers steal away these beginnings of good things. As this is the case, how suitable is that exhortation which Christ gave to his disciples, when he said unto them, "What I say unto you, I say unto all, Watch!" Mark xiii. 37. Ah! dear Lord, teach me so to do. And particularly, I pray thee, watch for me; for "two are better than one." That so, when I am apt to be off my guard, thou mayest still keep me with a shepherd's care. Yea, Lord, be this my part, to watch, that I may have no confidence but in thy watching over me; so shall

Thy wisdom, love, and pow'r,
Surround me ev'ry hour.

So shall all the cunning plots and devices of all thy enemies and mine, against me, be entirely frustrated and disappointed.

Oh, my soul, press forward then, until thou comest into Immanuel's land, where it may be said of thee, "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." Psalm cxxi. 3, 4.

The sight of this poor almond tree seems to quicken my desires to come up from the earthly nature to the heavenly, even to that "holy mountain, where nothing shall hurt or destroy." Haste then, my soul, to Zion's mount! the New Jerusalem of the Spirit, where, methinks, about the gates of "this city of the living God," I hear the angels tuning on their golden harps—

Within this place there is no fear;
The Lamb himself is watchman here;
This is the land of joy and peace,
Where David's wars do end and cease.

Enter then, O my soul, into this straight gate, where not one grain of self sufficiency can pass through! Oh joyous passage from the flesh's confidence into the all sufficiency of Jehovah. Oh, beauteous gate! the door of peace and rest; "where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Learn then, O my soul, to lay up thy treasures in this heaven of the new man, where all the fulness of God is both the treasure itself and the keeper of it to all eternity.

Blessed Jesus, translate me therefore, I beseech thee, from the mutability of the flesh, into the immutability of the Spirit. "O send thy light and thy truth; let them lead and guide me unto thy holy hill, unto the rock that is higher than myself. Yet a little while, and he that

shall come will come, and will not tarry. Even so, come Lord Jesus, come quickly. Amen."

VII.

ON A BLADE OF WHEAT.

ONE may say upon the sight of this, that small beginnings have frequently glorious endings. There seems to be but very little difference between this blade of wheat and a common blade of grass; but yet the difference is in fact very great. For the one is but grass, however tall it grows; whereas the other has the nature of corn in it, though as yet it doth not appear. By and by this little blade will shoot up into the ear, and ripen, till it be fit for the reaper's sickle.

Let this teach me not to despise the day of small things. For the kingdom of God, in the soul of man, is compared to such a blade. Its beginnings, though small, spring from that precious grain Jesus Christ; which St. Peter calls incorruptible seed; and where this precious seed is at the bottom, it will never cease springing up, until it bring the soul unto the ripe estate of God's "presence, in which there is fulness of joy, and pleasures for evermore!"

These little blades, though hardly to be distinguished from the common grass, spring from so many roots or grains, which secretly contain, in a hidden manner, all those bending plenteous

heads of golden corn, which are openly manifested in the time of smiling harvest. So those souls who are really born of God and regenerated by his Spirit, have, in the secret of their hearts, that precious, precious root, which secretly contains in itself all those glorious spiritual blessings, which in the fulness of time shall manifest themselves in their consciences, so as to make them bend beneath the pleasing weight of love, and grace and glory.—Happy then are they, that are but in the blade of grace! for if it springs from that ever living Word and root Christ Jesus, it shall surely prosper, in spite of all the arts of earth and hell to hinder it. “The Lord will work, and who shall let.”

It is pleasing to observe, that all the rigorous and severe weather, of many long and wintry months, is so far from hurting the corn in the blade, that it does it good. The snow keeps it warm; and the frost kills the eggs of vermin that would destroy the rising crop; and also keeps it properly back from growing too fast. But when the time is come, that it is convenient to receive no more hinderance, or impediment, behold, the frowns of winter, melt and dissolve away, and usher in the smiles of spring. Then warming beams of cheering suns, mingling with the soft and gentle rains and dews, do cause the little blades to grow apace; and, with a swift and rapid progress, to shoot up, unfold, and spread their hidden treasures to the open air.

How many lessons may this teach the christian soul? After a person is regenerated and born

of God, many long and heavy wintery trials and sorrows attend the narrow way. But they are as needful for his welfare, as the winter is for the corn; and have much the same uses in a spiritual sense, as the other has in a natural sense. As this is the case, let it teach the candidates for heaven, to be "patient in tribulation, to consider the end of the Lord; that the end of the Lord is very pitiful, and of tender mercy. Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James v. 7, 8, 10. In God's appointed time ye shall receive the latter as well as the early rain. "Be ye not slothful therefore, but be followers of them, who, through faith and patience, inherit the promises," Heb. vi. 12. And in God's due time he will say unto you, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of singing is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away." Song of Solomon, ii. 10, 11, 12, 13. Then, like the corn in spring, ye shall "increase with the increases of God;" and your souls shall be like watered gardens; and "over

all the glory, the Lord shall be your everlasting defence."

Once more. The husbandman does not despise his field of corn, whilst in the blade; but judges of and values it according to what it will be in due time; knowing the good grain which he hath sown, will, with God's blessing, yield a plenteous crop in its season. So God does not despise his children when in the blade; but judges of and values them according to the goodness of that incorruptible grain Jesus Christ, which is in their hearts, and which will, in due time, yield a crop of glory.

Let then every new born real christian sing with triumph, "The Lord will perfect that which concerns me; thy mercy, O Lord, endureth for ever." Psalm cxxxviii. 8. Where this faith truly is, it teaches not carnal security, but to "follow the Lamb wheresoever he goes;" to whom be all possible praises, now and for evermore.

Young men, and babes, and fathers too,
In fields of corn themselves may view.

VIII.

ON FOLLOWING A PERSON THAT CARRIED A
BASKET OF SWEET FLOWERS.

METHINKS I am here in an advantageous situation! it is worth the while to follow

so much fragrance and perfume as here regales my sinell. But I observe, if I do not keep pretty near the person that carries these flowers, I lose the benefit of this treat ; therefore in order to enjoy it, I must measure my pace by theirs, whether fast, or slow. I perceive, moreover, that the wind blows in the person's face, who bears the fragrant load : therefore my situation must be, not to go before, but to follow ; so shall I have all the advantages I can, from this balmy feast.

What a lesson is this to lead me to him who " is the fairest among ten thousand ! " I mean Christ Jesus, the beauteous " rose of Sharon. Thy name, O Lord, is as the best of ointments poured forth, and because of the favour thereof, do the virgins love thee ; " and they that love thee, will gladly be constrained to follow thee.

If a basket of flowers induced me to follow the bearer thereof, how much stronger is the attraction to follow thee, O blessed Jesus ! " all whose garments smell of myrrh, and aloes, and cassia. Yea, Lord, the perfumes of thy unspeakable beauty and goodness, in purple droppings from thy wounded head, and pierced hands, and feet, and side, allure me so, that I may esteem no joy so great, as to be near thee ; and no pain so sharp, as to be far from thee, " for thy loving kindness is better than life," and all the things that can be desired, are not worthy to be compared with thee.

I observed that I was obliged to keep near the basket of flowers, in order to enjoy their smell.—So, it is only by keeping near the Lord

Jesus Christ, and the anointings of his Spirit, that the fragrant perfumes of his balmy name, do win and captivate the soul, 'till it is sick of love, and induced more and more to sell all things, for the sake of such a privilege as following this supreme perfection of all beauty. Oh blessed Jesus! how many call themselves by thy name, that are ashamed of thee and of thy cross; who are offended with thee, because thy "kingdom is not of this world."

Ah! Lord, how many join thy train,
And yet esteem this world their gain:
Who are ashamed of thy cross,
And think to follow thee, is loss.
Thy love and favour will not do,
Unless the world approves them too:
Who take all methods that they can
To win applause from mortal man:
And as for thee, they think thee nought,
Unless thou wear'st a finer coat.
Ashamed of thy poverty,
They talk, but will not follow thee.
Thy children too their favour lose,
Because they follow thee so close.
Thyself and cause poor shelter finds
Amongst such worldly, carnal minds.
But let who will the world obtain
Still let me count thy cross my gain:
And whilst they love the scarlet whore,
Thee let me follow more and more.
O let me always lean on thee,
Till thy dear face in bliss I see.

But let me return to my flowers. I observed, that in following this basket, I was obliged to move faster or slower, according to the person's pace who carried it. This may teach, that in order to enjoy the sweet perfumes of Christ, it is necessary to eye him, and to follow his motions wheresoever he goes; to measure our steps by the leadings of his blessed Spirit, whether it please or displease any body else. Such souls as these, their "praise is not of man but of God;" and though "in the world they shall surely have tribulation, yet in the Lord they shall have peace; and the perfumes of consolation from Jesus Christ shall more than make them amends, for the reproach they meet with from man.

Once more, I observed that in following this person behind, I had all the advantages that the fragrant basket could afford; whereas had I gone before, I should have had no benefit from it. Let this teach the followers of Jesus, to take heed that they do not in the forwardness of their own spirits, run before their leader in any thing. For this is the case with multitudes, who make much show in religion, and yet do not do the will of the Lord, but their own will. Such persons, instead of favouring the perfumes of Jesus, do, on the contrary, warm themselves with the sparks of their own kindling; and though they may appear something to man, yet they are much disapproved of in the sight of God.

Blessed are they, who have learned to be still, and not to move, until they are drawn so to do by a better spirit than their own. Happy are

they, who have learned to cease from themselves ; and to experience, that it is no longer they that live, but that “ Christ liveth in them.” He that hath learned of the Father, to know in practice as well as in theory that obedience is better than sacrifice, is a christian indeed !

Another remark I make concerning these flowers, is, that both the flowers and their sweetness are to be considered, as being separate from the person who carried them ; whereas Jesus Christ is altogether in himself, in his own person, the perfection of all beauty, fragrance, and delight, which can never fade to all eternity.

O may I then always follow him, in whom, as in a precious cabinet, is collected, not only some, but “ all the treasures of wisdom and knowledge.” O Lord, “ I shall be satisfied when I awake in thy image !” Make no long tarrying, O my God ; for thou art all my hope, and all my salvation. Glory be to thee. Amen.

IX.

ON THE DEW.

THIS is a most amazing display of divine Wisdom indeed ! Soon as the evening comes, this penetrating, invisible moisture, embalms each herb, and flower, and fruit, that grows. When sultry heats and winds do cause the various tribes of vegetation, to languish and

pine with sickly drought—this wondrous cordial falls upon their drooping heads, and makes them glow afresh in verdant smiles of health and beauty. But how admirable, this beauteous dew, whenever it distils its crystal treasures in nature's verdant lap, is neither heard by the quickest ear; nor seen by the sharpest eye; it makes no noise—it makes no shew.

What a striking figure this, of that divine anointing from above, which waters heavenly souls! God says by his prophet Joel, “I will be as dew unto Israel.” Oh heavenly dew! This is the still small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly words and tumults, nor in the fire of fleshly works and passions.

As the dew falls when all is still—when all is wrapt up in sacred silence; so it is in the silence and stillness of all flesh, with its noisy workings, that this sacred unction distils upon the soul, and causes it to grow as the lilly, and to cast forth its fragrant odours as the wine of Lebanon.

But ah! how oft is nature's proud and active fire mistook for this divine and heavenly flame. Alas! how this mystery of iniquity abounds and spreads amongst numbers; yea, amongst those who pass for heads and rabbies, with their silly, blinded flocks, who put their necks under the iron yokes of men.

Oh my God! be thou as constant dew unto my soul. Teach me more and more to “cease from man, whose breath is in his nostrils;” for surely he is nothing to be accounted of.

Let christians learn then, from the foregoing considerations, that still streams are the deepest. Let them learn more and more, to be like Mary at the feet of Jesus ; and to be more busy in receiving from him, than to be offering to him the sacrifice of fools. Let all remember, “that God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth.” To him be glory and praise, Amen. Zion’s children, keep yourselves from idols.

Come, my soul, behold the dew !
 Emblem of that Unction true,
 Which in soft whisp’rings, still and mild,
 Gently leads each new-born child,
 Until it reaches Canaan’s shore,
 Where peace abounds for evermore ;
 And wars and tumults are no more. }

X.

ON SEEING A CHERRY TREE WHOSE BLOSSOMS
 WERE SETTING FOR FRUIT.

A WEEK ago, such a profusion of neatness and beauty arrayed this tree, as captivated every eye. Its sumptuous dress, more rich than Solomon in all his glory, displayed such charms,

as preached the sweetest lectures of the power and wisdom of a God of love, to the admiring, wandering soul.

But what a change! It seems to have laid aside its youthful blooming smiles, for the wan and sickly aspect of old age and wrinkles. Yet how wonderful it is to consider, that notwithstanding all this disadvantageous appearance, this seeming fading tree is really advancing and improving to a more glorious and richer state than ever it possessed before. For the ruby coloured luscious fruit will soon regale the sight, the smell and taste; and full amends will make for all the fading charms of its infant tender blossom.

What a beauteous figure this, of the different steps of grace in the soul of man! The converted soul that hath been taught of God to close with Jesus Christ, at first, is like the blooming trees in spring, that make the greatest shew. All love, all joy, all peace, seems to be their happy lot. But ah! what is the splendid blossom to the maturer fruit? In comparison thereof it is nothing. Now when a gracious God proceeds to advance his beloved children in the paths of grace, they, like the trees which set for fruit, are according to sense, losing all their beauteous robes, in deadness and decay. But oh, how rich the gain! when patience hath had its perfect work, the quickening life and power of Jesus' Spirit, as the nobler fruit, will amply make amends for the fading blossoms of their former things.

As the fruit of a tree, by little and little, enlarges in bigness, colour, flavour, and ripeness, quite distinct from all its former blossoms; and when all its blooming state is gone, and is no more; so the knowledge of Christ in the spirit, will in the same manner, as the richer fruit, advance in such weaned souls, as are, like Paul, "forgetting the things that are behind, and pressing forward to the things that are before." But ah! the gain of this, is what "eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive," till he find the precious, growing pearl within the casket of his happy soul.

Let this teach then, to be looking forward; let it teach also, not to be too rash in judging by appearances; for we have already proved, that a tree when setting for fruit, notwithstanding all its poor and dying figure, is in a state much more advanced than when in all its blossom.

Be it known, therefore, to all professors of every christian sect or name, whether preachers or hearers, that those souls, who are more and more losing the blossoms of their own fleshly powers and operations, that so the power and operation of God, as the fruit, may come in the place thereof—are in a far more advanced state than those who can always talk, and pray, and teach, whenever they please; and scarcely ever know a moment's stillness or repose. Whereas the more souls advance in spirituality, the less able are they to do any thing of themselves;

their own power and fleshly forwardness withering away more and more, to make room for the strength and power of God to operate in them, when and how he pleases. Alas! how little is to be seen of this. But when it is, how sweet and precious to all who know the voice of Christ, the quickening, powerful, living Word of God.

May the followers of Christ contemplate then the different stages of the fruit tree; and both be instructed and comforted. May none be afraid to be "judged by men in the flesh, when they live to God in the spirit." May those poor trembling souls be comforted, who are weaning from the milk, that in time they may feed on meat, when they see this emblem in their garden.

Once more. When the fruit of the tree is come to its full ripeness, then it attains its rest; but how long is this; how gradual also; even after the fruit begins to appear. So those souls who are so far advanced as to be exchanging the blossoms of milk for the fruit of meat, have need to remember, that it is by many stages and degrees they must arrive at that state, where "the light of the sun shall be no more their light by day, nor the light of the moon by night, but where God Almighty and the Lamb shall be their everlasting light, and the days of their mourning for ever ended." *Isaiah lx. 19.*

Alas! how many have mounted up here, only by the ladder of their fleshly imaginations, and are far, very far from this blessed mark, whilst they dream they are got so far they can go no farther; who "think themselves rich and in-

creased in goods, and know not that they are poor, and blind, and naked, and miserable.”

Brethren! let “none therefore think more highly of himself than he ought to do.” Let there be a pressing “forward to the mark of the prize of our high calling of God in Christ Jesus, who is ascended far above all heavens, that he might fill all things.”

May the Redeemer’s bright and spiritual glory arise, and trample every other glory under his feet. May the glory of God prevail, and destroy all the usurping glory of man, both now and forever more: Amen, and Amen.

XI.

ON THE SOUL’S HEALTH, OR CURE OF THE LOVE
OF THE WORLD.

I THINK nothing has a greater tendency to assuage the feverish thirst of man after vain glory, riches, pleasures, and an inordinate love of the world, than the true knowledge of the love of God in Christ Jesus; for the peace and tranquillity which this affords to the mind is so great, that it satisfies its wants, and leaves not room for the entertainment of those delights, which, before, only received their ability of delighting from the emptiness of the mind, and its being unacquainted with those real delights,

which are the proper and fittest objects of satisfaction and substantial happiness to the mind of man.

Undoubtedly the mind of man cannot be happy but in the enjoyment of God, and the being unacquainted with this matter, causes him to seek for happiness in those things which a depraved and false imagination points out to him; and thus he finds himself continually disappointed upon the attainment of the same; notwithstanding this, his imagination paints before his eyes some new prospect, which he as eagerly pursues, and is equally disappointed, when obtained. Thus poor man, according to his different imaginations, dances after shadows, till death comes and puts a stop to his career, and this frequently in the midst of the most sanguine and pleasing hopes of happiness: From what? Why, from things that are in themselves incapable of affording it, and which also are as uncertain and unconstant as the waters of the sea, or the colours of a painted bubble.

There is, in contradistinction to all worldly peace, "a peace with God that passeth all understanding, which keeps the heart and mind in the knowledge and love of God, and of his Son Jesus Christ." He, and he only, who is experimentally acquainted with this one matter is the happy man; while all other people, however they may appear, or however circumstanced with regard to all the variety this world affords, are strangers to true rest of soul; their mirth is like the crackling of thorns under a pot, noisy, short, and transient.

Happiness never can be found separate from an enjoyment of God ; and God never will permit the creature to satisfy the mind separate from himself. Thus the man of pleasure, is unhappy in his pleasures ; the rich man, in his riches ; the ambitious man, in his honours ; the studious man, in his studies ; and in short, let a man be enabled to gratify every passion of his mind, whilst a stranger to the knowledge and love of God, he will notwithstanding be a stranger to true and solid peace and happiness ; his happiness at best, will be but like the smooth polish of a calm sea, which is liable to be destroyed by the next breeze of wind that comes upon it. Such is all human bliss, whilst a depraved imagination is the guide by which a man steers his course in pursuit of happiness.

Since the fall of Adam, it may be said of all men by nature, “ that the way of peace they have not known.” Nor does any man take one step right in the road of happiness, till the Prince of Peace (I mean Jesus Christ) guides his feet into the way of peace, by revealing unto him the love of God, by the Spirit of Truth, the only and true Comforter of the soul of man. This Spirit, by giving a man the knowledge of salvation by the remission of sins, sets his soul in rest, and true peace and happiness. Therefore we may safely draw this solid conclusion, that no man may be found who is really acquainted with true and solid happiness, but he, who by an experimental knowledge of the love of God in Christ Jesus, by the teaching of God’s own

Spirit, has peace with God, and confidence to draw near unto him by the same Spirit, as unto his loving and reconciled Father, who, in Christ Jesus, is well pleased with him, and in whom he is saved with an everlasting salvation.

A man can never be truly happy, till he really experiences this matter in his own soul by the Spirit of God; without the fellowship of which Spirit, he cannot enjoy the same; for "the things of God, or of the Spirit, knoweth no man, save the Spirit of God." And therefore the highest intellectual stretch of mind, and the most intense study and application in matters of christianity are insufficient to make a man happy, till by being born of the Spirit he comes to know, experimentally, by this Spirit, the remission of his sins, the love of God, the peace of God, and a quiet conscience, through that faith in Christ Jesus which is the gift of God, and nothing less than the operation of his own Spirit. Such a man as this is the true christian. This is the man who only is capable of bringing forth "the fruits of the Spirit." This is the only man that can truly love both God and his neighbour, and set his affections on things above, and not on things of the world.

The upshot then of the whole is this: since it is only the true experimental christian, that enjoys "the peace of God which passeth all understanding;" since such a man is not only a professor of this matter, but a possessor of it, the true christian then is the only happy man. For he enjoys and possesses the love of God in his

foul, and if this don't make a man happy, then most assuredly it is impossible for him ever to be happy. But before any man can be a competent judge of this matter, he must experience the same, otherwise he cannot tell what that happiness is which flows from the knowledge of "the love of God shed abroad in the heart by the Holy Ghost. Alas! not all the wisdom and learning of this world is capable of this knowledge; for "except a man be born again, he cannot see the kingdom of God." But this kingdom is opened unto all true believers; which kingdom is "righteousness, joy and peace in the Holy Ghost." Here may a man rest from all the clamour and confusion of a mistaken world, in true peace of mind; whilst he learns to pity, but hates none: Here, and here only, may a man learn in every station of life therewith to be content. Amen.

XII.

ON REGENERATION.

BY virtue of regeneration, a person is made to know both the goodness and the beauty of the Lord. In the knowledge of his goodness he apprehends it as revealed in the face of Jesus Christ, pardoning all his sins, and clothing him with the righteousness of his Son; and as

God's grace is free, so the new born soul receives it as such, and as abounding above all its sin.

By virtue of regeneration, the soul receives the promises of God, and hath confidence in them; the fruit of which is joy and peace; such joy and peace as outbids the price of worldly joys and vanities. It is to be observed, that this joy and peace is the fruit of believing not only in God absolutely, but also in Jesus Christ, "in whom all the promises are yea and amen." In consequence of this, the soul feeds upon the grace and love of God, and by the same is nourished up in happiness and blessedness. Whatever declarations God has given in his word, relating to his being well pleased in his Son, &c. the new born soul receives the same in much assurance and in the Holy Ghost, which abideth in him, which testifies to the soul what the scriptures hold forth in the letter, enabling the soul to set to its seal that God is true. In consequence of this faith of the operation of God, the soul is actually quickened and made alive, justified and saved. The same spirit which dictated the scriptures, writes the truths therein contained on the hearts of believers; so that the new born soul measures its ideas of God and heavenly things as they are revealed in the gospel, and not according to carnal reason; and by faith it apprehends what makes flesh and blood cry out, how can it be? comprehending those things which the natural man cannot receive, being only known and discerned by the Spirit of God. Every truth of the gospel is quickening to the new-born

foul, and causes it to grow up in God more and more. "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," to whom be glory. Amen.

XIII.

ON FAITH.

THE apostle Paul says, Christ is the end of the law for righteousness unto every one that believeth. So that now being come to Christ, we are no longer under the law, but under grace; rich grace, which has removed all sin, and wrath, and woe, and brought in everlasting righteousness, in which we stand in the presence of our God, holy and unblameable, and un-reproveable in his sight; and all this we enjoy by faith without works; because the inheritance is by promise, and not by the law. We are saved not according to our works, but according to God's purpose and grace given us in Christ before the world began; which is now made manifest by Christ's own appearing, who hath abolished death, and hath brought life and immortality to light through the gospel. In which it appears that remission of sins, and perfect recon-

ciliation and peace with God, is the gift of his own grace given us in Christ, to whom the promises were made, and in whom they are all yea and amen. So that since righteousness and remission of sins, and the adoption of sons, are all according to God's promises, as also eternal life, we then cannot enjoy any of these privileges but by faith in Christ; for could any of these matters be attained by the law, then the law would be against the promises that God's grace frustrated; for, as Paul says, if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.

This is the reason why people think it such great presumption for believers to assert their having eternal life, remission of sins, and the adoption of sons, &c. because they being without faith, cannot conceive of these things, for the son of the bond woman shall not nor cannot be heir with the son of the free woman. People under the law, finding they cannot attain to these privileges by all their works, and knowing no other way of attaining to them, are surprised to hear of any who profess that they have attained to them, and think it is only the produce of pride and presumption, and the force of a heated, enthusiastic brain. Thus is the scripture fulfilled which saith, "He that is born of the flesh persecutes him that is born after the spirit." This bond son Ishmael, always mocks the child of promise Isaac, and setteth himself against the Lord his anointed. Thus the natural man despises the spiritual man that is born of God, and

esteems him a fool and a madman, because they disagree so exceedingly. The natural man lives by sense, while the other lives by faith. Now the natural man never attains to righteousness, because he seeks it by the works of the law; but the spiritual man attains even to the righteousness of God by faith. For as the scripture saith, the righteousness of God is unto and upon all them that believe, without difference. So that by faith only, we receive the adoption of sons, remission of sins, a pure conscience, and a liberty to draw near unto God with boldness——by faith we apprehend Jesus, and put him on as our wisdom, righteousness and holiness, without the deeds of the law; for, as Paul saith, “the law is not of faith;” and if we be led by the Spirit, we are not under the law, but under grace, where we enjoy all blessings, such as God’s love and mercy, and complacency without the deeds of the law; and here are justified, righteous and pure before him in love, without the deeds of the law, and enjoy it all by faith, without the deeds of the law.

This it is to be a christian, a believer, a child of God, a disciple of Christ. This it is to be passed from death unto life—from darkness to light—from mount Sinai to mount Zion—from the first man to the second—from the law to grace—from hell to heaven—from sin to righteousness—from misery to peace. In short, it is to be delivered from the fall and ruin of it, to everlasting salvation. Therefore believers return unto Zion with everlasting joy upon their heads,

while sorrow and sighing flee away. Being reconciled to God by Jesus' death, made nigh by his blood, healed by his stripes, and seated together with him in everlasting bliss and glory, out of the reach of every foe. Being now secured and preserved in God, and under an impossibility of ever being hurt or separated from the love of God to all eternity. Thus has God repaired the fall, and become the life of his church, having espoused her to himself in everlasting love and righteousness. To whom be praise and thanksgiving, now and for evermore. Amen.

XIV.

ON GRACE.

IT is a comfortable consideration, that eternal life, remission of sins, and perfect righteousness, and justification from all accusation and condemnation, are the free gifts of God; not according to the works of the law, but "according to his own purpose and grace, given us in Christ Jesus before the world began." And this immense love of God was made manifest by the appearing of Jesus Christ in the world, who abolished death, and brought this life and immortality to light through the gospel; so that

the law neither justifies, nor sanctifies, nor purifies the heart : but God justifies poor sinners “ freely by his grace, through the redemption which is in Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption ; for he was made sin for us who knew no sin, that we might be made the righteousness of God in him ; ” so that we obtain an everlasting inheritance and acceptance with God, only by his own love and grace, without the consideration of any performances of ours, to induce him to bestow such blessings upon us. His love has no cause out of himself, but is quite free. So that by the gospel the love and grace of God is revealed, as having given us all blessings in Christ, without the deeds of the law, in whom we have wisdom, and righteousness, and sanctification, and complete eternal redemption from all the ruin of the fall, in all its extensive misery and desolation. So that Jesus is the temple where God sits upon a throne of grace, where we behold him fully satisfied with us there, having given all blessings and deliverance from all our foes, where we are reconciled, justified, accepted, beloved and perfected in purity, in the life and death, and resurrection of Jesus Christ, being received with him into the kingdom of the Father, where we are without spot or wrinkle, or any such thing, and unblameable before him in love for ever and ever. Amen.

And with regard to this grace of God, we are not to look at it through any particular quality in us, whether good or bad ; it is the clear

firmament of God's love, which is not changed or made more or less by any thing in us; so that in viewing this grace of God, we must only have respect unto the good pleasure of his will, and that he is gracious because he will be gracious; nor is there any thing at all in the creature, in any measure the cause of God's being gracious to him, or of his loving him and giving him remission of his sins and eternal salvation; but it all springs from the unsearchable riches of God's grace and mercy, and from the everlasting purpose and council of his own will. A man is not to conclude God loves him because he finds any good qualities in him, but because he hath revealed himself to be love in the face of Christ, whom he sent to make manifest the hidden mystery of his love. And therefore John says, "In this was manifested the love of God towards us, in that he sent his only begotten Son into the world to be the propitiation for our sins, that we might live through him." "The law, says Paul, made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." And it is not the works of the law that brings us nigh to God, but we are made nigh by the blood of Christ. It is not the law that reconciles us to God, but the death of Christ. 'Tis not by the law we are accepted by God, but we are accepted by him in the beloved. 'Tis not the law makes us righteous, because the righteousness of God, without the law, is imputed unto him that worketh not, but be-

lieveth on him that justifies the ungodly. 'Tis not the law that sanctifies, but the blood of Jesus which washed us from our sins, when he offered himself up once for all upon the cursed tree. 'Tis not the law that makes us sons of God ; but Jesus being made under the law, to redeem us from under it, that we might receive the adoption of sons. All is of grace, all is of promise, all is freely given of God ; and thanks be to God for his unspeakable gift. So that in Jesus we are saved, redeemed and purged from sin, and made holy and unblameable in the presence of God, whose grace has much more abounded than sin ; so that as sin reigned unto death, even so now grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. Amen.

XV.

ON SALVATION BY CHRIST.

IN the salvation of a sinner by Jesus Christ, all the attributes of God are glorified, and shine with the utmost lustre. And he that hath fled to Christ the true city of refuge, all the attributes of God concur to pardon, and acquit, and justify such a soul.—By Christ, the true be-

liever is sheltered from all accusation, and condemnation ; for in his blood he has the pardon of all his sins ; and in his righteousness he has a complete justification, answerable to all the law's demands ; for God has been pleased to justify that soul " freely by his grace, through the all sufficient redemption of Jesus Christ." In which justification, the justice and truth of God shine with equal splendor with his glorious unfathomable mercy and love.—In this justification, the law of God also " is magnified and made honourable ;" and has had more than all its most exact demands—for what can it demand more than the perfect obedience of that holy Jesus, who is " God over all blessed for evermore ; who was made under the law, to redeem us from under the law ; and now is become the end of the law for righteousness, every way perfect to him that believeth."—In which righteousness, such a soul is fully justified, by the Judge of all, to the glory of all the perfections of his nature.

In this soul, Christ is glorified in all his offices. Such a soul derives all its peace, and confidence, and joy from Christ alone.—He has peace with God by believing. By believing he puts on a holy garment, fit to appear in before God.—In the blood of Christ, he is washed from all sin.—In the righteousness of Christ, he is clothed with perfect beauty, and is justified from every charge of sin. Such a soul, through Christ, finds a way to a God of love, in spite of the world, the flesh, or Satan.—Grace, free grace,

has opened to such a soul the door of heaven, which cannot be shut. Sin cannot shut it ; Satan cannot shut it ; the law cannot shut it.—The blood of Christ keeps it open. Mercy cries, Let it be open ! Justice says, It is just it should be open ! The law says, It is satisfied, and the door should be open ! Oh what an open way to God there is through Christ alone ! Here wisdom shines in all its resplendent divine beams.—In a word, the glorious Godhead appears in all its refulgent brightness in Jesus the Son of his love.

Oh blessed Saviour ! how hast thou glorified thy Father, and brought salvation and peace to man through thy deep humiliation, sufferings and obedience.—Oh glorious Saviour ! who art now risen from the dead ; in thy labours of love I place my hopes : I rest in thy sufferings and obedience for my justification and title to glory.—I acknowledge myself a poor unworthy back-sliding sinner—but thy blood is far deeper, and more prevalent to pardon, than my sins are to condemn.—Yes, O my God, thy love is triumphant, and abounds far above all my sins, in thy dear Son.

Glory be to God, who has opened for me such a door of access ! Glory be to infinite LOVE, the fountain cause of this way ! Glory be to infinite WISDOM, that contrived it ! Glory be to infinite JUSTICE, that is here magnified ! Glory be to infinite truth and veracity, that is here confirmed and established ! Glory be to the Lamb, in whom all these perfections are so

glorified ! Glory be to the Lamb for all his wounds, sorrows, and death ; by which the covenant of peace is yea and amen, sealed with blood to all believers ! Glory be to God and the Lamb ! Glory be to the Holy Spirit the Comforter ! that has taught, and will teach my soul to live in “ Jesus, who loved me, and gave himself for me.”—Holy, holy, holy Lord God of hosts, glory be to thee in Christ Jesus, now, and for evermore. Amen, Hallelujah.—Praise him, all ye host of heaven : Praise him all ye ministering spirits : Praise him, O my soul.

COMFORTABLE, DIVINE, AND EVANGELICAL
SENTENCES.

THE new nature, which a person is made partaker of by regeneration, is a nature composed of divine love—heavenly love being its only principle, and its only life.

2. In order to love God sincerely, it is necessary to know his beauty, to believe his promises, to apprehend his goodness and love, and to have a deep sense of his most excellent wisdom and rich amazing power. This blessed knowledge, which is always productive of sincere love to God, is also one of the jewels of the new nature.

3. The true love of God will shew itself in a resignation to his holy will, satisfaction in his providence, and a renouncing of the vanities of life.

4. When the love of God warms the soul, it is disposed to do all things that may please its heavenly Father ; for there is nothing that pushes on the soul to such heroical actions as love. True love makes no difficulty of any thing ; it does not consider whether any thing is difficult or easy, but only whether it is to be done : and if so, then it is content.

5. All the fruits of the spirit, are the fruits of love ; love being their only principle and root ; and whatever is contrary to this, is not of the spirit that God delighteth in.

6. Grace supplies all deficiencies springing from the weakness of man ; and now in the gospel man is taught to look upon God as his helper and Saviour to the uttermost.

7. In Christ, God becomes the portion of man ; and is an everlasting, inexhaustible treasure, ever abounding in everlasting joy and peace.

8. The nature of man in the first Adam, is mutable, corruptible, and fading ; all its glories pass away, and are continually vanishing into darkness and confusion.

9. The nature of man in the last Adam, is immutable, incorruptible and unfading ; its glories abide for ever, nor is there to be found in it any such thing as darkness or confusion ; but everlasting joy, harmony, and rest.

10. All flesh is as grass, and all the glory of man is the flower of the grass, the grass withereth, and the flower thereof falleth away : but Christ Jesus, the ever living word of God, endureth for ever. And as is the heavenly, such are they also that are heavenly.

11. In Christ, man's weakness, blindness, darkness, impurity, vanity, sin, death, and corruption, &c. are all swallowed up in life, light, joy, strength, purity, peace, righteousness, and immortality, to abide for ever and ever.

12. To know the grace of God, is to know Christ, and union with him : for all grace was given us in him ; and in him, grace has much more abounded than all sin.

13. In this mystery, all is the free gift of God—the blessings are all spiritual, and only to be spiritually discerned. But the Holy Ghost, which is the Spirit of Christ, searcheth all things, yea the deep things of God. Ask, and it shall be given.

14. The christian religion consists more in receiving than in giving. We are poor empty beggars, and Jesus Christ is full of all riches.

He has provided a plenteous table, with all suitable food for our spirits ; neither requires he that we should bring to the feast either money or price. Our goodness should not be our encouragement to come, nor our badness our discouragement to stay away : but laying aside all excuses, we should be content to partake of the free bounty of our Lord. The Lord invites, we need ask leave of no one else, but just as we

are, we are fit for Jesus Christ. "He that will, let him take of the waters of life freely." Rev. xxii. 17.

15. The light of the Spirit of Truth discovers to the regenerate mind, that it hath in Jesus Christ all things it stands in need of. The blessed Spirit leads a man from himself, and makes him to know that he is one with Jesus Christ; and that the delight of God in Christ embraces him, as being gathered into one spirit with him, and in him beautified with all perfection and holiness. Here the soul perceives 'tis all the gift of God, and rests completely satisfied. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. i. 3.

16. It is quite natural for a christian to love God and his neighbour, to set his affections on things above, and not on things of the world. 'Tis naturally his delight to praise, and pray to God; to mortify his unclean affections; and to deny ungodliness and worldly lusts, and to live soberly, godly, and righteously in this present world. He naturally brings forth the fruits of love, joy, peace, gentleness, meekness, goodness, faith, temperance, &c. and the contrary dispositions are unnatural to him. So that a christian in pursuing after these virtues, pursues his own natural bent and inclination.

But what nature is this, that is so well disposed? It is no other than the nature of Christ himself, who dwells in the heart of every true

christian. And therefore, this is "the new man, where Christ is all and in all." This is the new nature that lusteth against the flesh. It is not the old nature that is reconciled to these heavenly tempers, but it is the divine Jesus dwelling in the heart, causing the man to act agreeable to his pure holy nature; and therefore it is the life of Christ, as Paul says, "Not I, but Christ, that liveth in me."

This sets my soul above the earth and skies,

Nor is there ought therein like this I prize.

Here I possess true honour and renown,

My head encircled with an heav'nly crown.

Not like the crowns which kings on earth do

wear,

Which soon, like empty bubbles, disappear:

But this eternal, never fading is,

And seats me down in everlasting bliss.

My life is hid with Christ, within the veil,

No foe can it approach, or once assail.

'Tis here I'm screen'd from every imp of hell,

Whilst in this temple I most safely dwell.

All hail ! thou prince of peace, thou God of
love !

Resound, Amen, O all ye hosts above !

A shadow vain, in Adam, I was made,
I'm now in Christ, the substance of that shade.

C. CAYLEY.

THE END.

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